THE ROLES OF MENTORING AND FAMILY SUPPORT IN THE DEVELOPMENT OF
ASIAN PACIFIC AMERICAN FEMALE LEADERS

Glenellyn Mercedes K. Naber-Fisher

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Committee:

Patrick D. Pauken, chair

Ruben P. Viramontez-Anguiano
Graduate Faculty Representative

Mark A. Earley

Patricia A. Groves

Judy Jackson May

ABSTRACT

Patrick D. Pauken, Advisor

Research shows that there is a low number of Asian American women administrators in higher education institutions across the United States. The purpose of this life history study was to explore the lives of Asian Pacific American (APA) women in administration in predominately White public and private institutions of higher education in the Midwest. More specifically the study focused on the roles of mentoring and family support, and how they may have enhanced the professional lives of APA women.

Five APA female middle level higher education administrators in the Midwest took part in the study. Data was collected from individual interviews with follow up questions and clarification via email. Data was then analyzed cross participants.

Findings revealed that mentoring was a beneficial tool. The participants believed that their advancement in their careers was assisted by their mentors. Moreover, gender of the mentor did not make a difference in mentoring. Given the option to be mentored, these APA women were willing to take it. Findings also revealed that family was a support system for APAs. Family was found to be encouraging and supportive. Family (parents) not only emphasized education and hard work, but had high expectations.

Themes which emerged from the data include political or civil rights involvement, enjoyment of living in the Midwest, the Asian American generation and mentoring.

Recommendations for further research and leadership are also discussed.

DEDICATION

This is dedicated to all the people who helped me get where I am today.

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CHAPTER 1: INTRODUCTION

Background of the Problem

Asian Pacific Americans (APA) are one of the fastest growing and most diverse racial populations in the United States today (Nyugem, Huynh & Lonergan-Garwick, 2007). According to the 2000 census, 13.5 million people or 5% of the general U.S. population identified themselves as Asian (Census, 2004). By the year 2050, the U.S. Census Bureau projected that the APA population will more than double and will represent roughly 10 percent of the total U.S. population (Census).

Many APAs come from families that still strongly follow Asian cultures. Asian cultures tend to differ from that of the dominant culture in the United States. Asian cultures put an emphasis on different values such as collectivism versus individualism (Gordon, 2000), hierarchy and patriarchy (Lee & Lee Manning, 2001), non-aggressive traits versus aggressive traits (Xin, 2004), and filial piety (Chan, 1992). When two cultures have a diverse way of thinking and living, problems may arise due to the clash of cultures.

APAs are taught to value family over self in many ways. The needs of the family come before those of the individual. Thus parents and family have much influence. Likewise Asian cultures value filial piety, the belief that APA children must be loyal and obligatory to parents (Chan, 1992). Often times the parents choose the career path for APA children (Goto, 1999). This rings especially true for women. APA women may be pushed to obtain higher education, but at the same time these women still must learn to juggle school/career and family responsibilities (Hune, 1998; Montez, 1998). Additionally APA women may attain less of the family financial resources than APA men because Asian cultures are patriarchal.

Furthermore, cultural values can affect a leader's leadership style. APAs value deference to authority, discipline, humility, cooperativeness, simplicity, and harmony over conflict (Gordon, 2000; Kane, 1998; Liang, Lee & Tiang, 2002). Many individuals outside of the APA population do not see these traits as good characteristics for a person in a leadership position (Liang et al., Lum, 2005; Sue, Zane & Sue, 1987). In turn, outsiders may then begin to believe that APAs do not belong in leadership positions (Sue et al.). Worse yet, the APA population may begin to believe that APAs do not belong in leadership.

When it comes to higher education, APA students view education as a pathway to advancement (Woo, 2000). Thus no surprise should come as APAs are well represented on many college campuses across the nation. According to the American Council on Education, college enrollment for APAs increased to more than 987,000 or 6.4% from 1993 to 2003 (ACE, 2006). But as the educational pipeline moves up, APA educational attainment does so at a slower pace.

Although there has been an increase in the numbers of Asian Pacific Americans obtaining graduate degrees, the numbers are lower for those obtaining higher education positions. In 2001, APAs earned 5.2% of all masters degrees granted (Harvey, 2003). Out of that percentile, over half of the master degrees were earned by APA females (Harvey). At the doctoral level, 1,382 degrees were granted to APAs in 2001 (Harvey). Out of that small number, 641 doctorates were granted to APA women. Clearly, APA women are earning degrees. However, many APA women are not encouraged by university personnel to seek graduate studies (Hune, 2006). Even if APA females do go, many finish their programs and follow the business route versus the academic path

believing that racism and genderism will cause them to hit the glass ceiling (Hune;

Ramanathan, 2006).

Statistics show that APA faculty members are also represented in American

colleges and universities (Varma, 2002). APA faculty grew from 2.9% to 6% of total full

time faculty from 1979/1980 to 1999/2000 (Hune, 2006). APA female faculty accounted

for 30% of all APA faculty in 1999/2000 up from 19% in 1979/1980 (Hune). The

percentage of APA female faculty members improved at all ranks of faculty (assistant

and associate professors & instructors and lecturers). Unfortunately, APA females are

more likely to be concentrated at the junior faculty level (Hune).

The number of Asian Pacific Americans holding executive positions on college

campuses across the United States has shown growth. In 1993, 2243 APAs held

administrative positions (ACE, 1996). In 2001, 3541 APAs held administrative positions

(ACE), an increase of 57.9%. The majority of those positions were held by men

(COHE, 2004). A positive trend, however, is that the number for APA female

administrators doubled since 1993 (ACE). In 1993 there were only 999 APA females in

administrative positions.

Furthermore, in 2006, only 1.9% or 57 of all senior administrators in higher

education were of APA descent (ACE.net.edu, 2007). According to the American

Council on Education (2004), senior administrators consist of presidents, vice

presidents, chancellors, provosts, campus deans, executive directors and

superintendents. Most of these presidencies were at community colleges, campuses in

the Hawaii system, and at for-profit regionally accredited degree granting institutions

(Committee of 100, 2005). Out of the 57 APA higher education presidents, 13 of those

positions were held by APA female leaders (Harvey, 2004). Consequently, APA females hold fewer senior level administrative positions in higher education than APA males. Evidence shows that there is a lack of APA women in senior leadership positions in higher education (Hune & Chan, 1996; Sotello Viernes Turner, 2002).

With under-representation of both women and Asian Americans, APA female leaders are needed to diversify the leadership of colleges and universities across the nation. With female students constituting the majority gender in higher education (NCES, 2006), and the rising number of Asian American students (ACE, 2006; Hune & Chan, 1997), APA women leaders are needed to help enhance the learning environment and bring different perspectives and viewpoints. With the changing demographics, educational leadership at all levels needs to be reflective of the populations that they serve.

With few APA female administrators in higher education, little is known of what sustains APAs in academic leadership positions. APA females describe the work environment as a "chilly climate" (Hune & Chan, 1996). Other APAs report the feelings of isolation and invisibility (Sotello Viernes Turner, 2002). Still others speak of being questioned (validity) and having to work harder to prove themselves (Hune, 1997). Given the small amount of existing literature on APA female administrators, more research needs to be conducted in order to discover what sustains APA females in academic administration.

Moreover representation of Asian Pacific American women administrators is needed on college campuses across the nation. There are several reasons why there is a great need. To begin with, females think or care differently than men do (Sotello

Turner Viernes, 2002). Women leaders tend to be more caring and empathetic. Women more often than not use nurturance as a way to engage, communicate, and lead (Chin, 2004). Women have a tendency to use the process of consensus building or shared leadership (Chin). Shared leadership allows a more egalitarian environment which can help eliminate the "chilly climate" that many APA women and minorities alike experience. Secondly, APA female leaders serve as a supportive environment for diverse people (Hune, 1997). As administrators, APA females are in visible positions and can serve as mentors and role models for APAs and other minority groups. Not to mention APA leaders can help APA students develop a strong Asian self identity. Thirdly, APA women are more likely to increase relationships between the campus and society (Hune), helping both develop multiculturally. Also APA female leaders are more inclined to support, develop, and teach a multicultural curriculum demanded by students (Hune). This in turn will help students to work and live in a globally changing world. Fourth, APA female administrators provide new theoretical perspectives and methodologies (Hune) that can help enhance the learning environment. Lastly, with APA women in administrative positions, APA leaders are able to make executive decisions on allotment of funding. APA leaders can make visible the plight of APA populations. Giving more attention to APA subgroups, more resources and services can be implemented not only for APAs but for other oppressed minority groups.

The Model Minority Myth is a perplexing issue for the APA population. The myth implies that all APAs are achievers who have overcome racism through hard work and therefore do not suffer discrimination (Hune, 1998). Because of the success rates and statistical data of some APA groups, much of society has categorized all Asians (Asian

Americans and Asian Nationals) into one heterogeneous group (Takaki, 1989). The myth comes with its own stereotypes such as APAs are quiet, nonaggressive, docile and hardworking. Such traits are considered poor characteristics for leadership positions (Sue, Zane & Sue, 1985). The myth also suggests that APAs are well educated but are not inclined to aggressively aspire towards senior positions (Committee of 100, 2005). Because APAs are already viewed as successful, implications like these may attribute to why APAs lack mentors, and to why APAs are not actively recruited for administrative positions.

Career mentoring has enjoyed a great deal of popularity in both the public and private sectors (Bauer, 1999). Mentoring has been shown to be one of the most beneficial aspects of successful careers in business, industry, and education (Hopkins & Grigorio, 2005). Mentoring has also proven to be a career enhancement and a needed tool especially for women and minorities (Smith, 2003). Mentors help protégés by providing career support through sponsorship, protection, and coaching, and psychosocial support by advising, counseling, acceptance, and friendship (Kram, 1985). Mentoring has been linked with positive organizational outcomes. Such outcomes are more job advancements, higher income and greater job satisfaction for protégés (Blake-Beard, 2001). For organizations, positive outcomes are lower turn over rates, changed behavior, and commitment (Blake-Beard).

Mentoring is a necessity for APAs and other minorities because it is such a powerful tool. Mentoring can be used as a way to help break down powerful organizational structures such as the old boys network. For members of oppressed groups, mentoring can be used as a form of empowerment. APAs who have had

mentors reported that support and guidance from others was needed in overcoming barriers and struggles (Kawahara, Esnil, & Hsu, 2007). Other APAs cited that mentors helped provide a sense of belonging (Sands, Parsons & Duane, 1992). Still many APAs suggested that mentors are needed to help make APAs visible (Woo, 2000). With assistance from mentoring relationships, APAs can learn the rules and infiltrate organizations that for so long have kept APAs and other minorities in oppressed positions.

Unfortunately, the lack of mentors available to APAs has been problematic (Goto, 1999; Hune & Chan, 1997). Research suggests that mentoring benefits all involved (Gay, 1994; Blake-Beard, 2001). Yet, APAs are not being mentored as many other groups are. With low numbers of APAs in leadership positions, more research needs to be conducted with APAs and the benefits of mentoring.

Purpose of the Study

The purpose of this life history study was to explore the role of mentoring and support systems in the lives of five APA women in academic administration in predominately White public and private institutions of higher education in Midwestern states. Asian Pacific American (APA) is defined as a person having origins in any of the original peoples of the Far East, Southeast Asia or of the Pacific Islands (US 2000 census).

Research Questions

1. In what ways has mentoring played a role in the lives of APA female administrators in higher education?

2. In what ways has Asian culture shaped the lives of APA female administrators in higher education?

3. In what ways if any has the Model Minority Theory influenced the lives of APA female administrators in higher education?

4. In what ways does Levinson's theory of adulthood apply to APA female administrators in higher education?

<div align="center">Theoretical Frameworks</div>

The study will be guided by two theoretical frameworks. The first will be Daniel Levinson's theory of Seasons of Adulthood. The second will be the Model Minority Theory.

Daniel Levinson's (1978) theory of adulthood focuses on adult development. As individuals go through different stages (seasons) of life, they draw upon relationships with diverse people, groups, and organizations to help them during that season of adulthood.   Each season may include stability or instability, as individuals reassess their needs and create new structures or seasons.   Furthermore, Levinson's theory emphasizes the importance of having a dream and a mentor to make that dream a reality in the earlier stages of life. Without a mentor or dream, the adult would have difficulty in developing. Levinson's theory also indicates that mentors may be needed in different stages of life.

The Model Minority Theory first appeared in the late 1960s (Nakano Glenn & Yap, 1998; Takaki, 1989).   The Model Minority Theory states that although Asians have experienced racism and discrimination, they still have managed to succeed academically, financially, and socially (Shaefer, 2004). When this theory is further

deconstructed, it seems to stereotype all Asian groups into one heterogeneous group.

The theory, if believed, suggests that all Asians do better in math and science, score

higher on academic achievement tests such as the ACT and the SAT, and overall

achieve more than other ethnic groups including Caucasians (Suzuki, 2002; Wong, Lai,

Nagasawa & Lin, 1998).

Definitions of Terms

A. **Asian Pacific American (APA**) is defined as a person having origins in any of

   the original peoples of the Far East, Southeast Asia or of the Pacific Islands (U.S.

   Census, 2004). APA is also used interchangeably throughout the paper as

   Asian American.

B. **Formal Mentoring** is a structure and series of processes designed to

   create effective mentoring relationships, guide the desired behavior change of

   those involved, and evaluate the results for the protégés, the mentors, and the

   organization (Gay, 1994).

C. **Higher Education Administration** are defined as President, Vice President,

   Dean, Director, or the equivalent, as well as officers subordinate to any of these

   administrators with such titles as Associate Dean, Assistant Dean, Executive

   Officer of academic departments (department heads, or the equivalent) if their

   principal activity is administrative (ACE, 2004**).**

D. **Informal Mentoring** is described as relationships that are not managed,

   structured or may or may not be officially recognized (Mullen, 2003).

E. **Mentor** is a person who has advanced experience and knowledge and is committed to providing upward mobility and support to an inexperienced person's career (Ragins, 1997). Some authors use **sponsor** simultaneously with mentor.

F. **Midwestern States** consists of twelve states. Midwestern states include Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin.

G. **Model Minority Theory** states that although Asians have experienced racism and discrimination, they still have managed to succeed academically, financially, and socially (Shaefer, 2004).

H. **Protégé** is a person who has less experience and knowledge and relies on an experienced person for help and guidance in order to gain knowledge, skills, and experience. Protégé may be used interchangeably throughout the paper as **mentee**.

I. **Support Systems** refer to the family, friends, and personal support systems that provide moral or developmental guidance.

<center>Significance of Study</center>

This study contributes to the existing literature on APA professional women in higher education administration. Particularly, it expands upon the experiences of APA women administrators in predominately White public and private universities in Midwestern states. This study expands on feminist research by allowing voices of an often silenced group, Asian Pacific American women professionals, to be heard and validated.

Likewise the study expands upon Levinson's theory on adult development in relation to Asian Pacific American women. Findings provide employers' helpful information on the influence of cultural factors on adult development.

With low numbers of Asian Pacific Americans in leadership positions, this study offers higher education human resource departments, hiring committees, and policy makers with information concerning mentoring and family support in hiring practices of APA female leaders.   Findings provide helpful insight for establishing goals to reduce the under-representation of APAs in higher education administration.

Furthermore, the findings of the study not only assist college officials, but also APAs who aspire to hold leadership positions in higher education. In spite of the Model Minority stereotype, perceived barriers such as discrimination and the glass ceiling, and the lack of mentors and role models, APAs should recognize that there are APAs who have achieved administrative positions in higher education. These findings should assist APAs in realizing that administrative leadership is a realistic career goal.

<div align="center">Delimitations of the Study</div>

The life history study was limited to five APA females in administrative positions in higher education in the Midwest. Each participant was at similar stages of their career and held different administrative positions. Moreover, participants represented different Asian subgroups, had different levels of acculturation or assimilation, and were of different generations.

<div align="center">Limitations of the Study</div>

The findings of this research cannot be generalized to all APA females. The results reflected the views of five female APA administrators in higher education in the

Midwest. Similarly the colleges and universities represented in this study were predominately White Midwestern colleges and universities. Therefore, generalizations cannot be attributed to all universities. As in any study, the reliability of the data was dependent on the honesty, integrity, and accuracy of the interviewees and the objectivity of the researcher.

<center>Organization of the Remaining Chapters</center>

The remaining chapters of this dissertation are organized into nine sections. Chapter 2 presents a review of the literature relating to the problem addressed in this study. Chapter 3 provides a description of the methodology. Chapter 4 introduces the participants by giving demographics. Chapters 5 through 9 are the narratives of each participant. Finally, chapter 10 describes the findings, includes a discussion of the implications of the findings and recommendations for future research.

CHAPTER 2: LITERATURE REVIEW

In order to fully comprehend the situation and advance, Brown (1997) argued that review of the current status and background of the problem is needed. Chapter 2 provides a review of the literature related to Asian American women. Specifically the chapter focuses on a) APA culture and values, b) the Model Minority Theory, c) Levinson's Theory of Adulthood, and d) mentoring.

APA Culture and Values

Asian Pacific American (APA) Definition

Asian Pacific Americans are composed of many different cultural backgrounds. Four regions separate the categories of Asians. Pacific Islanders are from islands located in the Pacific Ocean including, but not limited to, Hawaii, Samoa, and Guam. Southeast Asians consist of Vietnamese, Thai, Cambodian, Laotian, Singaporean, Malaysian, and Filipino. East Asians come from the countries of China, Japan, and Korea. South Asians include countries such as India and Pakistan. Differences in even what countries are considered in which region also prevails from researcher to researcher (Kim & Yeh, 2002; Lee & Lee Manning, 2001; Philip, 2007).

APAs are often grouped together as a homogenous group. However, to generalize all APAs the same would be incorrect. In the 21st century, Asian Americans are increasingly becoming more diverse (Philip, 2007; Shinagawa, 2005). With Asian Americans being foreign born and U.S. born, immigrant and refugee, multi-ethnic and multiracial, transnational and pan-ethnic, and increasingly multigenerational, generalizations are difficult (Shinagawa). Not to mention there are different levels of acculturation, social class, and education. Likewise, Takaki (1989) and other Asian experts argue that each Asian national group has its own history, cultural heritage, and

reasons for immigrating to the United States, all of which make it impossible to generalize about Asian American families. However, broad characterizations have been identified in Asian American families largely due to commonalities of experience that APAs share with each other and because of mainstream perceptions of their "race" (Shinagawa). Although there is no one definition of APA, the researcher utilizes the definition of the U.S. census to define APAs. According to the U.S. census, an Asian Pacific American is a person having origins in any of the original peoples of the Far East, Southeast Asia or of the Pacific Islands (US census, 2000).

Asian Family Support

Family support and culture go hand in hand. Culture helps determine the values that families have. Asian cultures value family (Kane, 1998). Hierarchy is imperative and the elderly are valued for their wisdom and experience (Lee & Lee Manning, 2001). In a study done by Kane (1998) on family perceptions among African Americans, Asian Americans, and Hispanic Americans, the results indicated that Asian Americans and Hispanic Americans have less autonomy than do African Americans. Asian and Hispanic families are more collective than individualistic (Gordon, 2000). The family or group takes precedence over the individual. In Asian families, the emphasis is placed on deference and respect rather than assertiveness, and on self control and restraint rather than emotional expressiveness (Kane). Stress is placed on success, education, and wisdom that come with experience (Kane). Similar studies done by Sue and Okazaki (1990), Asaka (2001), and Chao (2000) reiterate Kane's (1998) findings. Asian family values and practices included success in education, achieving upward mobility, obedience to parents and elders, and instilling guilt regarding parents and obligations

(cited in Chang & Li, 2005). Consequently, it should come as no surprise that APAs have the highest proportion of college graduates of any race (U.S. Census, 2001). Based on statistical research 50% of APAs have college degrees compared to 27% of all Americans (Committee of 100, 2005).

Overall, Asian American children perform well academically. With respect to social class, specific Asian groups, and acculturation, APA children have high educational achievements (Hirschman & Wong, 1986). For example, in a study done by Asaka and Csikszentmihlayi (1998) to explore the reasons of APA academic success, researchers surveyed 33 middle school and high school APAs and 33 Caucasian students of the same grade levels. The findings suggested that although Asian American parents had slightly higher academic expectations for their children than Caucasian parents, APA children enjoyed studying more than Caucasian children (Asaka & Csikszentmihlayi). The Asian children were intrinsically motivated to study because they understood the relation to future rewards (Asaka & Csikszentmihlayi). Additionally, the APAs in the study appeared to have a greater understanding of education on their future goals. This understanding may have been due to the parental influence on the importance of education that had been ingrained in them.

In a study done on Asians and success in college, Richard Braxton (1999) interviewed three Chinese Americans and one Korean in a Pacific northwest university. His study found, first, that Asian parents emphasized more to their children about the importance of culture, values, and how to function in society. The parents in Braxton's study expected their children to follow cultural values such as work ethic, maintaining

high standards, and saving "face". Saving face referred to family honor and making them (family) look good.

The second theme in Braxton's (1999) study suggested that family influenced achievement through encouragement and expectations. For example, parents of the study spent a great deal of time stressing the importance of education to their children. Participants acknowledged how their parents encouraged them to succeed. They revealed that their parents pushed them to go to college, to graduate, to become doctors, lawyers, and engineers, but most importantly to be successful. These parents were very involved in their children's education. They made sure that they had a study environment, had educational resources, and academic assistance.

Lam's study (2002) on six APA Californian college or university presidents on their path to CEOs revealed that education was highly valued. At an early age, each participant was strongly influenced by parents on the significance of obtaining an education, especially that of a college degree. Consistent with the literature, APA parents in the study instilled in their children that they wanted to the best for their children. The parents reinforced that desire by stressing the importance of education. Some presidents' parents implied a stronger emphasis on education than other presidents' parents did. The parents of the foreign-born president emphasized the stronger desire than the APA parents did. This strong desire could be due to the parents being traditional, while the other parents were American-born. All the presidents stated that the parents showed support and gave guidance during and for educational endeavors.

Although family support values the success of Asian Americans, many APAs' career choices are influenced by their parents (Gordon, 2000; Song & Glick, 2004). Since APA children will care for their parents in their elderly years, career choices are a collective decision. In addition, Asian family values and practices include the induction of guilt about parental sacrifices and the need to fulfill obligations which impacts APA children's career decisions (Asakawa & Csikszentmihlayi, 1998). The majority of APA females as well as males are pushed by their families into careers that are well paying, and have prestige due to cultural values. Many are pushed into the mathematics or the science fields, rather than the field of education (Song & Glick). Currently, Asian American teachers in K-12 settings comprise 1 to 1.2 percent of all teachers (Gordon; Rong & Preissle, 1997). At the postsecondary level, only 6.2% of full time tenured faculty members are APA (Committee of 100, 2005). If Asian American females are influenced to follow career paths of prestige, more research needs to be conducted on why those APA females choose the academic path.

Asian Cultural Values

Culture is a complex whole in which each part is related to every other part. It includes the customs, traditions, language, religion, values and other important aspects that are associated with a way of life. It is also the encompassing behaviors and beliefs that are learned and shared by a group of people (Galanti, 2004). Culture is passed down from generation to generation. Often culture goes along with ethnicity. Thus, culture and ethnicity are intertwined.   Therefore, like other cultures, cultural values strongly influence how Asian Americans think, believe, and act.

Asian cultural values are based on the blending of the teachings (*sanjiao)* of Confucius, Buddha, and Tzu (Lynch, & Hanson, 1992; Spector, 2000; Tsai, 2007). Although similar, each holy man emphasized different beliefs. Together the teachings have helped shape the value system of many Asian cultures.

Confucianism was named after the Chinese scholar and teacher, Confucius (551 – 479 B.C.). Beginning in China, Confucianism spread to Japan, the Korean peninsula, Malaysia, and other areas of East Asia. In the present day, the teachings of Confucianism is still the predominant value system in places such as Hong Kong, Singapore, Taiwan and wherever Chinese have made their home (Ruggerio, 2006).

Influenced by Lao Tzu, Confucius emphasized moral and ethical behavior in every day life at a time when China was in constant war (Li, 2007; Ruggerio, 2006). Confucius believed that humanity should behave in a princely way and could be characterized by five virtues (Lynch & Hanson, 1992). They were *ren/jen*, *yi*, li, *zhi/chih*, and *xin* (Chinese wording). *Ren/jen* represented benevolence and humanism. *Yi* stood for righteous or morality. *Li* signified proper conduct. *Zhi/Chih* meant wisdom and understanding. *Xin* represented trustworthiness. His teachings had a high regard for education and learning, harmony, family and collectivism (Lynch & Hanson; Spector, 2000). Confucius' five virtues were the embodiment of *xiao*, filial piety, the unquestionable loyalty and obligation to parents (Lynch & Hanson). One puts their own concerns and wishes behind those of their parents. More than anything Confucianism is seen as a way of living more than it is a religion (Ruggerio).

Similar in thinking, Buddhism also follows some of the same principles of Confucianism. Buddhism was founded by Siddhartha Gautama, (560 – 480 B.C.), a

prince. Although he was born into luxury, Gautama came to view life as unsatisfying (Mann, Numrich & Williams, 2001). Gautama was discouraged by old age, disease and specifically death (Mann, Numrich & Williams). Thus, Guatama gave up his wealthy lifestyle to find peace of mind. Gautama later became known as Buddha or the Enlightened One. Buddhism began in Nepal.   It slowly spread throughout Southeast Asia due to Buddhist missionaries. There are different forms of Buddhism such as Mahayana, Theravada and Vajrayana (Prebish & Tanaka, 1998). Buddhism can be found in high numbers in places such as Thailand, Korea, Tibet, and Sri Lanka (Hay, 2006). Since there are different branches of Buddhism and Buddhist followers are found throughout Asia, there are variations of the tenets or beliefs of Buddhism.

The original Buddhist teachings emphasized life as suffering (Lynch & Hanson, 1992). Suffering was caused by desire or attachment to the world, but the suffering could be alleviated by eliminating desire (Lynch & Hanson). However, original Buddhist teachings emphasized living a righteous life through meditation, rigorous self discipline, morality, respect for life, humility, and loyalty to others would reduce desire (Lynch & Hanson; Spector, 2000). Like Confucianism, Buddhism also emphasized filial piety and devalued the individualism (Spector).

Comparable to Buddhism and Confucianism but yet different, Taoism, also known as Daoism, was founded by Lao Tzu (604 - 531 B.C.) (Lynch & Hanson, 1992; Tsai, 2006). Beginning with Tzu's first book, Classic of the Way and Virtue or *Daodejing,* Taoism was first known as Taoist philosophy (Li, 2007). Beginning in China, Taoist philosophy evolved into an indigenous religion (Li; Tsai). With sorcery,

superstition, magic, and divination, Taoism was compatible to animism (Lynch & Hanson).

Unlike Confucius, Tzu preached the importance of harmony between man and nature (Li, 2007; Spector, 2000). Tzu strongly believed that there was a larger and united power that controlled the sky, earth, rivers and mountains (Li). Tzu also claimed that there was a benevolent force behind the workings of the universe (Li). Believing that everything was relative, Tzu called these two forces or powers the *yin* and the *yang* (Lynch & Hanson, 1992). One (*yin*) caused the other (*yang)* keeping balance and harmony. Therefore, Tzu encouraged the practice of meditation, discipline, charity, avoidance of confrontations and simplicity.

The effects of religion on Asian culture and practices is easily observed since many Asian Americans continue to follow traditional ways. Collectivist values of family, harmony, education and other significant values are rooted in the three teachings (Chan, 1992; Gordon, 2002).

Family is the center and the backbone of the Asian family. An individual family member's primary focus is on the loyalty, obligation, cooperation, interdependence and reciprocity to the family (Chan, 1992). At a young age APA children are taught that there is a great responsibility to the family. APA children learn that all actions taken reflect back on the family. Not only do these actions reflect back on the family, but also on ancestors as well as the entire "race" (Chan). Thus individual family members take great caution to promote harmony in order to honor and keep the reputation of the family.

Filial piety is also an important aspect of the APA family (Croll, 2006). Filial piety is the loyalty to the parents.   Based on the teachings of Confucius and Buddha, there are strict guidelines which outline the duties of the children to revere and support parents (Croll). Parents have supported and cared for children. APA children in turn must make sacrifices for parents. Therefore, children do not question or doubt the wisdom and experience or the choices/decisions of parents.

Just as family is important, harmony is also. Harmony is a virtue and is taught and practiced throughout Asian subgroups. According to both Taoism and Confucianism, direct confrontation or conflict is to be avoided (Kane, 1998; Li, 2007), rules of propriety are followed (Chan, 1992) and recognition and respect are given (Kane). As a result APAs are taught self control, emotional restraint, deference, respect and gentleness in interpersonal relationships (Chin, 2004). The ability to promote harmony is expected and to be followed.

Based on Confucianism and Buddhism, education is another highly valued virtue. Confucius taught the importance of education, knowledge and wisdom (Ruggerio, 2006). Therefore, APA subgroups have a high regard for education. Many parents make great sacrifices in order that APA children obtain a good education (Hilderbrand, Phenice, Gray & Hines, 2008; Min, 1998). APA children repay parents by school achievement (i.e., making good grades, behaving, getting along with others) (Chan, 1992; Min). Successful school achievement brings family honor whether it is at the K-12 or postsecondary setting. APA children learn early on that in the United States education is a key to upward mobility economically and socially, not only for

themselves, but also for APA families and for the entire Asian American population

(Chan; Julian, McKenry & McKelvey, 1994).

The teachings of Confucianism, Buddhism, and Taoism have highly influenced

some Asian cultures. The beliefs and values of these holy men are still visible in many

Asian Americans lifestyles today.   However, one must take into account two aspects

when referring to Asian cultural values. The first aspect is that the three teachings

affect different Asian subgroups differently. For example, Confucianism is more strongly

followed in the Chinese, Korean and Vietnamese cultures versus that of the Khmer or

Hmong (Woo, 2000).   Secondly, the level of acculturation or assimilation by Asian

Americans may affect how much influence these values may have. Hence more

research needs to be conducted on religion and the role that acculturation/assimilation

has on Asian cultural values. Furthermore, more research is needed to discover to

what extent cultural values affect Asian American female administrators.

Patriarchal Society

Family structure varies according to the Asian American subgroup (Hilderbrand,

Phenice, Gray & Hines, 2008). However, many APA families are still strongly

influenced by the male dominated patriarchal Asian family traditions (Chow, 1987;

Hilderbrand et al.; Montez, 1998). Rooted in Confucianism doctrine, the patriarchal

family structure follows filial piety which establishes a social hierarchy (Croll, 2006; Kim,

1993). Confucius made man the superior, the authority, and the one with all the power,

while Confucius relegated women to a subordinate position in society (Kim; Pyke &

Johnson, 2003). APA women are taught to honor the father, then honor the husband,

and honor the elder son if the woman becomes widowed. Vertical patriarch lineage

makes the relationships between the father and the son more important than the relationship between husband and wife (Hilderbrand et al.).

At an early age, APA boys and girls are gender socialized. Each APA child learns the expected rules and expectations that is placed upon the child based on gender. It is not uncommon that girls are expected to be at home doing housework when not at school and that boys are given more freedom (Pyke & Johnson, 2003). APA female children are taught to serve male family members and have more responsibilities than male children. Females learn to put the needs of the family before the female's own individual needs. An APA female who violates these rules dishonors her family and brings shame to her family (Pyke & Johnson).

The patriarchal system may be a factor in the low numbers of APA women in administrative positions in not only higher education but across other fields. APA women who reach the administrative ranks must learn to juggle family responsibilities and responsibilities to the Asian American community along with work duties (Hune, 2006; Montez, 1998; and Wilking, 2002). In fact, a qualitative study conducted on five APA women CEOs in higher learning institutions cited family responsibilities and obligation to the Asian community as challenges to being administrators (Wilking). One APA CEO quoted, "Traditional APA cultural values dictate that a woman's role goes beyond her commitment to her immediate family, but reaches deep into her extended family and community as well" (Wilking, p.33). In addition, APA women who do strive for professional positions exhibit qualities which are not congruent with APA cultural values and hierarchy (Montez). Thus, APA women not only face genderism from the dominant culture, but also from the Asian American community.

Model Minority Theory

During the late 1800s and well into the 1940s, Asian Americans were viewed as the "yellow peril" who threatened to undermine the American way of life (Kawai, 2005; Suzuki, 2002). It was not until the 1960s that the image or stereotype of Asian Americans began to change. William Peterson (1966) wrote an article praising the hard work and success of Chinese Americans. In his article he praised Chinese Americans for self-attainment without help from the government. The article appeared at a time when the United States was facing a major crisis in race relations, the civil rights movement. Through this article, the term model minority emerged.

To further perpetuate the model minority image of Asian Americans, in the 1980s various national media presentations reinforced the model minority theory by airing programs that exemplified the educational attainment and success of Asian Americans (Takaki, 1989). Not much has changed since the 1980s. The images are perpetuated by the continuous reports of only the success stories of Asian Americans (Chun, 1995; Woo, 2000). Moreover, many studies conducted on perceptions of Asian Americans revealed that the media and the general public still perceive Asian Americans as a model minority based on their educational attainment (Wong, Lai, Nagasawa, & Lin, 1998). Thus causing the stereotypes and images of the Asian American to still exist (Day, 2006).

The Model Minority Theory is the theory that, although Asians have experienced racism and discrimination, they still have managed to succeed academically, financially, and socially (Shaefer, 2004). In other words, Asian Americans have managed to

achieve well paying positions, and higher socioeconomic statuses through education and hard work despite bigotry and racism (Wong, Lai, Nagasawa, & Lin, 1998).

The success of Asian Americans is the basis of the model minority theory. It is also the argument from the majority culture. The theory has been used to silence the complaints of racism by other minorities and to show how other minorities should behave in the White dominated society (Kobayasi, 1999). According to the argument, ff all minority groups were like Asian Americans and worked hard and conformed to the values and norms of the majority group, they, too, could achieve the American dream (Wong et al.). Thus the theory suggests that if a minority group tries, and fails to achieve success, then the failure lies with the minority group.

Because of this belief, not only do other ethnic groups believe in the model minority theory, but many Asians have also begun to buy into this theory themselves (Guillermo, 2000; Wong et al., 1998). In a study done by Wong et al., college students of diverse racial groups were surveyed on their perceptions of Asian Americans. The results of the study revealed that Asian Americans were perceived to be more motivated to do well in college; most likely to succeed in their careers, and most likely to achieve academically better than other ethnic groups (Wong et al.). In addition to this study, the researchers found that some Asian Americans had also adopted the Model Minority label.

Lee (1991) conducted a study on high school students who attended an elite or magnet public high school in Philadelphia. Many of the students, both Asian and Non-Asian, were aware of the Model Minority stereotype. APA students complained that the Model Minority label prevented them from being accepted by their peers. Many

students stated that the label caused others to view them as "nerds" and "brainiacs." Although APA students complained about the label, for the most part, each APA subgroup bought into the stereotype.

Lee divided the Asian population into subgroups. They were the Koreans, the New Waves and the Asian Nerds. The New Waves tried to emulate the behavior of the Model Minority label, but many failed academically. Due to Asian cultural practices, many New Waves refused to seek educational help. Many New Waves suffered depression and shame. They believed in the Model Minority label. The Asian Nerds seemed intent on living up to the standards of the Model Minority label (Lee, 1991). They were motivated to do well in order to honor their families as well as all Asians. Asian Nerds were embarrassed by the New Waves who did not live up to the label, consequently showing that the Asian Nerds bought into the Model Minority stereotype also.

Moreover, the Koreans also believed in the Model Minority Label. They believed that they were superior in all aspects to other Asians. Therefore, they tried to separate themselves completely from other Asians. For example, they thought the New Waves were embarrassing to Asians because of the way they dressed (inexpensive clothes). The Korean students did not like people (Cambodians and Vietnamese) on welfare. They believed that they were sponging off the U.S. (Lee, 1991). Since Cambodians and Vietnamese were refugees, these groups were allowed to receive welfare benefits. However, before Koreans could come to the U.S., they had to prove that they were self-sufficient. The Koreans were also embarrassed or not empathetic of Asians who were failing academically. They could not comprehend why they did not study harder.

Fortunately, other Asian Americans do not accept the label. Tiao (2006) discovered that exposure to APA leadership training, APA activities (clubs and organizations), and socializing with a multitude of APA subgroups influenced the viewpoint of the Model Minority label for APA college students. In her study of 25 APA undergraduate students and one APA graduate student, Tiao found that some APAs agreed with the stereotype, but the majority of the students did not. Students who believed in the Model Minority stereotype embraced the idea of APAs being a Model Minority. They found the label to be positive and a good label for APAs. Many of the students felt that the label was a true representative of the APA population at the college that they attended. On the other hand, other students disagreed with the Model Minority label. Many students felt that the label set unfair expectations for APAs. When APAs did not behave in that manner or did not conform to the stereotype, people (non-Asians) reacted in adverse ways (Tiao, 2006). Other students felt that the label allowed APAs to be compared to other minorities which in turn, pitted minority groups against other minority groups.

The findings of Oyserman and Sakamoto (1997) concur with the findings of Tiao (2006). Oyserman and Sakamoto surveyed 162 Asian American university students in a Midwestern university on the Model Minority label. Students found the label positive, negative and ambivalent.

Students who found the label to be positive had a strong tie to APA group identity, believed in Asian tradition and heritage, and had an interdependence belief on achievement. One Chinese American wrote, "It depicts success in my ethnicity and I take great pride in it" (p. 445). However, a large percentage of the surveyed students

viewed the stereotype/label as negative. These students were less concerned with ethnic identity and were more focused on individualism than collectivism. Many students felt that the label was inaccurate and caused biases which created barriers for APAs. Yet, some students believed the label was both positive and negative. Recognizing that some minority groups had negatives stereotypes placed upon them, it was better to have positive stereotypes associated with APAs. One Chinese American wrote, "Asians being referred to as a model minority is better than being associated with crime, laziness, and stupidity, etc." (p. 445)

The Model Minority theory or label is both misleading and problematic. The theory groups all Asians (Asian Americans and Asian Nationals) into one homogenous group, ignoring the diversity that exists between and within APA subgroups (Kim & Yeh, 2002; Wong et al., 1998). It attributes the educational and economic success to all APA subgroups regardless of the fact that not all APAs are achieving, succeeding or sharing in the "American Dream." The theory does not take into account the factors that attribute to the differences such as level of assimilation/acculturation, educational background, economic status, political and social standing.

Due to the lack of disaggregated data, APA statistics are more likely to reflect the overall success of East Asians and overlook that of struggling or failing APA subgroups such as Southeast Asians or Pacific Islanders (www.all4ed.org, 2007).   For instance, Southeast Asians have lower levels of educational achievement than East Asians (Chang & Le, 2005). Only 5.6% of Japanese have only an elementary education while the Hmong are at 61% (Kim & Yeh, 2002). It also should not come as a surprise, that Southeast Asians also have a high illiteracy rate (Varma, 2002). This could be the

cause of why Southeast Asians having a higher high school drop out rate than East Asians.

Moreover data on Asian Pacific Americans describes APAs as having higher incomes than other Americans. The data leads individuals to believe that all APAs, both individuals and subgroups are earning high incomes. The data ignore the fact that the majority of APAs reside in California, New York and Hawaii, which all are in areas where the cost of living is higher (Kobayashi, 1999; Takaki, 1989). Secondly, the data also ignore the fact that APA families may be extended families. Often times, APA family members pool their incomes together (Kobayashi). Thirdly, when comparisons are made on the level of education and income, many believe that income is based on the level of education one has. As a whole, APAs are more educated than Whites, yet Whites earn more than Asians who are at the same educational level (Schaefer, 2004; Varma, 2002). Furthermore, the data on income give no attention to those APA groups that live below the poverty line. Poverty rates are higher among Southeast Asians when compared to East Asians (Li, 2005). Ten percent of Southeast Asians have a need for public assistance compared to the Asian American average of 5.2% (Chang & Le 2005). The Hmong, Cambodians, Laotians and Vietnamese are more likely to live in poverty in the U.S. than Koreans and Chinese are.

The Model Minority also does not take into account the reasons why some APA subgroups immigrate to the United States. For example, the Hmong immigrated to the U.S. in order to seek refuge from their own countries who were persecuting them. Laotians and Cambodians were also coming from war torn countries after the Communist takeovers. Therefore, Southeast Asians may immigrate to the U.S. more

for political reasons. They immigrated from third world countries with little education and few resources. Their reasoning of being in the U.S. is different from why East Asians immigrate. Thus, recent Southeast Asians immigrants tend to be less educated due to school interruptions, have less financial resources and are less assimilated into the American culture. Upon arriving to the U.S., many Southeast Asians are faced with poverty, racism, and limited access to educational resources (www.all4ed.org, 2007).

Furthermore, the Model Minority leads one to believe that members of the APA population are problem free. On the contrary, the myth obscures the presence of racism against APAs (Kawaguchi, 2003). APAs experience racism and discrimination at all levels, in the community (Woo, 2000) and in the workplace (Kim & Lewis, 1994). Academia is no exception. On a study conducted on Chinese American students, revealed that Chinese American students experienced peer discrimination and victimization by Non-Asian students (Qin, Way & Mukherjee, 2008). Chinese American students spoke of bullying, physical harm as well as verbal harassment. Reasons for mistreatment were based on their accent, ability to speak English, and the Model Minority Myth. Non-Asian students perceived Chinese American students as doing better academically. One Non-Asian student stated, "Teachers think that Chinese kids can do everything" (Qin, Way & Mukherjee, p. 498.)

In 2002 Thurgood Marshall High School in California experienced racial conflict between the African American students and the Asian American students (Empleo, 2006). The racial tensions ran so high that it caused a riot between the two ethnic groups. The police had to be called to intervene. Likewise, Vietnamese, Chinese and

Cambodian refugee school age children reported that they had physical altercations with peers in school and in social interactions (Kim & Yeh, 2002).

In higher education institutions, the situation is not so different. The harmful effects of the myth is also evident (Li, 2005). Recent studies on APA college students reveal that APAs feel marginalized, misunderstood, disconnected from college campuses, and are experiencing institutionalized racism (Lagdameo, Lee, et al., 2002; Li). In fact, a Korean American college student interviewed stated that the Model Minority myth diminished her desire to engage in the learning process (Museus, 2008). The student felt uncomfortable participating in class, speaking up and seeking help from her professors.

On a study conducted on reactions from administration and students in response to racial incidents, revealed that there were differences between Black and Asian racial incidents (Delucchi & Do, 1996 as cited in Wong & Halgin, 2006). Racial incidents toward African Americans were labeled as acts of racism. On the other hand, racial incidents towards the Asian population were either ignored or not investigated when reported. When racial incidents occur with other minorities, the incidents are labeled racist. However, when actions or comments are made toward APAs the incidents are called satirical.

More recently, racial comments or acts have occurred at Dartmouth College due to the recent hiring of the new college president, Dr. Jim Yong Kim who will take office in July 2009. The president who is Korean was referred to as a "Chinaman" and was accused of taking another hardworking American's job in an email that was sent to students and alumni (Jan & Schworm, 2009).

In the private sector, racism occurs to APAs. This can be observed in the 1992 Los Angeles riots. After hearing the verdict of the Rodney King trial, many Korean businesses were looted and destroyed (Empleo, 2006). Clearly there were tensions between the Black and Korean communities. A survey on Chinese Americans revealed that 3 out of 5 Chinese Americans felt that they had been discriminated against due to their racial background (Committee of 100, 2009). Five percent of those surveyed had been physically harassed while thirty-nine percent reported by verbally harassed.

<div align="center">Levinson's Theory of Adulthood</div>

Daniel Levinson was best known for his work on the life cycle of adulthood (Kittrell, 1998; Roberts & Newton, 1987). Levinson based his theory, Seasons of Adulthood, on the theories or works of Sigmond Freud, Carl Jung, and Erik Erikson. Freud was known for work on childhood development, Jung for work on the entire life cycle, and Erikson for the mixture of work on both child and adult development (Levinson, 1978). Levinson's theory proposes that adults develop as they go through a series of age linked developmental eras and periods that are characterized by the nature, timing, and salience of their developmental tasks (Levinson; Kittrell).

Levinson believed that there were 4 eras of the cycle of life. They were the childhood and adolescence (0 -22), early adulthood (17 – 45), middle adulthood (40 – 65) and late adulthood (60 - ?) with eras overlapping. During each era, an adult is building a structure, making crucial decisions, creating a structure around him or her, enriching the structure and pursuing goals within that structure (Levinson, 1978).

Additionally, there was a period of time lasting from 4 -7 years in which developmental tasks occurred. Also known as cross era transitions, these eras

consisted of Early Adult Transition (17 -22), Entry Life Structures for Early Adulthood

(22 – 28), the Age Thirty Transition (28 – 33), the Culminating Life Structure for Early

Adulthood (38 – 40), the Mid-Life Transition (40 – 45) and the Late Adult Transition(60-

65). Levinson felt that perhaps the most crucial turning points in the life cycle occurred

during the transitions (Levinson, 1978). It was during these transitional periods that the

adult reappraised the existing structure, explored new possibilities in self and world, and

worked toward choices that provided a basis for new structures (Levinson, 1986).

Beginning in the early adult transition and ending with the Age Thirty Transition is

the novice phase. According to Levinson (1978), the novice phase has four important

tasks. They include 1) forming a dream and giving it a place, 2) forming mentoring

relationships, 3) forming an occupation and 4) forming love relationships, marriage and

family.

In the settling down phase, the earlier settling tasks are to establish one's niche

in society and to work at advancement (Levinson, 1978). However, it is in this phase

that various sequences are taken. During this stage, adults reevaluate their youth,

choices, and life structures. This is the time that adults may break out of their old life

structure and reconstruct a new one. Adults may strive for advancement or re-examine

their failures and declines within their current stable life structure (Levinson, 1978).

Curious about his own adult development, Levinson (1978) studied adult men in

the age group of 35–50. Levinson studied 40 men over a two year period. The

participants came from diverse backgrounds with variations in occupational fields (4

types), social classes, levels of education, religion and marital status. However, only

five participants were racially different. Thirty-five of the participants were of the

dominant culture while the remaining participants were of African descent. Levinson's findings validated his theory. Levinson found that that the life structure develops through a relatively orderly sequence of age linked periods during the adult years (Levinson, 1986). Levinson discovered that in the young stage of adulthood, it was imperative that young men have a dream (1978). That dream guided the choices and motivated the subsequent choices. Having a dream according to Levinson was needed for further adult (Roberts & Newton, 1987). Occupation, marriage and family, friends and sponsors are examples of those choices. After his study on men, Levinson (1996) began his research on the adult development of women. Levinson believed that the adult development of women would be different than men (Roberts & Newton, 1987). However, Levinson felt that to understand the development of women and men, separate studies needed to be conducted in order to fully understand either gender (Roberts & Newton). Levinson was curious to discover if women experienced the same eras and periods at the same ages as men (Kittrell, 1998).

Levinson (1996) conducted a study on 45 women. Fifteen of the participants were homemakers. Another fifteen were in academia while the final fifteen participants came from the corporate world. The study focused on women aged 35–45. Participants in the homemakers and academic groups were diverse according to ethnicity, marital status, number of children, religion, education, and social class. Variations for the women in the corporate category were not given. However, many of these women were of the first generation to enter a male dominated career system (Levinson, 1996). The findings of Levinson's study on women supported the earlier findings on men (Levinson, 1996). Levinson found that men and women go through the

same sequence of periods in adult life structure and at the same ages (Levinson).

Levinson's findings also brought attention to gender splitting.

Gender splitting went beyond just the difference of being either male or female.
In Levinson's study on women, Levinson acknowledged four different parts of gender
splitting: 1) men's work versus women's work, 2) the domestic sphere and the public
sphere as social domains, 3) the feminine and masculine psyche, and 4) the traditional
marriage enterprise (Levinson, 1996). Although women were in the workforce, men
were still dominating the work sphere. Women were still largely marginalized,
subordinated and segregated (Levinson). However, in the study of women, Levinson
found that gender splitting was transforming. More women were not satisfied at being
just homemakers. In addition, as society changed more women had to enter the
workforce. Although Levinson's study acknowledged gender splitting, Levinson's
findings revealed that the lives and personalities of women and men were becoming
more similar (Levinson).

Throughout both studies, Levinson emphasized the importance of the dream as a
creation for a satisfying and fulfilling life (Kittell, 1998). Levinson also assumed the
theory rang true for different cultures, classes and historical epochs (Levinson, 1986).
However, more research needs to be conducted to determine if Levinson's theory is
applicable for other cultures, social classes and time periods.

Women, Career and Family

Based on Levinson's theory of adult development, Krebs (1987) interviewed four
women superintendents to determine the effects of mentoring on their careers. Unlike
the novice stage of Levinson's theory, these women superintendents focused on their

teaching careers and their families during the 20s and not on the career dream as Levinson predicted. Not until the 30s did these women superintendents find their career mentors and begin to focus on the career dream.

Parallel to Levinson's theory of the importance of mentoring, these superintendents attributed their success to both their career and relational mentors. Many of these women reported that the relational mentor was either a husband or boyfriend. These women also identified superiors such as principals and superintendents as their career mentors. According to the study, these women did not perceive themselves to be leaders until their career mentors identified them. Although the protégés' dream was not clear at the beginning of the mentoring relationship, the dream was help shaped by the careers and the relational mentors. The career mentors recognized their protégés potential and encouraged them to pursue leadership positions.

In another study using Levinson's theory of adult development, Grant (2006) conducted a study to discover if the theory applied to second generation Chinese American women. Grant interviewed 7 Chinese American women in the mid life transition stage (40 - 55) to determine if second generation Chinese American women went through the same developmental stages as White women.   Grant found that the Chinese American women experienced some of the same psychological stages such as individualism, generativity, and increased introspectiveness as compared to the European American women of Levinson's study. In addition, none of the Chinese American women had experienced a midlife crisis as Levinson's theory predicted. Grant concluded that Levinson's theory did not give an explanation for cultural factors

that contribute to midlife development for second generation Chinese American women. If second generation Chinese women do not develop the same way as White women, perhaps Levinson's theory of adult development does not apply to all second generation Asian American women. More research needs to be conducted on Asian American women of different assimilation/acculturation levels, stages of adulthood, and lifestyles using Levinson's theory.

Roberts and Newton (1987) reviewed four doctoral dissertations that used Levinson's theory. Stewart (1977), Droege (1982), Furst (1983) and Adams (1983) examined the applicability of Levinson's theory on women's adult development (as cited in Roberts & Newton, 1987). In reviewing the dissertations, Roberts and Newton determined that the 39 women (total of the four studies) progressed through the same developmental periods during the same age period while completing the developmental tasks of forming: 1) a dream, (2) a mentoring relationship, (3) a career, and (4) a love relationship (Levinson, 1978). However, Roberts and Newton discovered that out of the combined studies, developing a love relationship took precedence over the other developmental tasks. Some of the participants believed that the love relationship was what molded and shaped their adult structure. Thus, the career aspirations developmental task took a backseat. Other participants struggled with having two dreams, a love relationship and a career.

When it came to mentoring, Roberts and Newton revealed that women who had relational dreams did not develop mentoring relationships in their workplace, but did obtain role models. Women who stated that they had a career dream also affirmed only attaining role models. Those who admitted to having both relational and career dreams

acknowledged their boyfriends or husbands as their role models or mentors. While the men were the main supporters of these women, the men did not consistently maintain their support especially if the dream jeopardized the love relationship. Even though some of the women had a career dream, few of them stated that they had formed a mentoring relationship.

Contrary to the findings of Roberts and Newton (1987), other studies found that mentoring was not imperative to success. In a study done on the early adult developmental stages of women administrators, Stevenson (1985) concluded that the developmental stage tasks were age related as suggested by Levinson. However, the findings of the study revealed three differences. The first difference was that men and women experience the same developmental stages, but at different periods of their lives. Secondly, the findings did not support the theory that mentoring was an important aspect for successful careers. Third, the results revealed that mentoring was not an imperative developmental task to the women as Levinson predicted.

Stevenson (1985) surveyed 464 women administrators in twelve Ohio public universities. The surveys were grouped into three age groups (28-33, 34- 40, and 41-46) according to Levinson's theory. Stevenson's questionnaire pertained to the developmental tasks of forming a dream, forming an occupation, forming love relationships, marriage, and family and forming mentoring relationships.

Based on the results of the study, 68% of the women reported that in some point of their life there was a mentor. However, mentoring relationships were more important for the women aged group 34-40.   Their age group reported the largest percentage (70%) of having mentors while the women aged 28-33 reported the least (64%). Those

who been mentored listed supervisors, friends, teachers and spouses in that order as mentors. Although most of the women had mentors of the same race, over one half of the women reported cross gender mentors. The majority of the mentors were Caucasian. Interestingly, the findings revealed that Asian American women had served as mentors for nine percent of Black women and one percent for Caucasian women of the study.

Stevenson (1985) discovered that women in her study did not find forming a mentoring relationship as important as forming other tasks. Forming love relationships, marriage and family were most decisive in all age groups. Forming an occupation was the most descriptive. Forming a mentoring relationship was the least descriptive and less important.

Mentoring

Some human resource and organizational professionals believe that mentoring is a necessary building activity for individuals to develop, adjust, or train to a new stage in life, and career (Gibson, 2006). According to Levinson's (1978) theory on adult development, the mentoring relationships are one of the most complex and developmentally important relationships a person can have in early adulthood. As stated earlier, Levinson's theory suggests that as men and women enter early adulthood there are two significant elements needed: a mentoring relationship and a dream. The mentor helps the protégé make that dream a reality.

Historically, mentoring was first introduced in the book *Odyssey.* The king, Odysseus entrusted his friend, Mentor, with his son, Telemachus, to teach and guide him while Odysseus was away at war (Gardiner, Enomoto, & Groghan, 2000). Through

this literary description, there is a long lasting image of what a wise and patient

counselor can do to help instill, guide and shape a young inexperienced person.

There are many ways to define a mentor. Mentors are defined as individuals

with advanced experience and knowledge who are committed to providing upward

mobility and support to their protégé's careers (Ragins, 1997). Another way to define

mentors are significant others who provide valuable support and sponsorship to men

and women (Ehrich, 1994). Mentors are usually someone who is significantly older than

the protégé. They give advice, encourage, guide, and help the protégé.

Relationships between a younger and older adult that help contribute to the

career development are referred to as a mentoring relationship (Kram, 1985). The

mentoring relationship can also be described as the intimate relationship between a

junior and senior person (Smith, 2003). Kram's (1985) study on the mentor protégé

relationship showed that mentoring has two major aspects: career advancement and

psychosocial integration (Chandler, 1996; Smith, 2003). Career functions include the

sponsorships, coaching, protection, exposure and the visibility (Smith). The

psychosocial function of mentoring is that the mentor acts as a role model, counselor

and friend (Chandler).

 There are two types of mentoring that have been implemented into many

organizations: facilitated mentoring and informal mentoring. Both forms of mentoring

can aid in the career advancement, job satisfaction, and development of the protégé.

Many organizations have implemented facilitated mentoring or otherwise known

as formal mentoring. Formal mentoring is a structure and series of processes designed

to create effective mentoring relationships, guide the desired behavior change of those

involved, and evaluate the results for the protégés, the mentors, and the organization (Gay, 1994). Through formal mentor programs mentors are usually paired with young protégés through a third party (the organization). In many instances, the mentor and protégé have never previously met (Barondess, 1997). However, some experts would argue that in facilitated mentoring, the real chemistry of true mentoring is missing (Gay).

True mentoring or informal mentoring is described as relationships that are not managed, structured or officially recognized (Blake-Beard, 2001; Mullen, 2003). Informal mentoring is initiated and maintained solely by the mentoring partners (Mullen; Wareing, 2001). Many times informal mentoring partnerships develop through mutual identification (McDowall-Long, 2004). The mentor and protégé discover that the two have similar interests and likes.   The mentor recognizes someone that resembles a younger version of oneself (Ragins, Cottons & Miller, 2000). The protégé admires the mentor and views the person as a role model (Ragins et al.). This is the basis that informal mentoring has been described as spontaneous. Other reasons that have been given to explain why informal relationships begin are longer duration of mentoring, more interpersonal contact, and more developmental support versus good organizational goal support (McDowall-Long; Mullen).

Formal mentoring programs may have different goals and outcomes that separate informal and formal mentoring programs. Formal mentoring programs may not center on the interest of the protégé, but rather on goals specified by the organization (Hansman, 2001; Ragins, Cotton, & Miller, 2000). Thus goals are short term and may only focus on the job position or desired organizational behavior and not on goals or mobility of the protégé. Thus the protégé may not feel that the mentor is committed to

the protégé's development, but rather that of the organization (McDowall-Long, 2004; Ragins, Cotton & Miller).

Effective mentoring requires the mentor to be empathetic, mature, self-confident, resourceful, and willing to commit time and energy into someone else (Barondess, 1997). However, mentors of formal programs may often be required to participate in mentoring programs. Protégés may be assigned, rules may be set and criteria on the number of times of meetings, in evaluation, and goals to be met in the mentor-protégé relationship may be imposed. Mentors who feel that mentoring is compulsory may not feel compelled to spend much time or energy on protégés. However, those mentors who do opt to mentor frequently choose protégés that are similar to them.

Informal mentoring programs vary when compared to formal mentoring programs. True mentoring relationships may not have any set goals to reach, no evaluation of mentoring and no set mentoring agreement (Waring, 2001). Unlike mentors in formal mentoring programs, informal mentors participate voluntarily. As a result, informal mentors are more inclined to invest more time and energy into the mentor- protégé relationship. Informal mentors may view mentoring differently when set goals, meetings, evaluations, guidelines and protégés are not forced upon them.

Informal mentoring programs may provide more psychosocial functions than formal mentoring programs. In fact, Faquenson, Eland, Marks and Amendola (1997) found that protégés in informal mentoring programs reported more psychosocial functions occurred than in formal mentoring programs (as cited in Ragins, Cotton & Miller, 2000). Trust, affirmation, support, intimacy, and friendship occur more often in informal mentoring when mentors choose their own protégés.

Both formal and informal mentoring programs exist in schools, churches, businesses and higher education. Both types of mentoring can be beneficial. Therefore, more mentoring opportunities need to be in place in order to assist women and minority faculty members and administrators in their career journey in higher education.

Benefits of Mentoring

Mentoring is an important process for protégés. In fact, powerful mentors can make a difference in a protégé's career development and advancement especially for women and members of oppressed groups (Scanlon, 1997). Mentoring provides many opportunities for protégés to acquire not only professional skills but also other essential skills central to the particular profession whether it is business, management or educational leadership (Ehrich, 1994). For minorities, mentoring can even the playing field, making the workplace a diverse work setting. Mentoring benefits include job satisfaction, access to information, psychosocial functions, and career advancement.

As it has in the corporate world, mentoring has also been linked with positive outcomes in the educational arena. When protégés are satisfied with their jobs, it will show through their work performance. Evidence shows that new faculty members who receive mentoring are more rapidly socialized into the college culture (Cunningham, 1999) and receive higher student evaluations than faculty members who have not been mentored (Davidson & Foster-Johnson). Furthermore, mentoring can help achieve teaching effectiveness and research productivity (Cunningham; Stanley, 2006). In addition, job satisfaction can lead to retention (Allen & Eby, 2004; Cunningham).

Another benefit of mentoring is access to information. Mentors share with protégés the necessary information that is necessary to orientation, socialization and advancement in the organization (Gibson, 2006). Sharing knowledge of the organization such as rules, standards, group norms, and organizational culture (Scanlon, 1997), providing wisdom and experience (Searby & Tripses, 2006), modeling successful practices and skills in which the protégés can learn (McDowall-Long, 2004), can all lead to the development or empowerment of the protégé.

An added bonus to mentoring is the psychosocial functions that the mentor provides.   Helpful and caring mentors can greatly enhance a protégé's career or personal development (Hansman, 2003). Mentors can assist in life changing events. Psychosocial functions such as giving feedback, positive criticism, sharing of similar past experiences, and providing support and affirmation both professionally and personally can help promote self confidence, competence and sense of self in the protégé (Chandler, 1999).

Career advancement is an additional advantage to mentoring. Thus, mentoring relationships are strongly correlated to career success (Chandler, 1999; McDowall-Long, 2004). Mentors expose protégés to task activities/challenges that protégés otherwise would never have, giving them the opportunity to put their skills into practice (Scanlon, 1997). Mentors make the protégé visible within and outside of the organization (Scanlon). By taking them to meetings, conferences and introducing them to other key people, protégés have the opportunity to network. Suggesting methods or strategies, protecting the protégé, and sharing experiences also help in the development and/or empowerment of the protégé (Searby & Tripses, 2006).

Drawbacks to Mentoring

As it has been discussed, mentoring can be beneficial. However, mentoring has its shortcomings if it is not monitored and maintained effectively. Mentoring drawbacks include favoritism, perpetuation of the status quo, power struggles, and dysfunctional mentoring relationships.

One on one mentoring is a form of favoritism. Mentors tend to gravitate to protégés who are like them. When mentors choose protégés, mentors promise to commit time and resources to one individual over other members in the organization (Bauer, 1999). Some researchers call mentoring "cloning" in that mentors are reproducing individuals that are similar to the mentor (Crawford & Smith, 2005). When other organizational members are not chosen to be mentored or "cloned," feelings of resentment and isolation may surface in the protégé (Kram, 1985). In turn, these unwanted feelings or actions can lead to dysfunctional outcomes for the organization (Bauer; Washburn, 2007).

Not only can the lack of mentoring lead to resentment and dysfunction, but mentoring can either maintain or break the status quo of organizations (Searby & Tripses, 2006). Since mentoring is available more to males than females, mentoring tends to reinforce and reproduce a hierarchal power relationship and keep White males in power (McCormack & West, 2006; Searby & Tripses). Mentoring has been linked with power, privilege and social stratification. Often times, mentoring leaves out marginalized groups; causing them to fend for themselves (Hansman, 2003).

Cross gender mentoring relationships can also lead to a hierarchal power relationship. This power struggle may lead women to take submissive roles (Kram,

1985; Scanlon, 1997). Some cross gender mentors may socialize women to conform to the ways of a White male-dominated organization (Chander, 1996; Wai-Ling Packard et al, 2004). Kram (1985) found that two stereotypical roles taken in mixed gender relationships were the father/daughter relationship and the knight/helpless maiden relationship. Either type of mentoring relationships can lead to dysfunction in the organization and stress for the protégé. Additionally in cross gender mentoring, both the protégé and the mentor take the risk of organizational gossip, sexual innuendos from other colleagues causing an uncomfortable relationship and workplace (Chandler; Hale, 1995; Hansman; 2003).

Tokenism can be a downside to mentoring. A token female is a female who is hired into a male dominated work environment (Moreton & Newsom, 2004; Scanlon, 1997). Due to affirmative action policies, some females are hired not on the basis of qualification or experience but rather on gender (Moreton & Newsom). For women who are competent and are the token females, may face stress and undue bias. Token females may have to prove themselves competent due to hiring status. Thus, male mentors may believe that token females are unqualified and choose not to invest time and energy into women who achieved their job based on gender.

Mentors can be a drawback to mentoring relationships. When mentors have different agendas from those of the protégé, the mentoring relationship can be unsatisfying. Some mentors may only take protégés in order to further career goals (Scanlon, 1997), while others may set goals unattainable (Crutcher, 2007) or different from the goals of the protégé (Hansman, 2003; Ragins, Cotton & Miller, 2000).

Mentoring relationships that are not functioning properly can cause more drama and stress for the protégé than positive outcomes.   .

Women and Mentoring

Most of the mentoring research has focused primarily on male leaders (Hansman 2003). Thus, mentoring for women is a relatively new concept (Wai-Ling Packard, Walsh & Seidenberg, 2004). As women began to enter the workforce in the 1900s, career choices for them were limited to traditional careers such as nursing, teaching and secretarial (Cullen & Luna, 1993). However, drastic changes came about in the 1960s with educational and legal reforms like Title VII of the Civil Rights Act of 1964, general economics, and the mobilization and collectivity of women (Cullen & Luna).   Although more women were in the workforce, women were predominately only holding positions of lower and mid-managerial levels (Sotello Viernes Turner, 2002). With more women working, mentoring has become necessary (Cullen & Luna).

To date, research indicates quite clearly in a variety of professions such as business, management, and education, that women lack mentors (Bauer, 1999; Ehrich, 1994).   Some barriers that have caused a shortage of mentors for women in academia have been identified as lack of access to networking, sex role stereotyping, sexism, tokenism and socialization practices (Ehrich; Ragins & Cottons, 1991; Sotello Viernes Turner, Meyers, & Creswell, 1999). Wai-Ling Packard, Walsh, and Seidenberg (2004) concur with the findings of other researchers. They also list the reluctance of males' willingness to mentor, greater emphasis on mentoring and role modeling by women, the lack of potential mentors, and the pressure of traditional hierarchical mentoring constraining as causes for low numbers of mentors for women. Quinlan (1999) further

adds that mentors prefer mentees that are like themselves; they, perceive greater returns or time investments come from men, and feel that sexual politics impede the development of cross-gender mentoring relationships.

Ragins and Cotton (1991) offered three perceived barriers that prevent women from obtaining mentors. All three reasons pertained to cross gender differences: 1) fear that mentor or others in the organization would misconstrue the mentoring relationship as a sexual advance; 2) fear that assertiveness on the protégé's part would discourage mentors; and 3) fewer opportunities and lower access for women to develop mentoring relationships with key people or projects.

Fong (1984) surveyed 77 Asian Pacific American women school administrators to determine what they perceived to be barriers into educational leadership. Participants were of either Chinese (40) or Japanese (37) descent. The majority of the participants were American born from second, third, or fourth generation families. Only ten of the APA women in the study were first generation immigrants.

The findings revealed that there were five perceived barriers for APA women who aspired to be educational leaders: (1) lack of networking or support systems, (2) attitudes toward women as administrators, (3) inadequate process for identifying women aspiring to become administrators, (4) the lack of female role models and (5) the lack of geographic mobility. These results coincide with existing research on the low numbers of mentors/role models (Goto, 1999; Hune, 1997; Lum, 2005) and non-identification for leadership (Hune & Chan, 1996) for Asian Pacific American women.

When it comes to women and mentoring, same sex role models or mentors appear to be important (Cullen & Luna, 1993). Johnetta Cole, the first African American

female president of Spellmen College, stated that mentoring is essential for women and minority faculty (Gibson, 2006). Women tend to have different needs and concerns than men do when it comes to mentoring. Due to life experiences (e.g., giving birth, family obligations, gender discrimination), women perceive and construe social reality differently than men do (Gilligan as cited in Cullen & Luna; Quinlan, 1999; Stack, 1986). This is due to men and women being socialized based on gender (Mayer, Files, Ko & Blair, 2008; Moreton & Newsom, 2004). Society dictates how females and males are to behave (Mayer, Files, Ko & Blair). Thus men and women perceive relationships, experiences, work and mentoring differently (Stack). Many women find difficulty in building relationships with male mentors because men cannot address certain issues (Gibson).

Often persons who serve as mentors are members of the dominant and/or hegemonic groups within organizations or institutions (Hansman, 2003). Hansman further notes that with the small number of women or women of color holding executive positions in higher education, males tend to serve as mentors to women. Although studies have not proven that same gender-mentoring relationships are more successful (Hansman), many male mentors tend to adopt male protégés due to the sexual risks that are associated with cross gender mentoring (Crutcher, 2007; Ehrich, 1994; Ragins & Cotton, 1991). These men are more inclined to mentor other males. Because some males feel more comfortable with mentoring other men, these men cheat women protégés out of valuable knowledge, networking, and skills. In addition, men in senior level positions are less likely to invest time and effort into an intensive dyadic mentoring relationship with women (Wai-Ling Packard, Walsh, & Seidenberg, 2004).

In addition, research studies indicate that multiple mentors for women offer greater success (Crawford & Smith 2005; Ledford et al 2006; Packard, Walsh & Seidenberg, 2004). Also known as mentoring mosaics, multiple mentors allow protégés to learn and receive feedback and support from more than one person (Searby & Tripses, 2006), see through different lenses, obtain strategies and skills across disciplines, gain more network connections, and grow both professionally and personally (Crawford & Smith, 2005; Mayer, Files, Ko & Blair, 2008). Successful mentors possess certain qualifications and each mentoring relationship will be different (Crawford & Smith). When each mentor can provide an aspect of mentoring, women can draw upon the attributes of a mentoring constellation rather than relying on and being disappointed by one mentor (Kram, 1985).

In higher education, mentoring may be of greater value to women in their struggle to succeed in their roles as faculty members. Gibson (2006) explored nine higher education faculty women's experiences with mentoring. Gibson's study focused on politics as part of the mentoring experiences, however, two sub-themes evolved from her study. The sub topics were a culture of success and a gender gap which fell under the main theme, politics as a mentor's experience.

In the subtheme, culture of success, there were mixed results as some participants found the mentoring relationship as unsupportive while others found the relationships very supportive. Some protégés found support when the protégés were ready to start families. These mentees were mentored in ways that prepared them to juggle work and family. These women also discussed how beneficial it was to have other women in the department who had been in the department a long time and paved

the way (Gibson, 2006). On the negative side, other protégés spoke of how politics can ruin the mentoring relationships. One mentee described how some people are called mentors but do not guide or teach the protégés.

The second subtheme that evolved revolved around the gender gap. Like many other organizations, the low number of women in administrative positions dictated a lack of female mentors. Many of the participants felt that male mentors lacked knowledge of women's issues in academia and overall, males were better networked than females.

Gerdes (2003) obtained advice and guidance from 98 seasoned women administrators in higher education. These women were presidents, chancellors, academic deans, provosts/vice presidents for academic affairs or their associates working in academic or faculty affairs, and other administrators. Administrators gave advice on categories such as coping, facts of life, life choices, coping with gender disadvantages good news, personal wisdom and coherence.

A reoccurring theme in many of the categories was developing relationships. Participants of the study spoke of the importance of mentoring and/or networking. Others suggested seeking out a mentor or multiple mentors either male or female or both. Multiple times the participants stated that young women should be mentored. One administrator stated, "Develop a network of friends and colleagues who can help you to understand what is going on in your environment and how to manage effectively within complex settings" (p. 265).

Moreton and Newman (2004) conducted a study on personal and academic backgrounds of female chief academic officers in Christian colleges and universities. Sixteen women that were serving as vice presidents for academic affairs, academic

deans or provosts participated in the study. The study revealed that parents and mentors played a role in the lives of these administrators.

As students in a K-12 setting, five administrators stated that their parents expected the administrators to excel in their studies. Another five revealed that there really were no expectations placed upon them to excel. Although the parents did not expect them to excel, the parents did expect them to do their best.

As early as the teenage years, mentoring played a role in the early stages of development for these women (Moreton & Newman, 2004). As high school students, eleven of these women had mentors. Of these mentors, eight were female while three were male. Mentors included a Girl School troop leader, a father, a pastor and teachers. According to these administrators, the mentors opened up the women's minds to new ideas and new ways of thinking and viewing the world. Many of the mentors also encouraged the administrators to pursue a college degree.

While graduate students, twelve of the administrators acknowledged a mentor. Six mentoring relationships were with females while five were involved in cross-gender mentoring. One administrator reported having both male and female mentoring relationships. Those administrators involved in mentoring viewed mentoring as positive experiences. These women indicated that mentors gave support and encouragement. The mentors believed in and had faith in the protégés, which reaffirmed self-esteem and self-worth in the protégés.   The mentors challenged them to work hard and to think outside of the box.

Watson's (2008) study on female senior leaders revealed that mentoring, family support and networking helped them make it to the top. Six administrators in either higher education or health care participated in the study.

All participants reported that they participated in informal mentoring relationships in the workplace. Only one participant stated that she partook in a formal mentoring program. All the participants indicated that mentoring assisted them in their career path to the senior level ranks of administration. Participants reported that their mentors recognized the participants' abilities, hard work and performance and thus provided them with opportunities, support and visibility.

In addition, the participants credited their families as being supportive in their educational and career endeavors. Their parents emphasized the importance of an education and urged them to obtain a college degree. The participants also acknowledged their parents who reinforced their faith and confidence in their daughters during troubling times. Husbands and friends also proved to be an important source of support for participants. Husbands became the main source of support once married. Friends were supportive throughout the educational and career path. Participants admitted that it can be difficult to have friendships at work, particularly at the senior level.

Women of Color and Mentoring

Although college campuses all across the United States are becoming more diversified (Crutcher, 2007), the faculties and administrators are not (Crawford & Smith, 2005). For women of color, mentoring is imperative especially when it comes to career choices and development. One of the most important interventions that minority faculty

can use is mentoring (Blackwell, 1998 as cited in Turner, 2003). Other researchers suggest that mentoring is an important factor for women of color who pursue careers as administrators in higher education (Chandler, 1996; Washburn, 2007). Mentors share values, career counsel, give advice and contribute information. Far too often, women of color will concentrate on finding the right job or jobs that are difficult to make transitions (Crawford & Smith). Without mentors, women of color spend time learning the organizational culture's norms and tailoring their needs to the organization in hopes of advancing. Thus, they waste valuable time and energy.

Sotello Viernes Turner (2002) conducted a research study with similar findings. In her study, women university faculty members of color mentioned multiple times that mentoring was a key component of individual and group success and progress. Sotello Viernes Turner interviewed four Asian American women, fourteen African American women, four Native American and eight Latinas on their multiple identities or marginalities. An example of a multiple identity would be a person who is a woman and an Asian. Being both a woman and an Asian is known as the double minority in that both identities can be considered as marginalized.

The women in the study spoke of feelings of isolation, underrepresentation, the "old boy network" and salience of race over gender. One Asian American woman stated that although she was the department chair, she knew that when meeting prospective students and their parents that her ethnicity and gender were the first things that they noticed not her position or that she was competent (Sotello Viernes Turner).

According to the study's findings, women faculty members also spoke of being challenged by students, being torn between family, community and career; and being

underemployed and overused. Sotello Viernes Turner suggested in order to retain

women of color, higher education institutions need to increase positive experiences for

faculty women of color through promoting networking and mentoring, creating a

welcoming environment, validating service and teaching, and accommodating conflicts

of commitment (family and work).

In another study done by Sotello Viernes Turner, Meyers, and Creswell (1999) on

faculty of color in higher education, the researchers discuss the barriers that prevent the

retention of minority professors. However, the focus of the research was on the

success stories of minority professors and administrators who had not left higher

education. These participants stayed in academia due to satisfaction in teaching,

supportive administrative leadership, a sense of accomplishment, mentor relationships,

collegiality, and interaction with other faculty of color (Sotello Viernes Turner, Meyers &

Creswell).

Sotello Viernes Turner, Meyers, and Creswell interviewed 64 faculty of color from

Midwestern colleges, 11 which were of Asian descent, 28 African Americans, 11 Native

Americans, and 14 Latinos. The researchers found that there were six barriers that

were factors in minority professors' decisions to leave higher education: (1) isolation

and lack of mentoring, (2) occupational stress, (3) devaluation of "minority" research, (4)

the "token hire" misconception, (5) racial and ethnic bias in recruiting and hiring, and (6)

racial and ethnic bias in tenure and promotion practices and policies.

Thomas and Hollenshead's study (2002) reiterates the findings of Turner,

Meyers and Creswell. The study focused on what minority women faculty members

believed marginalized women professors of color. The participants were successful

Black women and other women of color, each of them a tenured faculty member at the same research university. Participants consisted of ten African Americans, five Hispanics, three Asian Americans and one Native American.

Five themes emerged from the interviews. Organizational barriers, institutional climate, lack of respect from colleagues, unwritten rules that govern university life and finally, and lack of mentoring rendered the female minority faculty member invisible (Thomas & Hollenshead, 2002). The participants stated that the lack of mentors was an issue. Participants were aware that mentors offered support and believed that mentoring would have been an asset to the career. However, some of the participants had actively recruited and obtained a mentor or mentors. Many of the mentors were not from the same department of the participant. When mentoring did occur, the mentoring style followed that of a peer approach. The peer mentoring model allows peers of the same or similar positions to support, encourage and collaborate with each other (Mayer, Files, Ko & Blair, 2008). The peer approach de-emphasizes hierarchy and superiority.

Another study reiterating the importance of mentoring of women of color was conducted on African American female college administrators. In their study, Crawford and Smith (2005) interviewed seven African American women to determine whether African American female administrators were given the opportunity to work with mentors at their institutions in New York State. The results were startling. None of the interviewees had had a formal mentor although some had affirmed that they had a family member that they saw as a role model. Many of the women stated that they utilized peers as their contacts to finding out information. Finally, all of the women administrators acknowledged that their administrative position was circumstantial.

Based on a traditional definition of mentoring, the women affirmed that none had any formal or informal mentoring (Crawford & Smith, 2005). None had ever had the luxury of being guided by a senior administrator and shown the ropes, the hidden rules, or expected behaviors of holding an administrative position. None had been encouraged to develop and inspire through career development. Since these women obtained their administrative position by circumstances (meaning they entered academia but not in the pursuit of obtaining an administrative position) the women recognized that they had been educationally trained but not nurtured (Crawford & Smith).

Another aspect that affects women of color and mentoring is cross-racial mentoring. Like other women of color, Asian Americans lack role models and mentors (Hune, 2006; Lum, 2005). A 1996 study done by Jackson, Kite, and Branscombe found that African American women on two college campuses preferred to be mentored by other African American women (Hansman, 2003). Although cross-racial mentoring or diversified mentoring can work, many women of color prefer other women of color as mentors. In Enomoto, Gardiner, and Groghan's study (2000) of mentoring relationships among women of color, women reported that they desired mentors who were similar to themselves in race and gender. Likewise Canada (1989, as cited in Crawford & Smith, 2005) found a high correlation between a protégé's ethnic background and the mentor. Unfortunately because of the small number of Asian American women leaders, many Asian American students or junior faculty members are forced to compete with other minorities for the attention of any female faculty of color as a mentor (Hune, 1997).

Asian American Women and Mentoring

There has been little research done on Asian Americans and mentoring (Goto 1999; Nguyen, Huynh & Garwick, 2007)). Although Asian Americans feel that mentoring would be beneficial (Woo, 2000), many APAs still lack mentors whether they are of the same ethnicity or of the dominant culture or even gender. There are a few reasons or theories behind the lack of mentors for the Asian American population.

One reason given for Asian Americans not having mentoring relationships is due to the hype of the success of Asian Americans (Goto, 1999). K-12 settings, higher education institutions and businesses alike have honed in on the model minority stereotype (Sands, Parson, & Duane, 1992) causing many Asian Americans to go without needed services. Those APAs who do not fit into the successful Asian American stereotype such as at-risk, low income or Limited English Proficient (LEP) students are often ignored. Public assistance, after school programs, outreach agencies, and English as a Second Language classes (ESL) may not be available or extended to the APA population. Additionally the Model Minority stereotype may lead the dominant culture to believe that APAs do not need mentoring due to the success that many APAs achieve without additional services (Chun, 1995; Mentornet, 2006; Sands, Parson & Duane, 1992).   Thus, the Model Minority Theory has rendered APAs as the "Forgotten Minority" (Fong, 1984).

Another barrier that causes APAs to lack mentors could be attributed to the lack of knowledge of Asian American cultural values and previously held stereotypes about these cultures (Liang, Lee, & Ting, 2002). The differences between the culture of the mentor and that of the mentee can be conflicting. Asian Americans are taught to defer

to authority, to be non-confrontational, and to maintain harmony whereas Western culture values individual accomplishments, aggressiveness, and other bold and forceful characteristics. When Asian Americans hold strong to values of harmony, the dominant culture may perceive APAs to be docile, humble, and non-aggressive (Xin, 2004). If APAs are taught values that are inconsistent with values taught by the dominant culture, problems may arise.   When the dominant culture holds such stereotypes, members of the mainstream culture are less likely to seek out members of the APA population to mentor (Goto, 1999).

For Asian American women, mentors are harder to come by because APA females are of the double minority status. As both Asian and female, both race and gender play a major role in whether they will receive mentoring. Research shows that women receive less mentoring than men (Bauer, 1999). As discussed previously, men are more willing to mentor other men (Washburn, 2007). In addition, men or women mentors are more willing to mentor individuals that have the same race, culture, values, qualities and characteristics as the mentor (Quinlan, 1999; Scanlon, 1997; Washburn). Since more men are in the higher ranks of administration or upper levels of management, finding female mentors may become extremely difficult (Ragins & Cotton, 1991; Scanlon).

In relation to race, Asian American females also suffer from lack of mentors due to the stereotypes of APA females. Such positive stereotypes held are that APA women are exotic and submissive (Montez, 1998; Pyke & Johnson, 2003). When APA women are the opposite of those stereotypes, they are sometimes labeled a dragon lady (Chin, 2004; Wilking, 2002). Dragon ladies are characterized as being bossy, assertive, or

bold. APA females are looked down upon for not fitting into the positive stereotypes. Either stereotype punishes APA females when men or women fail to meet the mentoring needs of APA women.

A recent study conducted by Liang, Tracy, Taylor and Williams (2006) reiterates the cultural conflict that may arise between the culture of the mentor and the culture of the mentee. The researchers interviewed 122 Asians and 270 Euro-American women between the ages of 17 and 23. The findings concluded that Asian American women were no less likely to value the notion of having a mentoring relationship, but were less hopeful or satisfied with opportunities to form relationships (Liang et al.). Further, the researchers suggested that cultural differences play a large factor in mentoring. Asian American women who have traditional Asian values (value Asian hierarchy) may find themselves in a cultural conflict when it comes to mentoring (Liang et al.). Since Asian culture defines the role of Asian American women, they are less likely to be open with mentors who are not culturally competent when it comes to Asian culture (Liang et al.).

Brown (1995) examined the role of mentoring on the adult development of Asian American women. Study participants consisted of ten APA women. There was a large spectrum of the ages of mentoring relationships. Some APAs indicated that their influential mentor was during the adolescence years while others indicated different ages and stages of life. Two major themes emerged from the study. The first theme revolved around gender and culture. APA participants reported that the cultural background or gender did not negatively affect the mentoring relationship. In fact, APA participants reported that the mentor's culture and gender were beneficial. Because mentors were of the dominant culture, protégés observed that they had access to more

resources, advantages and information that may have only been privileged to those of the majority group. Protégés also became more visible in the organizations. With visibility came more opportunities and more chances to network with key people. In addition when mentors were of the dominant group/culture, APAs were able to practice and acquire assertive behaviors that APAs were not accustomed to in the Asian culture.

The second theme discovered that the most meaningful aspect of mentoring was the psychosocial side of the relationship. Mentors fulfilled both the career and psychosocial functions of the mentoring relationship. However, according to the protégés, the psychosocial function was the most momentous. The mentors helped the protégés gain confidence, self identification and self worth. Mentors believed in, had faith, gave encouragement and challenged the protégés. The mentors assisted the APAs in their development in a crucial stage of the APA's life by giving them opportunities and access to resources, making them visible and helping them to function biculturally in the workplace while never losing faith in them.

A study on Asian Americans in high technology reveals similar findings of studies to those found in academia. Turner's (2000) study revealed that although APAs and Whites both had mentoring relationships, the relationships differed in quantity and quality. The results discovered that APAs are more likely to be in cross cultural mentoring relationships. Like academia, the opportunities for APAs in high tech to be mentored by other APAs are less likely. However, unlike Brown's results (1985), APAs revealed that White mentors only assisted them in the career goals and functions of mentoring and not in psychosocial functions. APA protégés with mentors reported greater job satisifaction.

Chung, Bemak and Talleyrand (2007) interviewed twenty students enrolled in a graduate counseling program in order to examine mentoring relationships across cultures within counseling. Students included nine African Americans (four females, five males), seven Latinos (four females, three males) and four Asian American females.

Five themes emerged from the Asian American group: 1) trust/comfort; (2) respect/age differences in the relationship; (3) teacher/student/guide relationship; (4) long term relationships; and (5) personal growth (Chung, Bemak & Talleyrand, 2007). Three of these themes correlated with Asian cultural values. Respect for one's elders, the belief in elders (mentors) being wiser and more experienced and elders (mentors) holding power positions reiterate the values that many APAs hold (Chiang & Lee, 2005; Goto, 1999; Kodama, McEwen, Liang & Lee, 2002). The APAs in this study stated the importance of having a teacher/student relationship (mentoring relationship) with the teacher providing guidance and support. By and large, the APA participants viewed mentoring as positive.

Another study done on APAs was conducted on the perceptions of Asian, Asian American, and Pacific Island faculty on mentoring. Sands, Parsons, and Duane (1992) recognized that there was a lack of APA administrators despite the number of Asians among doctoral students and full-time faculty members (Sands, Parsons, & Duane, 1992). Thus the researchers conducted a study on mentoring amongst Asians and APAs in a Midwest university.

Seventy APAs and 307 White faculty members participated in the study. Out of the 70 APAs, the majority were married males. The researchers found that APAs and White participants had the same understanding of what a mentor was. In addition, only

50% of the APAs had had mentors. Of those that had mentoring experiences, APAs had less mentoring than the White participants.   Those APAs' experiences with mentoring were more at the graduate and post doctoral fellowship levels than those of the White participants. Out of the experiences with mentoring, APAs found some parts to be uncomfortable or undesirable (Sands, Parsons & Duane, 1992). For instance, APA mentees were unsatisfied with the power inequities, and exploitations placed upon them by their mentors.

Along similar lines, Kawahara, Esnil, and Hsu (2007) conducted a study on 12 APA female leaders in corporate, public and educational settings.   A major finding revealed that all the women took responsibility for their own discovery. These APAs also admitted that they were subjects of their own way, creating paths for themselves and others (Kawahara, Esnil & Hsu). Nevertheless, 11 of the women discussed the importance of others for support, guidance and mentoring. In order to be successful leaders, the APA leaders felt that they needed to learn new skills and face conflicts and struggles head on.   Support from others assisted them in overcoming barriers, guiding them and providing them with a sense of belonging.

Nevertheless, some Asian Americans are taking actions to find and engage in mentoring relationships. In a recent study conducted by Lowe (2006), on 147 Asian Americans and 223 Caucasians on the role of mentoring on professional outcomes, the results revealed that APAs who had mentors reported career success, career satisfaction, and the intention to remain in the organization. Lowe's findings were that APAs were actively searching and engaging in mentoring relationships, utilizing multiple mentors both inside and outside of the organization and with senior level administrators.

Furthermore, Lowe's study discovered that mentoring affected career outcomes differently for APAs and Caucasians. Lowe contributed the differences in outcomes to cultural differences. The more acculturated an APA is, the more career satisfaction an APA will have. Catalyst.org (2004) reinforces the findings of Lowe. Catalyst affirms that acculturated APAs more often than not, have less pressure and responsibilities from families and Asian communities (2004). In addition, APAs who are acculturated may not struggle as much between the two cultures and values which can add more stress conflict for the APA. Kawahara (2007) concurs with the findings on acculturation; however, she also attributes success among Asian Americans with biculturalism efficacy. The more the Asian American is able to negotiate the Asian culture and the dominant culture without losing identity, skills or ability in the other culture, the more successful the APA will be.

Kawahara (2007) conducted a study with two Asian American female leaders in order to gain a better understanding of APA women leaders. One participant was a retired CEO hospital administrator while the other was a reverend. Two important themes that emerged from the study were support and freedom and familial and childhood influences.

The participants discussed the importance of support, guidance and mentoring whether it was from family, colleagues, friends, or mentors. The APA women believed that they had people that believed and supported them. These supportive people also gave them advice and guidance through the setbacks and difficulties as well as the successes.

Both participants came from close knit families. The two APA women also identified a family member that they felt influenced who they are today. One participant described her mother as being the influential family member. In her description of her mother, the mother broke the stereotype of what an Asian woman was supposed to be. The other participant described her father as her influential parent. Her father's strong willed personality along with his self confidence molded her to follow in his path.

Fong's study (1984) on APA women educational administrators revealed that family/family members were the most influential individuals when it came to the educational and career path of these APA women. For 50 of the 77 participants, parents were the primary providers of educational support. Only four stated that the husband was the biggest supporter. For career aspirations, 22 women acknowledged parents, 11 named husbands, and one stated a sibling as the most supportive.

The second most influential person who supported educational endeavors was a teacher/professor and friend. Three APAs listed themselves. For career goals, APAs named superordinates and higher ranking administrators who influenced and supported them to go into leadership.

Neilson's (2004) study on ten APA executive administrators showed that mentoring, involvement in professional organizations and work experience even without sustained or intentional planning (to be administrators) have made leaders able to break through the glass ceiling. Participants held positions such as presidents of four-year or community colleges, chancellors, vice chancellors, associate presidents, and vice presidents. Five males and five females of Chinese, Japanese or Indian ancestry participated in the study.

The participants revealed that they were all involved in multiple professional organizations. These organizations helped them to network and made them visible. Participants were members of professional organizations in their respective fields while other organizations were specifically for Asian Americans. Such Asian organizations were Leadership Education for Asian Pacific (LEAP) and Asian Pacific Americans in Higher Education (APAHE).

The participants in Nielson's (2004) study stated that visibility was a factor in their success to becoming executive administrators. Some of the APAs gained their visibility through mentors/role models. The APAs reported that through mentors they were able to observe leadership styles, assess weaknesses and strengths and were given opportunities (difficult tasks) that otherwise may not have been assigned.   However, one APA administrator stated that he did not have an Asian mentor/role model because there were not any. Therefore, this administrator surrounded himself with talented and like minded administrators.

On the other hand, Wong's study (2002) on the lack of Asian American administrators in student affairs in higher education, suggested that APAs did not go into administrative positions for various reasons. Wong's finding noted that mentors were not the cause for the low numbers of APA administrators but rather perceived racism, perceived glass ceiling and the effects of the Model Minority stereotype were barriers to leadership positions.

In Salleh-Barone's (2004) study on 12 Asian American women administrators in either higher education or K-12 settings, only one APA administrator believed that a mentor helped in her academic career. Formal mentoring was either not available or

did not exist for the other 11 APA administrators. However, these APA women did list others who influenced their career path into leadership.

Although formal mentoring was not an imperative aspect in their rise to administrators, these APA women did mention a key person that was influential in their careers. These women listed parents, grandparents, and other family members as supportive people. Other participants named principals and deans as role models. The administrators recognized their innate ability to lead and encouraged them to go into administration. Some participants acknowledged their spouses as their role models or biggest cheerleader. Their husbands recognized their talents and abilities and encouraged them to attain higher positions in academic positions. Nevertheless, these APA women administrators encourage other APA women who strive to be in leadership positions to actively seek out a mentor.

The results from the studies of Kawahara (2007), Kawahara, Esnil, and Hsu (2007), and Salleh-Barone (2004) retell the difficulties for women of color to find mentors. Therefore, more research needs to be conducted on Asian Pacific American women and mentoring.

Today APAs around the United States are beginning to understand the importance of mentoring as more organizations, companies, schools, universities, religious, and ethnic groups form mentoring programs. For example, APAs across the United States are forming their own mentoring groups on many campuses. According to their university websites, Pomona College, Claremont, Stanford, University of Virginia, McKerra College, University of Pennsylvania, University of Illinois at Urbana-Champaign, University of Chicago, Cornell, Northwestern University and Iowa

University have specific Asian American mentoring programs. Other universities have

mentoring programs for minorities in general, but not specifically organized by an Asian

organization. Programs such as ALANA (African Latino, Asian, Native American) at

Brown University,   and AHANA (African American, Hispanic American, Asian American

and Native American) at Cleveland State University are just two examples.

In addition, there are other organizations that offer mentoring for Asian Pacific

Americans. For example, the Asian American Bar Association (AABA) offers mentoring

to law students in many parts of the United States (**Error! Hyperlink reference not valid.**;

www.aabachicago.com; www.aabany.com). APA students are mentored by practicing

APA attorneys. The Naval Officers Mentorship Association (NOMA) is mentoring for

Navy officers with Asian and Filipino ancestry. The goal is to provide support and help

to retain APA officers (www. navy.mil; Zimmerman, 2008). Asian American Women's

Alliance is an organization that is dedicated to creating supporting relationships and

helping with career development of APA women (www.aawaliance.com).

Yet some Asian American groups recognize the need for mentoring at an earlier

age. Two such programs, Asian American LEAD (AA LEAD) and Asian Professional

Extension (APEX), begin at the elementary level. AA LEAD targets APA children from

low income families. Recognizing the economic and cultural background of these

children, AA LEAD offers both mentoring and tutoring. The mentoring program's goal is

to develop mentoring relationships that address key risk factors in order to produce self-

sufficient adults (www.aalead.org). AA LEAD programs are located across the nation,

but more specifically where large populations of APAs reside.

One of the largest mentoring programs for Asian Americans in New York City is APEX. APEX was started by APA professionals who recognized that although there were other mentoring programs, none focused on the special needs of APA (Hu, 2007). The non-profit organization focuses on APA students from immigrant families who have little knowledge of the resources or contacts outside of their ethnic communities (www.apex-ny.org). APEX pairs APA students with successful professionals such as teachers, lawyers, architects and police officers.

Conclusion

In summary, the review of the literature reveals that the research conducted on APA women administrators in higher education and mentoring is limited. Most of the research conducted consists of doctoral studies. Of the research that has been conducted, the studies focus on APA women administrators who work in West Coast colleges and universities where there are large APA populations. Little research has been conducted on APA female administrators and their experiences in the Midwest working in predominately White colleges and universities. Whether working on the West Coast or in the Midwest, there are still a low number of APA women in senior leadership positions in higher education.

Moreover, the success stories of some Asian Americans can be misleading. The Model Minority Theory leads employers and colleagues to believe that APAs are flourishing without the assistance of mentoring. Although APAs may advance, evidence suggests that more empirical research is needed. Specifically, more research on the roles of mentoring and support of the Asian family and the Model Minority Theory has on the development of APA female administrators in higher education. With limited

research, more studies need to be conducted to discover why some APA females reach

the executive ranks in higher education.

CHAPTER 3: METHODOLOGY

In chapter 3 I discuss the methodology that I used to conduct my study. This chapter describes participant selection, role of the researcher, anticipated ethical issues, procedures used to collect the data, and data analysis.

Research Methodology

The research design that was utilized in this study can be characterized as life history. Originating in the social sciences and anthropology fields, narrative research studies the lives of individuals and asks them to provide stories about their lives which will be retold (Creswell, 2003). In life history, researchers draw upon interviews, documents, archives, and observations (Glesne, 2006). The emphasis in narrative study is learning from the storyteller (Ollerenshaw & Creswell, 2002). The learning comes from the experiences, phenomena, and stories that the storyteller has lived. Through these stories, researchers are able to paint a picture of the storyteller's life.

Constructivists recognize that multiple realities exist and that one reality is not better or truer than another (Guba & Lincoln, 2004). Each APA female will has her own experiences with mentoring, family support, culture, and being a member of the "model minority" group. Consequently, through the narratives of five APA females, I am able to organize the participants' realities and experiences on mentoring, family support and culture in a way that is not only helpful to professionals but also to other APAs.

Role of the Researcher

In qualitative research, the study is interpretive (Creswell, 2003). The researcher's background, experiences, biases, and thinking are regarded as influences in interpretation (Glesne, 2006). Hence, background knowledge is needed from the researcher. I am an APA female. I teach at both the K-12 and undergraduate levels,

and I am an administrator for a summer migrant program. Although I have had the support of my family to take the educational career path of my choice, I relate strongly to the struggles of living up to the Model Minority stereotype and finding role models or mentors of APA ancestry. I grew up in a transracial home which caused me to have a different upbringing than from a traditional Asian family. Throughout my college years, I have had only two Asian professors, both of whom were male. One was at the undergraduate level at Bowling Green State University and the other was while I was working on my master's degrees at the University of Findlay. I attended many different universities around the world, and never experienced an APA female professor or an Asian administrator of either gender.   The only place I experienced Asian males in administrative positions was in Suzhou, China where I worked as a visiting professor of English. I strive to be in a senior leadership position in higher education in the future.

Throughout my life, I have not had much experience with formal mentoring. At Toledo Public Schools (TPS), where I work, I had what the school district calls an intern consultant which is assigned to a teacher during the first year with the district. According to TPS, an intern consultant is also a mentor. My relationship with my intern consultant consisted of three observations of my teaching, and three meetings to debrief on those observations.   I did not gain much from my experience with my intern consultant/mentor.

I have only had one role model and one mentor both whom were male.   My father was and still is my role model. Growing up my father set the standard for what I would work so hard to become. My work ethic, perseverance, success, and most importantly, my character emulate the path of my own father. Although my adoptive

father, a Native American, is not of the Asian culture, he did understand racism and discrimination. Knowing that I would face discrimination too, he instilled in me the ability to believe in myself even when others could not see past my skin or my gender.

My informal mentor was another teacher. Our cross-race and cross-gender relationship lasted for 10 years. He supported me in all my educational endeavors. He worked with me collaboratively to become a successful teacher. He saw my leadership abilities and pushed me to take on roles that would improve my leadership skills. He encouraged me and believed in me even when I did not believe in myself.

Over the years I have served as an informal mentor/role model to many of my TPS students, none of whom were of APA ancestry. I have mentored both African American and Hispanic American girls, many from junior high continuing through college. I feel strongly about my mentoring role. I believe that mentoring is a helpful tool that can change lives.

I recognize that my biases and my personal lens may affect my interpretation of data; therefore, I will take precautions in my data collection.

Credibility/Trustworthiness

After data collection and transcription, I employed a member check/respondent validation. Member check allowed for validation and built trustworthiness and credibility (Creswell, 2003). Each participant had an opportunity to check her narrative for accuracy. In fact, each participant reviewed her narrative several times over the course of two months and made clarifications or modified the information

Additionally, I utilized peer review. I had multiple readers, both inside and outside of my dissertation committee, to review data. Specifically, I chose colleagues

that were not part of the dissertation committee as peer reviewers. The colleagues had experiences working with Asian Americans, mentoring or growing up in immigrant homes similar to the participants.

I recognized that I was not an expert in the field, and I was learning from the participants. Creswell (1998) emphasized asking opening ended research questions and listening to the participants that are telling the story. Therefore, I played a facilitator role rather than the role of an expert.

In addition, because narrative research requires the researcher to retell the stories of the participants, I used data analysis strategies to safeguard against researcher bias. I used writing memos, coding categories, and connecting strategies.

<div align="center">Anticipated Ethical Issues</div>

Anticipated ethical issues were confidentiality, participant anonymity, participant honesty, and researcher subjectivity. Therefore, I took these ethical issues into account by considering how they might have affected the data collection, interpretation of the data or validity of the findings.

First, confidentiality was a priority. The interviews were audio-taped and the materials are locked in a cabinet for which I am the only person with a key. The audiotapes will be kept for a minimum of three years. Any other documents that were deemed confidential are also locked in the cabinet. After the scheduled time, all materials will be destroyed.

Secondly, with the fear of repercussions for participation, I recognized that the participants may not be honest due to their identity being discovered. However, honesty was not an issue. I reassured the participants of the precautionary steps I

would take to keep their confidentiality secure, including the member checks. I also allowed the participants to choose their own pseudonyms for their institutions and for themselves.

The final ethical threat was researcher subjectivity. Maxwell (2005) advises against researcher subjectivity or researcher bias. Due to the fact that I am an APA female, I was conscious of my own biases. I recognized that my biases might come out during my interviews through leading questions, body language, and responses. Thus, I took precautions to avoid this behavior by having an interview protocol (Appendix F) and conducting a pilot study. I also was aware of my bias during data collection and again took precautionary methods to achieve valid findings. I used triangulation, member check/respondent validation, and peer review (see also the above discussion under the heading of Role of the Researcher).

<div align="center">Participant Selection</div>

Participants were five APA female administrators in higher education. Qualifications for each participant were APA ancestry, a graduate degree, and an administrative position at a predominately White Midwestern university. Participants were at similar stages of their careers, held diverse leadership positions, and oversaw different departments.

In order to identify prospective participants, I searched higher institutions' websites and directories located in the Midwest. I received assistance from a well-known Asian Pacific American organization called Leadership Education for Asian Pacifics (LEAP) and the NASPA – Student Affairs Administrators in Higher Education. I

received one name from each organization. I also received a few names from colleagues.

In the beginning of March, I sent out 29 written correspondences to prospective Asian Pacific American women administrators at all levels of administration in higher education in the Midwest. The correspondences included a letter (Appendix A) introducing myself, the purpose of the study and a short survey on mentoring, family support, and demographics (Appendix B). Each survey also asked the APA administrator if she was willing to participate in the study if selected and if she knew of other APA women administrators in the Midwest.

As surveys returned, a few had listed other administrators to contact which caused a snowballing effect. Consequently, I sent five more surveys to those previously unidentified APA administrators. Out of the first 29 surveys, only nine came back. Of those nine surveys, only four women were interested in participating in the study. Another two were not in leadership positions as defined by the American Council of Education or this study. One respondent answered with a maybe (time permitting). Therefore, I resent 20 surveys via email to those APA administrators who had not yet responded. I, then, received one survey respondent via email that was also willing to participate. I received one response via email which stated that she was no longer in administration, but had passed on the survey to the current APA administrator. Another respondent notified me that she was on leave for the academic school year. Overall, I received 13 surveys back out of 34.

Out of those responses, I had seven respondents willing to participate. Out of those respondents, only six fit the criteria. I chose the five participants based on their

willingness to participate. The participant who answered maybe was not chosen based on her time constraints.

Although my original intent was to interview five APA senior-level administrators in higher education, to have five different subgroups of Asian ancestry represented and to have the participants hold diverse leadership positions and in different departments, it was very difficult to locate APAs in the Midwest. Even though I located and sent surveys to senior APA administrators, none agreed to participate. However, the five participants held leadership positions. They represented four subgroups of the Asian cultures. They were of Chinese American, Korean American, Filipino American and Chinese descent. These leaders were diverse in the departments that they represented. They were in curriculum, higher education, Asian American Studies, admissions and East Asian Studies.

<div align="center">Data Collection</div>

After receiving approval from the Bowling Green State University's Human Subjects Review Board (HSRB) to conduct my study, a pilot study was first conducted with three female minority teachers in K-12 settings. The purpose of the pilot study was two fold. The pilot study offered me the opportunity to increase my interviewing skills and to test the quality of the interview questions. The pilot study followed the same procedure as the research project. The narratives were written and then checked for accuracy by each participant. The participants confirmed the accuracy. They were also allowed to add or delete, clarify and expand. Through this process, I became aware that through my interview questions, I was not collecting the information that was

needed to answer the research questions. Therefore, I rewrote questions and added

questions to each section which I resubmitted to HSRB.

In April and May I collected data through semi-structured interviews. Before the

interviews took place, I contacted each participant by email/mail to notify her that she

had been chosen to take part in the study and to ask f she was still willing to participate.

After scheduling interview dates, I mailed and emailed each participant the questions

(Appendix E) along with the consent forms (Appendix D) at least one week in advance.

The interviews took place over a span of six weeks. Each participant participated in a

one- and-a-half to two hour face to face interview in the participant's office. Before the

interview began, I collected the consent forms and requested to audio-tape each

interview. During the interview, I listened, took descriptive fields notes in order to

capture key points and ideas, and used probing questions to gain more knowledge.

Following the interviews, the audio-tapes were transcribed in the order in which they

took place.

After the data collection, I developed a narrative for each participant. From two

weeks to a month after each interview, the participant was sent her narrative to verify

the accuracy. The narratives of each participant were structured to cover the personal

and professional background, experiences of mentoring, family support and the Model

Minority label, and sustainment. Narratives were then sent via email to each participant

for member checking. By conducting member checks, I was assured that I was

representing the participants truthfully and their ideas accurately. Participants were

advised that they could make modifications or add information for clarification.

Data Analysis

According to Glesne (1999), data analysis should be done simultaneously with data collection. In the present study, data analysis began during the search for participants. I found potential participants throughout the Midwest in different fields, Asian subgroups and at different levels of administration. I had hopes of having participants to represent five different Asian subgroups, all levels of higher education administration and diverse backgrounds.

Once I had five APA participants, I was able to conduct further investigation on each participant individually. Before each interview, I searched the Internet to obtain more information about each participant. I was able to view curriculum vitae, written articles, websites, and organizations that participants were involved with.

After the interview process, I had the audiotapes of each interview transcribed. I began to familiarize myself with the interview transcriptions, field notes, data from the Internet searches, and journal notes. I emailed the participants asking for clarification and questions that I had. After obtaining the information, I began to formulate her narrative. I then sent the narrative to each participant via email for verification and feedback. Once I received the feedback, I amended the narratives and resent it to participant to further clarify and build trustworthiness and credibility. Member check occurred several times for each participant.

At the same time that I was writing the narratives, I was also simultaneously color coding the transcriptions by topics. Beginning with a list of codes, I used multiple processes of analysis which included organizing data, grouping information by categories, and patterns, in order to cross analyze participants. Finally, I extracted

pertinent phrases, meanings, and words to determine themes. Themes were not

predetermined, but were derived from the interviews.

CHAPTER 4: PARTICIPANT BACKGROUND

This chapter summarizes the participants' background. Demographics describe the administrative, ethnic, educational, and marital and children backgrounds. The second part of the chapter introduces the participants.

Administrative Background

The five participants in my study were administrators in higher education in the Midwest. All but one was in their 40s while the last one was in her 30s. They were administrators of programs, admissions, and centers. In addition to their leadership duties, four of them also had teaching responsibilities. The participants have spent anywhere from one to eleven years in administration. Two participants had not planned on going into administration while one was open to administration if a position opened up. Another participant was assigned to her administrative duties whereas another one was prepared subconsciously her whole adult life for administration. All the participants plan to stay in administration. Three administrators hope to move up the administrative ladder. Table 1 summarizes the demographics of each participant in regard to administration.

Table 1

Administrative Experience

Participant	Years in University Administration	Aspiration for Administration
Frances	7	No
Molly	1	No
Ellen	4	Yes
Nicole	2	Yes
Ling	11	No

Ethnic Background

The ethnic groups represented in my study were Chinese, Chinese American, Korean, and Filipino American. All of the participants identified themselves as Asian American or more specifically by their Asian subgroup such as Korean American or Chinese American. Three of the participants were born in the United States. Each was born in a different part of the U.S.: West Coast, East Coast and North East. Two participants were born in Asia, Korea and China. One participant identified herself as multiracial being both Asian and German American. The participants varied in their generation of American. One participant was first generation, one considered herself 1.5 generation, two were second generation, and one was not an American citizen, but had been living in the United States for 16 years.   Table 2 illustrates the familial demographics of each participant.

Table 2

Familial Demographics

Participant	Married	Children	Place of Birth
Frances	Yes	Yes (2)	East Coast, USA
Molly	No	No	Korea
Ellen	No	No	West Coast, USA
Nicole	No (Divorced 2x)	No	China
Ling	No	Yes (2)	Northeast, USA

Educational Background

Each of these participants was highly educated. Four of the participants had a doctoral degree and one had a master's degree. All of the participants in one way or another had majored in a field pertaining to Asian Americans (literature, language, culture/history or studies).

Of the participants, one was a first generation college student. Two participants had parents who both had college degrees; one whose father had a PhD and one who had an M.D. One participant's parents each received a bachelor's degree. The last participant had one parent (father) with an undergraduate degree. Table 3 summarizes the demographics of each participant.

Table 3

Participant Demographics

Participant	Ethnicity	Education	Position
Frances Wang	Chinese American	PhD	Academic Administrator
Molly Seung	Korean American	PhD	Assistant Director of Asian American Studies & Lecturer
Ellen Chang	Chinese American	PhD	Assistant Director of Curriculum & Lecturer
Nicole Yong	Chinese	PhD	Director of Undergraduate Studies & Assistant Professor
Ling Cita	Filipino American	M.A.	Associate Director of Admission

Marital Status and Children

Out of the five participants, only one participant was married. She has been married for 10 years. Two of the participants are in long term committed relationships. Two are currently not in relationships. One has been married twice.

Two participants have children. One participant has two small children, a son and daughter. The other participant is a single mother with two teenage boys.

Narratives

The following chapters, 5 - 9, are narratives that were co-authored with the participants. These narratives spotlight the demographics and educational and work history of each participant. They also concentrate on the roles that mentoring, the Model Minority label, and family have played in the lives of the participants.   The narratives follow the order in which the interviews were conducted.

        The level of self disclosure was different for each participant. While the majority of the participants spoke freely and were willing to share their experiences and backgrounds liberally, others were not so forthcoming with their answers. During the peer review, a few participants chose to make changes and delete information to their narratives. In addition, in order to protect the confidentiality of each participant, each administrator chose her own pseudonym.

CHAPTER 5: FRANCES WANG

Demographics

Frances Wang is an academic administrator in the Midwest. Born in 1962, Frances identifies herself as a Chinese American or Asian American. She is a second generation American. She was born on the East coast and raised in a small rural college town. She grew up in a nuclear, yet extended family. Frances and her two brothers were raised by both parents. At times, her grandparents came to stay with them from Taiwan for extensive time periods. At other times, aunts, uncles and cousins would also come to stay when first coming to the United States.

Frances' parents came to the United States in the 1950s from Taiwan via China. Both parents finished high school and went to college in Taiwan. Her parents came to the United States on student visas in order to go to graduate school. Her father earned his PhD and then took a position teaching math at the collegiate level. It was then that her parents applied for residency and then citizenship. Her mother never finished her master's degree for two reasons. The first was that Frances was very sick when she was a child. The second was due to other family responsibilities.

Frances received her bachelor's degree on the East coast. She received both her Master's and doctoral degrees from universities on the West coast. She pursued her major because she had a great love for reading. As an undergraduate, Frances never thought that her bachelor's degree would lead her to becoming a college professor. However, she had a strong interest in her subject area so she obtained fellowships to continue her education. Her third year in her PhD program, she taught in the English department. The job was very oriented toward academia, teaching and research.

Work History

Frances is an academic administrator along with teaching an Asian American studies class. She oversees two staff members who both happen to be of APA descent. Her office advocates for APA students, some outreach work, and programming for faculty on APAs. Before coming into her current administrative position, Frances was a founding director of a program for three years in the Northeast. She has also taught at many different colleges and universities both private and public in the Northeast, West Coast and Midwest on both a part-time basis and on a tenure track.

Frances entered administration by default. She did not aspire to be in administration. Her husband is also in academia. Like many other couples who are both in academia, Frances took positions in order to keep her family together. Her first administrative job opened up and she took the position. This gave her an opportunity to explore other options besides teaching.

I was adjuncting and just had my daughter when the student center job opened up and I thought that would be an interesting option to explore because it still allowed me to be in the university, in higher ed and involved with Asian Americans. Essentially that is how I ended up. Back there it was student affairs, it was my first time.

Mentoring

Frances described a mentor as someone who has more experience, someone that a person can go to, to consult and get advice. A mentor gives feedback and networks. Within an institution, to Frances a mentor is familiar with the institution and

can help the mentee because the mentee is new to the job or has less experience overall.

Frances did not feel that she had a mentor growing up or in her undergraduate years. She does feel that she has had some informal mentors in her professional career. One mentor was while she was teaching on the West Coast. This mentor was the chair of the ethnic studies department. The mentor told her about her own experiences with having children, curriculum development and institutional policy and race. Her mentor was helping her to become aware of institutional politics that occur in higher education. Her second mentor was a colleague at a different university in the Northeast who was a director of a cultural program. This mentor had an extensive amount of experience in student affairs. She did feel that these two mentors helped her in her career. The second mentor helped her with dealing with higher administration, opened up her staff to assist her, and assisted with developing job descriptions.

Frances did not feel that she has received organizational support, feedback, coaching or career development in her workplace. She admitted that she was an inexperienced administrator and learned her own way around administration.

I think that when I started at my position, I always saw my experience as experiences I gained as kind of co-curricular both as a student and as a faculty member. So it was very new to me to come into a professional position in student affairs and student activities. I also am aware that many other student affairs professionals tend to come to the positions in various ways, they may not have direct degrees or training but I think that I felt a little bit in a quandary. What was very new to me was supervising staff.

On the other hand, she also has not pursued training.

Frances does not feel that she has a current mentor. She acknowledged that it would have been beneficial to have one. "No I do not have one. In the last few years it would have been really nice to have." On the contrary, Frances is an informal mentor to APA graduate and undergraduate students. She does encourage them to come and talk with her about career choices, and graduate studies.

Frances felt that the most crucial time of mentoring would have been for her when she was going to graduate from college or when she was working on her doctorate. She believed it would have been great to receive mentoring when she was going to graduate school because the mentor would have given her career choices or help with career exploration. She believed that because of her major, she was limited to what her career options were. She began to believe in the unwritten or unspoken rules of academia or specifically in her field of study that she needed to secure a teaching job or she would be an academic failure.

> What I do realize in retrospect is that there was nothing ever presented
>
> as a viable option. I think the unspoken understanding was if you were
>
> in graduate school for a PhD in my field that's what your aspiration was
>
> and if you failed to achieve that aspiration, you were a failed academic.
>
> I think that kind of narrow vision is the academic culture, because after I
>
> graduated, I temped and met others who had PhDs in the same field who
>
> were bank managers. . . . I think in that culture you're assumption was
>
> either that they didn't want to teach and they had to do something else
>
> or they failed to secure a faculty job.

Family

Frances has had a supportive family that has encouraged her to earn her degrees. She also felt that she was influenced to go into education because of her father who also had been a college professor. In addition, many of her parents' friends were also college professors. Therefore, she was always surrounded by professors. Family obligation has affected her career. Both her husband and location affected her career. Her career path that she has chosen is one in which allowed her to have a family (husband and children) and to keep them together.

Frances does not feel that growing up her family mentored her. Although her parents were supportive and she was able to consult them for advice, they did not give her a clear direction.

They were very supportive but not mentoring because I feel that I had

to figure out things and not just kind of . . . I feel it was kind of an

unconscious path. Oh, I will just do this and not a thorough explanation

and making use of resources.

She only recalled one case where her parents really gave her direction.   The time was when she was deciding if she would take a year off after graduating with her bachelor's degree. Her mother told her she didn't really know what else she could do but teach. So her mother suggested that she not take time off and go to graduate school and not waste time.

Model Minority Myth

Frances had a strong understanding of what the Model Minority Myth was. She became active about learning about APAs in high school. This caused her to learn

more about APAs in college and to become an activist about APA issues. However,

she was not really aware of the Model Minority Myth until graduate school. Reflecting

back to her younger years, she recalled that even though she did not know the term

Model Minority per se, she remembered times when people would describe her as a

having characteristics of a Model Minority.

> I think growing up even though I didn't know this word, Model Minority, I
>
> think back on people's perceptions of me whether people knew me or
>
> didn't know me. It became clear to me. I am quiet and I am pretty much
>
> a nice person, a pushover a lot of times and I am pretty smart but when
>
> people who really didn't know me would just automatically pin it down
>
> on me.

As a professor, Frances has taught a course on debunking the Model Minority

Myth. She believed that the perception of APAs in the workplace are being good

workers, successful, not making waves and performing well. However, in her

experience, she thought that employers and colleagues viewed APAs on campus as

praiseworthy.   Conversely, she did believe that those who are aware of the Model

Minority Myth hold her up to that stereotype. For example, she believed that

colleagues, faculty and other administrators believe that she and her staff are very

competent. She also stated that she believed that others did not believe that she would

be outspoken. She gave the example of an instance at a previous job when she spoke

up against an issue.

I remember distinctly. I didn't know him very well. We were always

friendly to each other, but then at a certain diversity committee meeting,

he said something and I thought, 'Wow, I just broke his idea as the good

Asian woman.' And I think that was the most blatant collegial turnaround

that I experienced.

Sustainment in the Midwest

Frances' perceptions of working in the Midwest compared to other geographical

areas that she has worked in are that people are not aware of APAs or APA issues as

much as they are on the, West Coast or the East Coast. Asian issues such as in the

Midwest are not well-known. In California there is a greater awareness, but the issues

are still there. The attitude is somewhat different. The struggle is still to get the issues

recognized.

What sustains Frances in the Midwest is that she is connected to a strong Asian

American active community. The APA community members get involved with what is

going on in the area. She also has started an organization for Asian American families

at her children's school. The program brings APA families together to talk about issues

that surround their children and to support one another.

Advice

In order to assist other APA women become higher education administrators,

Frances gave many suggestions. First, mentoring is a possibility. Therefore, seek a

mentor. It does not matter what ethnicity or gender. However, the mentor does need to

be aware and sensitive of the needs of APAs. Second, clarify what goals one has. For

instance, do goals consist of helping students, faculty or administration? Third, learn

the institutional path. Explore career options. Fourth, the most prestigious administrative positions go to tenured faculty. Fifth, going into student affairs administration causes difficulties when trying to return back to the faculty tenure track. Clarify what one's goals are. Finally, she suggested increasing the knowledge that administration is a possibility for APA women.

CHAPTER 6: MOLLY SEUNG

Demographics

I'm a 1.5 generation. I moved to the U.S. when I was eight so there is

also a part of me that also feels like an immigrant. I feel like a Korean

immigrant but at other times, I know I am also Korean American.

Molly was born in 1975 in South Korea. As a child she immigrated to the U.S. to

the United States to a large metropolitan city on the East Coast. She has had her

American citizenship since she was 18 and identifies as Korean American. She is in a

long term committed relationship with no children.

Molly's parents are both still living. Her mother had six sisters while her father

had eleven siblings. Therefore, she was surrounded by family members while living in

Korea. Her father, years before, had joined the military as it is compulsory in Korea. It

was there in the military that her father became a mechanic. Her father then went to

work for Korean Airlines. For professional development the airlines sent mechanics

overseas to learn more. As a result, her father took the opportunity to bring his family to

America. Molly believed that her parents chose to come to the U.S. in order to give

their children more educational opportunities.

As a small child, Molly lived in Seoul, Korea in a small house. When she moved

to the United States, she ended up living in an apartment in a large city. Her parents

bought a dry cleaning business from her Korean cousins. She was raised with her

brother and sister in a nuclear family. Her parents still live on the East Coast. They

continue to run their dry cleaners.

Molly is the first in her family to graduate from college.   She has a bachelor's degree in English from a university on the East Coast. She also earned her Master's in English and PhD. in cultural studies/literature, both from a university on the West Coast.

At the beginning of Molly's undergraduate years, she had declared pre-med as her major. She chose this major although she was not interested in the field just to satisfy her family. Her father wanted her to be pre-med, but she felt that if she went to medical school, she would have not done well because her firm interest was in literature. She chose English as a major, because she took an Asian American literature class from a professor who was hired as a result of student protest for Asian American studies and it changed her life. She decided to go to graduate school to receive a PhD in Asian American literature. At that point in her life, she was coming into her own and understanding what it meant to be Asian American.

At that time I was just coming into my own and trying to understand

what it meant to be Asian American. I feel like in high school I really

tried not to be any ethnic American just American and by college I was

ready to embrace it.

Work History

Molly is the assistant director of an Asian American studies program in the Midwest. She is also a lecturer in the department and teaches literature. Her program is growing which is something that she is very proud of. When she first came to the university and her position, there were only two staff members. Now there are three full-time staff members and four full time faculty members. "We are right now at a place where the Asian American studies program is really growing and so that is one of the

things I'm really hoping to contribute to." Her goals for the program are to continue to grow, to make her university well-known for its program on Asian American studies, and to let others know that her Asian American studies program is doing important work.

Before coming into this position, Molly's job positions were diverse. After her undergraduate graduation, she worked as an American Civil Liberties Union (ACLU) secretary. After that she worked for a year as a union organizer. Then she began her graduate work and became a teaching assistant, teaching writing classes. Subsequently she took a post doctoral fellowship for two years at this same university.

She did not go into administration as a goal. She had a choice between her current position and a position in the Northeast as a faculty member on the tenure track. She chose this position for pure happiness. Her significant other would have traveled with her, but she felt that he has more opportunities in the Midwest. Therefore, she chose this job to keep them together in proximity.

> I have to say that since I started this job, I really love it. I realize that I
> think having been an organizer really helped, especially building a small
> program. You have to think like an organizer. I find that I'm really good
> at it. . . . I really like the intellectual challenges of administration.

Molly's career goals consist of publishing a book on Asian American and Latino literature and teach in a tenure track position, preferably in an Asian American studies program elsewhere.

> I realize that there are just so many exciting opportunities for someone
> who is interested in Asian American studies from areas of study to just
> tons and tons of universities that I think for the first time are really

thinking about Asian American studies as an option. It's definitely a

place where I feel like race is growing and I definitely see having a

part in it.

Mentoring

Molly described a mentor as a person who really wants a mentee to succeed.

Mentors are nurturing and lead by example. The person is mature enough to allow the

mentee to become their own person. Throughout her life, she has had several mentors.

Growing up, she believed her mentors to be several older people. They taught her a lot

of things (like how to get along in the U.S., how to run a dry cleaners).   In college, she

believed her mentor was her English teacher. Later the chair for her dissertation

became her mentor in graduate school. Her chair was a mentor in every way. She

gave her many opportunities to develop professionally. She gave her opportunities to

teach, to write a syllabus, and gave her advice on where she should be at each point in

her academic life. Molly also identified a colleague who received her PhD three years

before her helped her in maneuvering her way. She gave her advice. Her other mentor

is the director of a Latino studies program at the same university. The director has

taught her to be a better administrator. She recognized that her colleagues and the

director continue to be her mentors. She felt that both mentors have helped her career

immensely.

Molly is part of a formal mentoring program. She is being evaluated in two

different areas, administration while the other is in teaching. She is required to have a

conversation with the director of the program.   She is also a mentor to all

undergraduate students who have declared Asian American studies as a minor.

Currently, she is mentoring two seniors who are working on their senior projects. Additionally she considers herself to be a mentor to younger graduate students as well.

Molly believed that she has had organizational support, coaching and career development in her university. She has two colleagues that are also assistant directors but they are slightly more advanced. They have given her a lot of help and support in terms of what she should be doing in order to get her academic career on track. The director of her program has also been nurturing and helpful. She gives Molly feedback and lots of positive reinforcement. Molly feels that her director has a lot of trust and faith in her which makes her feel more competent.

Molly believed that the most crucial time for her to receive mentoring was when she was 24. At this time she was working as a union organizer on the East Coast. The president of the union that she worked for was her mentor. She taught her not to be afraid and to speak up both which are important. As the organizer I had to speak up and be an advocate for the members of the shop. "Often the people I had to face up against were White men, generally older than me. I learned to shed society's ideas of feminine respectability."

<div align="center">Family</div>

Family has affected Molly's educational attainment. They encouraged and supported her to go to school. Her parents wanted her to be a professional, preferably a doctor, but they are happy with her profession. However, when she chose to attend graduate school and major in English, Molly's father told her that she had betrayed him. It was not until after she earned her PhD and found a job that her father revealed to her that he would have liked to have become a teacher.

I think that they really didn't know quite how to imagine other possibilities

for their children. It's just that when we were able to live it out, I think in

retrospect they recognized that way.

Family obligation has not really affected Molly's career currently, but believed it

may in the future. Her parents are getting older, and she will need to take care of them,

consequently causing her to move back to the East Coast. She does not feel that her

parents mentored her in terms of careers. Neither one of her parents had the kind of

opportunities that she had professionally and could not guide her. However, they were

encouraging. Her boyfriend has been very supportive and always is there for her when

she needs him.

<center>Model Minority Myth</center>

Molly is aware of the Model Minority Myth. She knew about the myth in high

school but she was unsure of how she became aware of the myth. She believed that

the perceptions for APAs are that they are quiet and are found in the sciences. She

also believed that APAs are seen as honorary Whites. Molly believed that these

perceptions affected the way others viewed APAs. She acknowledged that APAs were

treated differently if they spoke with an accent. She also stated that she believed that

APA women and APA men are treated differently too. Speaking specifically to women,

Molly stated that the assumption of employers of APA women is that they are docile and

well-behaved. By the comments that her Asian Americans students have made about

their professors, she was aware that there are attitudes towards APAs.

You know limiting them to what they can be. I know that sounds funny

because these are high achieving students at a very elite university.

But at the same time I think that sometimes people don't know how to

encourage them to be more than they are.

Molly strongly believed that the Model Minority Myth affects how others view her

also. She gave an example of when she worked as a secretary for the union job.

I joined the Union because my position as a secretary was a union

job. I started to become one of the leaders and my boss was just

shocked. Once she got through the why and what not, it was just

because I was a young Asian American woman.

Furthermore, she thought that others considered her honorary White, especially since

she has a White boyfriend.

<div align="center">Sustainment in the Midwest</div>

Because her experience is specifically working with Asian American studies,

Molly finds that it is harder working in the Midwest compared to the West Coast, but it's

about the same as on the East Coast. In the large metropolitan city where she lives, the

area is historically a Black and White area in terms of issues. They are either White

issues or Black issues not Hispanic or Asian issues.

What sustains Molly in the Midwest is that she lives in a large major city. Living in

the city enables her to be able to get Korean food whenever she likes. She is also able

to be around other Koreans, Asians and people of color, something which is very

important to her. Being surrounded by people of color makes her feel safe.

<div align="center">Advice</div>

Molly suggests to APA women who aspire to be administrators is to form a

community with other APA administrators.   She also proposed to communicate in order

to share the knowledge of higher education politics and institutional policy. Because

Asian American studies programs do not have a long institutional policy, she feels it is

important to form lateral connections to really share that history.

CHAPTER 7: ELLEN CHANG

Demographics

Ellen is a second generation Chinese American. She was born in 1968 on the West Coast. The city where she grew up was very diverse. She was raised in a family with both parents, a brother and a sister. She described her family as nuclear, but also extended. Her grandparents lived with them until they passed. At other times, aunts and uncles lived with them until they became established. She is not married, but has been in a committed relationship for 12 years.

Ellen's parents were born in Asia. Her father was born in China while her mother was born in Hong Kong. It was in Hong Kong that her parents met. Her father graduated with an electrical engineering degree. However, he was not able to find work as an engineer. Her mother has her high school diploma. They came to the United States for better opportunities for their children. Her brother is now in technology and her sister is in real estate.

Ellen's parents wanted their daughter to become a medical doctor. However, she earned her bachelor's degree in history and ethnic studies from a university on the West Coast. She earned her master's and doctorate in the Midwest in U.S. history. When she began her undergraduate years, Ellen did not know what she was going to major in, but she thought it might be biology or psychology in order to be pre-med. She had a roommate who was majoring in history. The roommate suggested that she take a history class which led to her to major in history. After a couple of years, Ellen had a professor who suggested going to graduate school for a PhD in history.

If I had not gone to a university where ethnic studies was an option, I

don't know if I would have developed the same interest that I

developed in U.S. history. Just taking the courses that were available

in the history department, I don't know that I would have gotten the

tools that I got from ethnic studies to feel I could challenge the

discipline or feel I could carve out a career as a historian. Without

ethnic studies, I may well have stayed pre-med.

Work History

Ellen is the assistant director of a program and a lecturer in a Midwest university.

As an administrator, her responsibilities include coordinating curriculum, scheduling

classes, and advising students. As a lecturer, she teaches three courses in Asian

American studies and history. She is very happy with her current position.

Leading up to her current position, Ellen worked at a different university in the

Midwest for six years. She taught ethnic studies in the American culture studies

program. She also worked for a year at an elite university in the Midwest as a visiting

professor. She worked on the East Coast teaching Asian American courses.   Her first

job was as an adjunct at the School of the Art Institute teaching Asian American studies.

Ellen ended up in administration when she sought to leave her teaching position

in the Midwest for a position in a more diverse, urban environment. She was open to

positions that included administration and found a good match at her current institution.

Ellen's future goals are many. She plans to stay in her current position until she

no longer finds it fulfilling. She also plans to spend spare time that she has outside of

work to become involved with community activities and politics. She would like to finish her book manuscript as well.

<div align="center">Mentoring</div>

Ellen defined a mentor as someone who helps a person with his/her career path. The mentor offer supports and advice. The mentor has already been through the process or the experience. Ellen did not really have mentors. She believed that her parents were very encouraging, but their immigrant experience was very different and not easily comparable to hers.

> My parents never went through the American educational system, did not
>
> go to college in the U.S. or try to attain a career within the system that I am
>
> operating in. They also do not have any experience as professionals so I
>
> am not following in a path that they have forged. They can support my
>
> goals and encourage me, but they do not serve as an example for me in
>
> my chosen field.

In high school Ellen looked up to teachers, one specifically who was a teacher, principal and the yearbook advisor. On the other hand, in college, Ellen's tutoring supervisor was her mentor. Her college mentor gave her support and helped her through her undergraduate years.

> She gave me a tutoring job during college that helped me build
>
> confidence.   She let me have the initiative to do a lot of things and take
>
> a lot of responsibility, thus helping me build my leadership skills. She
>
> was extremely encouraging and made me think that anything was
>
> possible—like applying to PhD programs and pursuing a life in academia.

Unfortunately, she did not feel that she had a mentor in her professional life although she has had conversations with her colleagues who have helped her with the transitions. She believed that the most influential period for mentoring for her was the only time that she experienced true mentoring. This crucial mentoring period was during her undergraduate years or in her early twenties.

Ellen is a mentor formally. She is a member of a formal mentoring program for undergraduates of color at her university. She stated that she maintains a listserv to help APA students. She also is available to students who seek advice from her. She will take on the role of mentor or send students to colleagues that match the needs of the student.

<div align="center">Family</div>

Ellen believed that family affected her educational achievement. Her parents expected her to achieve, which meant they expected her to go to college. Ellen stated that immigrant families have a limited understanding of achievement.

> There are certain professions that are almost universally understood as
> symbols of success such as doctors, lawyers, engineers and MBAs who
> get good positions in corporate America and these career tracks are
> emphasized.

Her parents placed a lot of emphasis on education. They wanted her to go to medical school. They are satisfied that she is a professor because she has a secure job.

Family has not affected her career. Ellen chose her career versus having her own family. She has a significant other, but no children.

Model Minority Myth

Ellen became aware of the Model Minority Myth when she was in college. She took classes on Asian Americans and consequently here that she learned about the myth. She believed that there are perceptions of APAs in the workplace. They include APAs are better in math and science, not interested in politics, hard working and not causing trouble.

Ellen also believed that these perceptions affected employers, colleagues and students.   She believed that there are many assumptions of APAs which affect how they are perceived. Students are affected by the pressure that is placed on them to perform due to the Model Minority Myth. She believed that not enough regard was given for their well being, emotional or psychologically.

The Model Minority Myth creates a lot of pressures and expectations for Asian Americans to achieve a certain level of success. But not everyone is able to do so. The expectation that we are good at math or science is not realistic for everyone and those who struggle in these areas of high expectation may feel a great deal of psychological stress from the pressure.

She thought that employers and colleagues also assert assumptions on APAs in the workplace. In her opinion, many have certain expectations for APAs. For example, they are supposed to work harder and produce more work. Also she believed that employers and colleagues saw APAs as docile and not willing to speak up.

The Model Minority Myth does affect the way Ellen is viewed by others. She believed that there are racial constructions that affect APAs. There are too many assumptions of APAs and how they are supposed to be or believed to be.

The Model Minority Myth is a racialized construction that affects the perception of all Asian Americans. It is so prevalent that Asian Americans tend to be understood by mainstream culture within the terms of this myth.

<div align="center">Sustainment in the Midwest</div>

Ellen recognized that the Midwest is different than in other places that she has worked or lived. She felt that in the Midwest, there is not a lot of awareness of APA issues. She believed that in other parts of the Midwest, there is even less awareness. She blamed this on conservatism, and the social and political climate. She also stated that there are few opportunities to see other APAs in the Midwest.

Sustainment for Ellen in the Midwest is that she is lives and works in a very large metropolitan city which is close to other big cities. Being a mentor, being politically involved, and having good colleagues are also sustaining. Teaching is also fulfilling. The make-up of her classes is very different; her students want to take her classes.

It is also important to note that Ellen worked six years in a different university in the Midwest before taking her current position. Although her immediate colleagues were understanding and that she was on the Board for Fair Housing which she found fulfilling, the city and university were not enough to sustain her. Ellen's students in her classes were not welcoming. She mentally had to prepare before each class that she was going to be confronted with resentment, challenges etc in the classroom. Her

students were not there because they chose the class, but because it was a requirement.

Advice

Ellen suggested to other APAs who aspire to be higher education administrators is to hang in there. She advised to seek out mentors and that it is very important to network, especially with other APA administrators. She also suggested to do things and not to second guess oneself.

CHAPTER 8: NICOLE YONG

Demographics

Nicole Yong is an Asian National from China. She was born in 1968 in a northern province. Nicole came to the United States when she was 25 years old. She is not an American citizen and has not yet decided if she will become a citizen. She grew up with her parents and her adopted brother in a middle class family. Both sets of grandparents lived nearby. As a child, Nicole was raised in a small urban city. She described her current family as nuclear as she lives by herself. However, during the time of the interview, her mother was visiting from China. Her father passed away in 1991 and her brother still resides in China. She has been married twice and has no children.

Both of Nicole's parents are college educated. They put a lot of value into education. Her mother earned a degree in Chinese literature while her father received his degree in history. Her mother grew up in a village; her father in a town between a city and a village. However, they met in the city when they both came to college.

In 2003, Nicole received her doctorate from a university on the West Coast. She earned both of her Bachelor's and Master's degree from a university in China where she majored in Chinese literature. She chose literature as her major because she was interested in literature during her pre-college years. She went to the Chinese Department at the university and they helped her choose her field.

Nicole had no idea what her degree would lead her to. A few months before she graduated with her Master's degree, a professor suggested that she pursue a doctorate in the United States. Three years before, she had an American professor who also suggested that she study in the United States. Unfortunately, Nicole believed that the

professor was just being polite. She realized later that she had possibly missed out on an opportunity. This time, Nicole did not hesitate to come to America to study.

Work History

Currently, Nicole is employed at a research university in the Midwest. She is the director of the undergraduate studies of her department and is an assistant professor. As a professor, her first responsibility is to research and then to teach. She teaches four classes a year.   She teaches graduate seminars and specialized topics such as independent studies. Her job responsibilities as an administrator are to answer questions and advise students, provide information, and be a liaison between the university and her program. Nicole ended up in administration because she was assigned to this duty. She believes that given the opportunity, she would not mind taking on further administrative responsibilities.

Before coming to her current position, Nicole has predominately worked in academia. As an undergraduate in China, she worked for a visiting American professor as a teaching assistant. Her first position after earning her doctorate was at a college on the West Coast. There, she taught Chinese language, literature, civilization and theatre. She also was chair of her department. Her second position is where she is currently. She has been at this university for four years.

Nicole foresees that she can obtain her goals in the Midwest. She hopes to secure tenure and to publish a book. At the time of the interview, her book was under review.   She also would like to do anything that helps enhance college students' learning.

I am quite passionate about college education actually. I think if I could

contribute to that somehow I would be more than willing to do it. I am

very passionate about college education and I think that's something you

 can do, you can contribute effectively if you are willing to take on an

administrative role.

In spite of this, Nicole did not feel that she was ambitious enough to take on the role of a

dean or president.

<div align="center">Mentoring</div>

Nicole defined a mentor as someone who is experienced in the academic system

so that a mentee is able to receive sound advice. For her the most important aspect of

mentoring is having a good relationship with the mentor.

The important thing for me to have a good relationship with a mentor is for

them to understand me and also for me to understand them as well. . . .

 and trust. If you don't trust them, you're not going to take that person's

advice.

Nicole accredited many individuals as her mentors during her pre-college years.

She identified her parents, neighbors, school teachers and her martial arts trainer/coach

as being her mentors. She believed that all these mentors that she was coming into

contact with were guiding her. In her college years, she recognized her professors as

her mentors.

At the present, Nicole acknowledged two current mentors as permanent lifers,

because they are very important people in both her life and career. She recognized her

PhD advisor and a member of her dissertation committee. She stated that one of her permanent mentors was also a role model.

Nicole is a mentor both formally and informally. As a formal mentor, she advises students and answers any questions that they may have, serves on dissertation and thesis committees, helps students find jobs and to develop into good scholars. Nicole also is an informal mentor. When she meets international Chinese students on campus, she feels connected to them. She has had similar experiences thus causing her to become their mentor.

Nicole believed that she has received organizational support, coaching and career development in both her past and present college jobs.   While teaching on the West Coast, her college had a formal mentoring program that paired her with a senior faculty member. She was paired with a senior professor in the Spanish department. She found this support very helpful. She received feedback, advice, and clear answers. Nicole also felt that her mentor was genuine and encouraging. She trusted and respected her mentor.

At her present university, there is a program for first year professors which Nicole took part in. There are a series of events that take place. She has had receptions with the president of the university, the dean and the technology department. These events give her opportunities to network with others on campus.

Nicole also took the initiative to seek out guidance and advice. She stated that she would go to her senior colleagues when she had questions. They were always more than willing to answer her questions and to help her network.

Nicole felt that mentoring was essential for junior pre-tenure faculty members. She felt that when entering the first years of college teaching, junior faculty members are very insecure. She believed that the feedback, advice and guidance are crucial for them during this time.

According to Nicole, the most influential time when mentoring was imperative was when she was in her third year of her PhD program. Then again Nicole also believed that the most crucial times for mentoring is all the time. She believed that she was never free of crisis.

<div align="center">Family</div>

Family has affected Nicole's educational attainment and her career choice in positive ways. Both of her parents were teachers. On her father's side of the family, two of his siblings became teachers too. In addition, both of her grandfathers were teachers. Her parents along with her parents were subconsciously paving her way into teacher education. Her family found teaching a very honorable and respectable choice. Thus, she never felt obligated to take on a career that was not an interest of hers.

Family obligation has not affected Nicole's job. She has no children for which she has to hurry home. Although she was married and divorced twice, both of her ex-husbands were supportive of her education and career. She took positions that caused her to live apart from her ex-husbands. For example, during her doctoral studies, her husband at the time was doing his studies on the East Coast. Both of their experiences were different. When she taught on the West Coast, her second husband continued to live states away.

Model Minority Myth

Nicole was not fully aware of the definition or perceptions of the Model Minority Myth. She had never studied or directly had the term explained to her. "I heard that term Model Minority, but no one has explained it. No one sat down with me and explained the whole stereotype." Nonetheless Nicole described APAs as smart and motivated. She also went on to describe them as not making trouble, working hard and staying late at work, and that APAs do not demonstrate or protest. She believed that Asians may be viewed differently because of the Model Minority myth. She thought that this differential treatment could be positive or a real benefit for Asians.

Nicole did not believe that her colleagues perceived her differently because she is Asian. She assumed that it was due to the fact that she works in a department where her colleagues are very knowledgeable about East Asian culture.

Sustainment in the Midwest

According to Nicole, the West Coast is more diverse than the Midwest. She believes that people on the West Coast are used to the diversity there. She, herself, is more used to the diversity of the community or the society. However, Nicole is not dissuaded by the Midwest. She is content with living in the Midwest. What sustains her is having a good job. Interestingly, she does not need to reside in areas with a large Asian population

> I'm not consciously looking for an Asian community in order to feel
>
> emotional well being or sense of community. I'm not conscious about
>
> an effort on my part. I'm just not.

Advice

Nicole advises other APAs who wish to become administrators to just do it. She

suggests that APAs enter administration when the opportunity presents itself. She also

recommends APAs to find mentors. She suggests that APAs need mentors no matter

what.

> We all need mentors no matter what you think. And I think that to learn to
>
> be a good mentoree is also a skill because sometimes when people offer
>
> you help you may not recognize that. You may miss some opportunities.

CHAPTER 9: LING CITA

Demographics

Ling Cita is a higher education administrator. She was born in 1966 to a then

recent immigrant father and an American mother. She identifies herself as biracial. Her

father is Filipino and Chinese while her mother was primarily German American. On her

father's side she is first generation Asian. Her mother's side of the family has a long

lineage of being in the United States. Ling was born in the Northeast in a large

metropolitan city. She grew up in a nuclear family with her parents and a younger

brother. She is a single mother with two teenage sons.

Ling's father was born and raised in the Philippines. Her father was born to a

Chinese immigrant and a Filipina mother. Her father was educated in the Philippines

and immigrated to the United States in 1964 in order to do his residency. He came in

the third wave of Asians when the doctors and engineers were allowed to enter. Ling's

mother was a nurse. It was at the hospital that her mother and father met.

Ling was born in a large city, but later moved to a rural town in Pennsylvania in

1969/1970. The county that she lived in was considered the poorest in the state. Her

town was blue collar or working class with people working in either the coal mines or the

steel industry. At the time her family moved to this town, it was still segregated and very

racist. She can still remember when the town began to integrate.

I can still remember at my elementary school. We lived in the part of the

town that was White. The African American school was closing and they

were bringing in all the African American students. It was quite an uproar.

A lot of parents were protesting in the schools, banging on the classroom

doors . . . . I can personally remember saying to my parents, I don't think

it was such a big deal and why were people acting like that.

The town had an active Ku Klux Klan. She recalled that when her parents first bought

their house in this town, they arrived home one day to find painted on the garage in red

paint, "Go back to China."

Ling went to a private girl's high school in the Northeast. Her parents rented her

a room in a house across from the school in order to give their daughter a good

education. Ling majored in art history in college because of her high school art teacher.

Art was the only class that she liked or enjoyed in high school. She was fascinated with

art history because it combined art, culture and history together. She earned her

bachelor's degree in art history in the Midwest. She received her master's degree in

Asian American studies from a university on the West Coast.

During her college years, Ling's undergraduate college was the hub for Asian

American Studies programs in the Midwest. She took a class called the Introduction to

the Asian American Experience that helped her research her own Asian heritage and

history. In the end, it led to looking at other issues such as hate crimes and civil rights.

This led her to become active with Asian American Alliance, an organization on

campus. She helped organize conferences and bring Asian speakers to the college.

I was transitioning into this more what I call people or what people call

an organizer, political activism type of thing. I became involved in Asian

Alliance and became very outspoken on campus and problematic, I'm

sure, for some of my teachers.

During Ling's junior year, her art advisor suggested that she attend graduate school. However, she did not know what she wanted to study. The advisor asked her what she was interested in but she had a whole range of interests, outreach and community organizing, conferences, leadership and activism. It was then that she went to her mentor, and he suggested that she go to school on the West Coast and major in Asian American Studies. Consequently, she did just that. She graduated in 1992 from a West Coast university with a Master's degree in Asian American Studies.

<div align="center">Work History</div>

Ling is a higher education administrator. She is an associate director of admissions. She has been in this position for nine years. She recruits students from the East Coast. She also organizes public programs and oversees 16 union administrators.

Ling ended up in administration because she was prepared all her life for administration through several leadership opportunities. However, at the time she was unaware that she was on the leadership track. Her work history is diverse in leadership training, giving her a lot of different opportunities and experiences. As an undergraduate student, she was a resident advisor. She was a mentor and an organizer. After graduate school, Ling was the education coordinator for the Asian Pacific American Legal Center (APALC) on the West Coast. She had many exciting assignments. She helped rebuild Los Angeles after the L.A. riots in the early 1990s, organized two national conferences, and helped rebuild a Japanese Community center that had been vandalized. She also helped get a Victim Assistance program started in which they educated and assisted people on how the government could help them pay

their bills Also working with the APALC, she was able to work with the Mexican

American Legal Defense and Education Fund (MALDF). Next, she went to work for the

Organization of Chinese Americans (OC). She had a one year research grant in which

she studied drinking and driving amongst Chinese. After the grant expired, Ling went to

work at a junior college in the Southwest. She was an evening academic advisor in

which she oversaw the Trio program. She worked with adults who were returning to

college or were non-traditional students. While in the Southwest, she worked on a task

force that helped investigate the killing of Buddhist Monks. Finally, Ling went to work at

her current college, but first as an Area Administrator in student affairs.

<div align="center">Mentoring</div>

For Ling, a mentor is someone who is older and more experienced. He or she

helps and guides mentees with sound advice. The mentor asks the challenging

questions and sees alternatives.

Ling has had many mentors over the years. In high school, her mentor was her

art history teacher. She was the reason that Ling chose art history as her major in

college. The teacher convinced her that Oberlin was the place to study if Ling was

going to major in art history. Ling had a lot of respect for her art teacher. In college, her

mentor was an Asian American dean at the college. He was the reason that she

majored in Asian American Studies. The dean gave her opportunities and challenges.

Ling currently has two mentors at the college where she is employed. The first is the

dean of admissions and her superior. The dean is more of a formal mentor but she is

very supportive. The other is the Ombuds or the Chief Officer of Conflict.   Ling has

known this mentor since her undergraduate years and considers her an informal

mentor.   Both of these mentors have been very beneficial to her. She believed that they have helped her in her career by guiding and training her. "I think people have come and gone [referring to mentors] over the years but I think those two are, they have had the longest staying power."

Ling is a mentor both formally and informally. She is the faculty advisor to the Filipino American Association on campus. She is also an advisor to undecided students who have not chosen a major.

Ling has obtained career development and support in her workplace. The college has sent her to many conferences where she is able to network and gain knowledge specifically geared for Asian Americans. They have sent her to LEAP (Leadership Education for Asian Pacifics), APAHE (Asian Pacific Americans in Higher Education), and NCAC (National College Admissions Counselors) conferences.

The most crucial time for mentoring for Ling was nine years ago. She was in a tough situation. When she was an area coordinator, the college hired a new dean over her department. He was implementing change into the department. Ling began to ask questions that she assumed were appropriate questions. However, the Dean was not appreciative of her questioning. She went to her mentors and they advised her to leave the situation/current position. Her current position was open and they suggested that she interview for the position.

<div align="center">Family</div>

Family has been a big influence on her education and career. Ling attributed her educational attainment to her parents. Her parents paid for her education. She was privileged to go to a private high school. They rented a room in someone's house in

order for her to go to the school. In addition, her parents paid for both her undergraduate and graduate degrees. She left college without a single loan.

Although her parents were very supportive with payment for her education, Ling's father wanted to choose her career. Her father came from a family of thirteen children. Having grown up in China, her grandfather chose each one of his children's career. Therefore, Ling's father wanted to do the same. He wanted her to go into the science field like himself, but Ling chose a different path for herself. He was not happy when she chose art history to major. He could not comprehend what anyone could do with an art history degree and found no value in it.

> Everything for Ling's father was education and preparing her. When I was
> eight years old, I was taught how to do the laundry because I would need to
> know how to do that when I was in college. When I was nine, he brought a
> typewriter and book home and told me to learn how to type because I was
> going to have to type my papers.

Her father made sure she was very educated. Ling had ballet lessons, learned to play ping pong and played tennis every Sunday. When they went on family trips, her family had spelling or math contests. She found it fun and for the longest time, she believed that all families practiced these family rituals.

Family obligation has affected Ling's career. Before her mother passed away in 1999 with colon cancer, Ling was taking care of her own children and at the same time caring for her mother. In 1997, she moved back to be near her mother. Although she took a position in the Midwest and her mother lived in the Northeast, she was only two and one half hours away from her. Ling's first position at her current university required

her to live in the dorm with her two small children. She went from living in an apartment

with her ex-significant other and two small children to living with 500 college students

and her two small children. Ling took this position because it brought her back to the

Midwest, she could provide a safe environment for her sons and she was able to

provide for them financially. Before, she had been living in urban areas and the cost of

living was much higher than what it was in the Midwest.

Ling feels that her family mentored her but in many ways that one would not

normally think. Her mother was always the nurturing and supportive one while her

father although not always caring and supportive, always was supportive in financial

ways. Her parents taught her many lessons. Sometimes it would be on how not to be

as a parent while other times it was a good study ethic.

I like to think that my dad taught me how to behave in that he taught me

how not to behave. He taught me how to be a parent because for my

dad if I would come home with B's, they would never be good enough.

He would say, "Why aren't you getting A's?" When I got A's I was not

working hard enough.

Model Minority Myth

Ling is aware of the Model Minority Myth. In high school she was subconsciously

aware of it. It was not until her freshmen year in college that she was formally

introduced to the term in her Intro to Asian Americans class. She recognized that

perceptions of Asian Americans in the workplace are that they are demure and quiet.

She blames these perceptions on the lack of familiarity or knowledge of Asian

Americans. Luckily for her, Ling has been blessed to have positions that were 100%

Asian work environments. She also believed that these perceptions affect others

whether they are in a classroom or on the job. One of the major perceptions that she

has noticed is that others do not view APAs as leaders or activists. She had a strong

belief that others judged her based on her ethnicity. Because she always made good

grades and was a good student, others attributed this on her ethnic background. Ling

stated that she was a good student not because of her ethnicity, but because it had

been ingrained in her that failure was unacceptable.

Sustainment in the Midwest

Ling is happy living in the Midwest. She is happy knowing that her children are

thriving and doing well. She is able to financially meet the needs of her family. She is

surrounded by good friends and an intellectual community. She does, however, miss

the sisterhood with other APAs and the Asian community.

Ling does acknowledge that there are some differences from the West Coast

from the Midwest. The midwest it is more conservative. On the other hand, she did feel

that there are some similarities between two places that she lived. Although the other

place was in the Southwest, they were both academic communities, which were more

alike than different.

Advice

Ling suggests to other APAs that higher education administration is possible.

She is living proof that it is feasible. The suggestions that she gives is to get a clear

sense of the culture of the university that one is going to work for.   She advises to

network as much as possible. The second is to go to LEAP conferences in order to

gain valuable knowledge. The third suggestion is to find a mentor that one can confide

in and trust.

CHAPTER 10: FINDINGS, DISCUSSIONS, RECOMMENDATIONS & CONCLUSIONS

Introduction

This chapter begins with a review of the purpose of the study and the research questions. This chapter also discusses the findings, gives recommendations for future research, and ends with the conclusion.

Purpose of the Study

The purpose of this study was to explore the role of mentoring and support systems in the lives of five APA women in academic administration in predominately White public and private institutions of higher education in Midwestern states. This study was designed to add to the existing literature on Asian Pacific American women administrators. The study intended to shed light on current APA administrators in higher education in the Midwest

Discussion of Findings from Research Questions

Reseach Question 1. In what ways has mentoring played a role in the lives of APA female administrators in higher education?

All of the participants had similar definitions of what a mentor is or what mentoring entailed. This common definition matched the western definition of mentoring, contrary to the argument of Goto (1999) that APAs have a different understanding of mentoring. According to the western definition, mentoring is described as sharing organizational information and knowledge (Gibson, 2006), providing wisdom and experience (Searby & Tripses, 2006), and giving exposure and opportunities such as tasks or challenges to help with career advancement (Scanlon, 1997). Goto argued that because culturally Asian mentor-like relationships are more formally hierarchical

and differ from Western mentoring, APAs may not seek American mentors.

Furthermore, reasoning for following the western style of mentoring may be attributed to the fact that these APA women have conformed to the value system of the U.S. Many Asian cultures are high context cultures (e.g., indirectness, relationship focused) (Dimitrov, 2009), so they have learned that to be successful in the U.S. (low context culture), they must be direct and forward. One participant reinforced unknowingly that she believed in the western style mentoring. "I would bug my junior faculty members and my senior colleagues whenever I had questions". This participant actively looked to her colleagues as mentors. She was upfront about her need for help and was willing to look for guidance.

Studies such as those by Crawford and Smith (2005) and Thomas and Hollenshead (2002) suggest that faculty of color are less likely to have a mentor. Furthermore, other studies (Crutcher, 2007; Hansman, 2003) indicate if faculty of color have a mentor, it is not likely that they will have one of the same race or gender. The results of the current study revealed similar findings. Yet, as discussed below, they were also on the contrary.

All five participants had mentors in some point of their lives. Many of the mentors that left a significant impact on the participants were women. All of the participants had same gender mentor relationships. Four of the participants had experienced cross racial mentors. They included African American, Caucasian, Jewish, and Ethiopian mentors. Two participants identified a cross gender mentoring relationship. However, only one relationship was both cross gender and cross racial. Opposite to earlier findings, three of the participants identified having a mentor that was of APA ancestry of

both genders throughout their professional career. Nonetheless, all of the participants were open to having a mentor of either gender and of any race.

Four participants currently had mentors. One participant described her mentors as "Lifers" because they would be supportive and helpful to her for the rest of her life.

There are very important people in my life and career and they're my

permanent mentors. I got to know them very well. . . at almost every

crucial time in my career I consulted them. . . . They are my permanent

mentors. Permanent. They are always current to me.

Another participant stated "I think people have come and gone over the years, but I think those two [mentors] are, they have had the longest staying power."

In retrospect, obviously, mentoring to these women meant a lifetime commitment. These mentoring relationships were not only long lasting, but occurred informally. Consequently, the findings concur with the current literature that informal mentoring relationships are maintained solely by the mentor and mentee (Mullen, 2003). The length of mentoring in informal mentoring (lifetime in this case) lasts longer than formal mentoring (2-5 years) (McDowall-Long, 2004). It also provides more personal career development rather than organizational goal support (Ragins, Cotton, & Miller, 2001).

Three participants identified at some point in their career as having more than one mentor at the same time. These mentors differed in gender, race and backgrounds. Backgrounds included different departments and positions, fields of study and outside of academia. Some of these mentoring relationships were formal while the majority of these relationships were informal. These findings were also consistent with the literature in that it is important for women to network with multiple mentors with a variety of

backgrounds and experiences in both formal and informal contexts (Crawford & Smith, 2005; Wai-Ling Packard, Walsh & Seidenberg, 2004).

Moreover, all of the participants believed that mentoring assisted them in their professional life. Without mentoring, participants felt that faculty and administrators have to learn on their own. They believed that without mentoring, new faculty members or administrators miss out and waste time when they have to learn skills and information on their own.   "Mentoring is so important so that you can come to this knowledge [e.g., skills and information] and not just learning it on the job [learning information without a mentor]."

Mentors helped build the participants' confidence levels by being their support systems. Their mentors were supportive and trustworthy. The mentors let them know that they were not alone. They listened and offered words of encouragement. They gave sound advice and truly believed in their mentees. One participant stated, "As a junior pre-tenure faculty member, you can feel very insecure about yourself. The feedback, advice and guidance are so important." Another participant stated:

> I get a lot of feedback and a lot of reinforcement. I am made to feel that
> I don't have to check in with people, that I am competent, that they
> already trust that I will make a sensible decision.

The participants were able to consult with their mentors when they needed support or advice. "I consult them [mentors] in thinking through problems. They are good sounding boards, which is very helpful." Another participant stated this about her mentor, "She is that solid shoulder that you need when you're kind of losing it. You need somebody to listen."

The participants believed that their mentors helped them by assisting them with careers. The mentors gave them helpful advice and were able to guide them in the right direction to help them reach their goals and potentials. They were willing to advise the participants on what they should or should not be doing in order to get their academic career on track and where they should be at certain stages of her career. For example, suggestions that were given to these administrators were many. Get tenure first. Most powerful positions go to those who have tenure. Know that taking a student affairs administrative position makes it harder when trying to get back on the tenure track, there is a divide between student affairs and those on the faculty track. Know which one is the most suitable path.

Finally, the mentors provided the participants with a career path. The mentors had already been through the same process, so they led the way for the mentees. One participant stated that her mentor was amazing. She saw her as not only a mentor, but as a role model as well. The participants believed that it was easier to believe in the goal of becoming an administrator or starting an academic program when someone else had blazed the path before.

Research Question 2. In what ways has Asian culture shaped the lives of APA female administrators in higher education?

Four of these women were of East Asian descent while one was of both Asian and White ancestry. Four women came from traditional Asian homes while one grew up in a biracial home. For that reason, all the participants had strong ties to their Asian roots. Their families practiced traditional cultural roles and values and continued these traditions and customs while living in the U.S. The parents taught Asian cultural values

such as the importance of family, harmony, and education. They also emphasized the

importance of humility, self-sacrifice, modesty, hard work, and self-restraint for the well

being of both the family and the Asian race.

Participants of the study described their families as traditional Asian families.

Typically, Asian families are collectivist with the well being of the family being the center

of all decisions and actions (Kane, 1998). The father is the patriarch of the family.

Asian parents make personal sacrifices for their children. In return, parents assume the

strict authority and expect the obedience and loyalty (filial piety) from their children

(Chan, 1992; Croll, 2006). Participants stressed the emphasis of family. At one time or

another, all of the participants had grandparents or relatives living with them both in

their home countries and since coming to the United States. Participants also spoke of

Asian values that were expected of them while growing up. They spoke of how they

were expected to be quiet, non-confrontational, and hardworking. They also referred to

the pressure that was placed upon them when it came to education, personal sacrifices

of their parents, and their parents' belief of authority over their educational career

choices.

All of the participants had the support of their family when it came to education.

Although not all of the parents had an education, they still pushed and encouraged their

daughters to obtain an education. In fact, four of the participants' families and one of

the participants came to the United States for education either for themselves or for

their children. One participant's parents came to the U.S. to go to graduate school.

Two participants' parents came to give their children a better life by giving them a good

education. One came for a professional job in order to give his future children a good

education. The one participant whose parents did not emigrate to the U.S. emigrated

herself to come for a terminal degree. This evidence supports the literature that APAs

value education (Kane, 1998; Song & Glick, 2004) and that they view education as the

key to social mobility (Chan, 1992).

All five of the participants were able to choose their own educational career

paths. Two participants followed in their parents' careers and became

teachers/professors. Two of the women majored in pre-medicine, but later changed

their majors. These women pursued pre-medicine to make their parents happy.

Another participant's father tried to impose his career choice, pre-medicine, on his

daughter. However, she defied her father and chose her own field of study.   One

participant reported:

My father wanted me to head towards a science field (doctor) so he would

be able to understand what I was studying. And his question was always

"What are you going to do with an art history degree? And what are you

doing in L.A. working with the community?" So he actually found no value

in what I was doing. Therefore, he equated that to me as being a horrible failure.

Another participant admitted that her father told her that they had not come all the way

to the United States for their children to not be successful. "I think in a big way that they

felt it was a sacrifice that deserved a match" (referring to her becoming a doctor).

Findings were consistent with the literature in that Asian parents influence the career

choices of their children (Song & Glick, 2004) and that many APA parents make

sacrifices so that their children can obtain an education (Hilderbrand, Phenice, Gray &

Hines, 2008). Moreover, the results were similar to the study by Braxton (1999). Like

the participants of this study, Braxton's APA participants also revealed that their parents

stressed the importance of education and encouraged their children to go to college and

become doctors and lawyers. One participant from the present study stated "I think that

they [parents] wanted me to be these things [doctor] because they knew what they were

and what the outcomes would be."

Overall, the participants' parents are proud of the accomplishments of their

daughters. One father admitted later to his daughter that he at one time wanted to be a

teacher. Another participant stated that her parents couldn't see value in other careers

until she came into her faculty position. He finally could understand; it was then that he

realized that she was able to have a job and take care of herself, still live a comfortable

life and be happy.

Research Question 3. In what ways if any has the Model Minority Theory influenced the

lives of APA female administrators in higher education?

All of the participants were aware of the Model Minority Myth. However, they had

different experiences on how they became familiar with the myth. Many of the

participants became aware of the beliefs of APAs either in high school or in college. A

couple of the participants were able to explain the history of the myth. On the other

hand, the one participant who was foreign born stated that she had never formally

studied the term anywhere in her collegiate years (undergraduate or graduate).

Many of the participants recognized the gaps or the disaggregated data which

caused others to believe in the Model Minority Myth. All had the same or similar

perceptions of how others perceived Asian Americans in the classroom, in the

workplace or in society. However, only one participant believed that having the Model

Minority Label placed upon her was a positive thing.

> I'm sure they have. I don't know any negative experiences that they have.
>
> But sometimes when we were treated differently it could be positive. It
>
> could be a real benefit if it's not positive in the sense that people view these
>
> people [APAs] differently.

This participant's sentiments were similar to the studies conducted by Lee (1996) and

Tiao (2006). In each of their studies, Lee and Tiao found that some APAs also believed

that the Model Minority label was better than being labeled negatively (e.g., welfare

recipients, lazy) and/or that if they were going to be a grouped than it was important to

be associated with a successful or positive group. Many of Tiao's and Lee's

respondents were Asian Nationals or first generation Asians. For the foreign born

participant in the present study, her belief in the Model Minority Myth as positive could

be attributed to the factors that she has only been in the United States for 16 years, that

she is foreign born and that she has had a shorter experience with the label.

Four of the participants agreed that the stereotypes of Asian Americans were

placed upon them. One, however, offered a different experience, "I work in a very

specific program and the people are very knowledgeable about East Asian culture; so I

don't really frequently run into this type of problem." On the other hand, four

participants believed that others (i.e., colleagues, students) judged them and held them

to different standards based on the Model Minority Theory.

> Yes, I mean I think generally, including my staff including myself, faculty
>
> on this campus will say that we are really competent, we are really good at

our jobs. . . . But in general the perceptions of Asians on campus is that people are praiseworthy that there's middle level praise that is coming from somewhere else. It's just the feeling I get from interactions with my colleagues.

Another participant believed that others perceived her as the "Honorary White." Her perceptions of how others see her paralleled findings from existent literature: APAs are often regarded as "whiter than white" (Choi & Lahey, 2006; Li, 2005). Being "whiter than white" is a stereotype of the Model Minority Myth. In order to achieve, APAs have had to succeed through academic achievement, exemplary conduct and accommodation through assimilation (Nakanishi & Nishida, 1995). In fact, compared to other ethnic minority groups, APAs are the most acculturated non-European group in America (Zhou, 2004). In addition, APAs have a higher rate of interracial marriage with White partners than any other minority group (Zhou). Because of assimilation/ acculturation, APAs have been called "Honorary Whites."

Personally, my boyfriend is White and it's something that me and a lot of other Asian American women talk about. A lot of our boyfriends are White.   Asian American women and White men are kind of a privileged couple. We all understand that. So you know on that level I feel that I get read as a Model Minority especially when I am with my boyfriend, because then it's like I'm even more White.

Research Question 4. In what ways does Levinson's theory of adulthood apply to APA female administrators in higher education?

The findings of this study on mentoring validate Levinson's belief. Levinson believed that the novice phase, the Early Adult Transition (ages 22 to 28) and ending with the Age Thirty Transition (ages 28 to 33), has four important tasks. He recognized the tasks as forming a dream and giving it a place, forming mentoring relationships, forming an occupation, and forming love relationships, marriage and family.

In comparison to Levinson's study on men and women, findings of the present study revealed similar results. According to the responses given by the participants, the novice phase was the most important and crucial period for having a mentor. Frances believed that the late 20s early 30s were the most important time for her to have a mentor. During her late 20s/early 30s, she was in graduate school. The mentor would have helped guide her and encourage her to look at all her career options. She also believed that at age 22 would have been a good time to have a mentor. At this time, she was graduating from college and she needed guidance. Molly thought that her mid-twenties, specifically 24, was the most crucial mentoring time for her. At this time, her mentor was teaching and guiding her to stand up and speak out. Ellen stated in college in her early 20s, more specifically 21 or 22, was the time she needed the most mentoring. She was getting ready to graduate and needed guidance and advice on whether to go to graduate school. Nicole believed it was her late 20s. She was in her third year in her PhD program. Ling stated that her greatest need for mentoring was when a supervisor took her questioning as a threat. She didn't know what to do or what direction to take. Table 4 gives in detail at what age each participant believed was the

most crucial age in which mentoring was really needed. It also lists Levinson's era

transition.

Table 4

Crucial Time and Stage for the Need of Mentoring

Participant	Crucial age for mentoring	Levinson's Cross Era Transitions
Frances	Late 20s to early 30s or at the age of 22	Age Thirty Transition/ Entry Life Structure
Molly	Mid-twenties (24)	Entry Life Structure
Ellen	Early 20s (21, 22)	Entry Life Structure
Nicole	Late 20s	Age Thirty Transition
Ling	Early 30s	Age Thirty Transition

Levinson's theory rang true also for forming love relationships, marriage and

family in the novice phase. All of the participants had been in a love relationship at one

time or another. Currently, one participant was married, one had been divorced twice,

two were not in a relationship, and two were in long term committed relationships.

Likewise, two participants had children. The participants with children admitted to

putting their careers on hold or slowing the pace down in order to raise kids or because

of their spouses.

Emergent Themes

Four themes emerged from the interviews conducted with the five female APA

participants of the study. Unlike the categories and theories used to present the life

histories in Chapters 5 through 9, the emergent themes identified were not

predetermined or sought out. The themes transpired beyond the findings of the

research questions. As a result, these themes are representative only of these APA

women administrators. The emergent themes were political involvement/civil rights,

mentoring, living in the Midwest, and Asian American generation.

Political Involvement/Civil Rights

Surprise findings of this study revealed that three of the participants were

involved in politics or APA civil rights. In some cases, the participants were involved in

both. This finding refutes the Model Minority Myth and its stereotypes. Many Non-

Asians have the belief that APAs are not politically involved; that they won't

demonstrate or protest or that they are not concerned with politics (Chang, 2001).   In

fact, before 1996, Asian Americans were viewed as politically apathetic (Chang). For

Asian Americans, the focal point to the middle class has not been on government or

politics, but rather on economic achievement and education (Van Slambrouck, 1998). It

is only now that Asian Americans are beginning to become politically involved (Van

Slambrouck).   Asian political involvement may be due to second generation Asian

Americans, who are more aware of the disadvantages of being Non-White than their

parents (Zhou, 2004), wanting to change the future for Asian Americans.

The participants in this study who were involved for their involvement with civil

rights or politics had their own reasons and experiences. One participant became

involved because of her own experiences.

Drawing on my personal history of growing up in an Asian American family

that ran a small business in a predominantly African American neighbor-

hood in San Francisco, I became especially interested in exploring issues

of race, class and residential segregation.

This participant now teaches classes on this subject and is involved with organizations that assure the practices of equal housing. She was also strongly involved in the campaign for President Obama. She holds leadership positions in the cultural and political organizations in which she is involved. Recently she took a new position as a director of a national organization that advocates for the rights of immigrants and refugees.

A second participant knew in her undergraduate years that she wanted to be involved with civil rights of APAs. This was the reason she decided to obtain a graduate degree in Asian American studies. "My goal was to work in a community to work around civil rights issues and especially against anti-Asian violence." As a result, this participant did just that. She spent many years working with agencies that fought for the rights of APAs.

> The Asian Pacific American Legal Center and Organization of Chinese Americans were community based organizations working with other legal centers. The APA Legal Center afforded me opportunities to be part of its task force. I was really passionate and very excited and got to do amazing things.

For example, she was able to organize two language conferences, help prosecute individuals responsible for the death of Asian monks, and help rebuild L.A. after the riots.

A third participant also was involved with civil rights. She became involved after she took a position with the American Civil Liberties Union as a secretary. Because of the job, she joined the union and started to become one of its leaders.

I have to say since I started this job [administrative job in higher education],

I really love it. I realize that I think that having been an organizer really

helped. Especially building a small program, you have to think like an

organizer. I find that I am really good at it. I like talking. I really like

the intellectual challenges of the administration. You know I am not

necessarily driven but I also realize that I don't like being a second class

citizen in a place.

This participant broke the Model Minority stereotype for her supervisor when she

became a union organizer. Her supervisor assumed that APAs were docile or do not

demonstrate or protest. Her supervisor stated, "I didn't think that you would be political

because you are just a young Asian American woman."

Living in the Midwest

Contrary to popular belief, these APA participants were thriving in the Midwest,

although none of the participants were born and raised there. Two participants were

from the East Coast. One was from the West Coast while another participant was from

the Northeast. The last participant was neither born or raised in the U.S. but in China.

The reasons for moving to the Midwest were similar. One participant moved to the

Midwest because her husband took a university faculty position. Thus, she wanted to

keep her family together. Two participants came for jobs. One of these participants left

a more seclusive small town Midwestern university to relocate to a more diverse elite

university in a large Midwestern suburb. One participant came first for her post-doctoral

graduate fellow and later took the administrative position. She had an opportunity to

leave for a tenured track position at a university in the Northeast, but chose to stay for

her boyfriend who worked and lived in the area. Another participant returned to be closer to her mother and to take a university position at her alma mater.

Although these APA administrators never foresaw that they would end up in the Midwest, they were happy. Different aspects of the Midwest kept them going. Reasons for sustainment were 1) they saw other APAs or people of color, 2) they were able to buy ethnic products (e.g., foods or goods), 3) their significant others were located here and 4) their jobs/careers. These reasons were given by participants who were located in large Midwestern suburbs. These women were easily connected with Asian communities. On the other hand, two participants were happy here for different reasons. One participant was happy living in her small Midwestern college town. Although there was a small Asian community, she was able to financially care for her children better in the Midwest. While her community may have been predominately White, she and her children were able to experience diverse activities like music concerts, symphonies, ethnic activities, and plays through the college.

However, it should be pointed out that one participant moved from one small Midwestern town to a large suburb in the Midwest. The town and university where she resided were predominately Caucasian. In her classroom, she was faced with a lot of bigotry and hatred which ultimately caused her to relocate. Another participant chose her large Midwestern suburb because if she had taken another position that she was offered, she would have been the only APA in her department. She chose the non-tenured administrative track because she knew APAs who were working in predominately White departments who felt alone and isolated. Her reason for choosing this position concurred with the literature in that not only APAs but faculty of color often

feel isolated in their departments (Sotello Viernes Turner, 2002).   Finally another participant had spent the majority of her formative years surrounded by predominately White people. She lived in a White community that had only three Asian families. She attended predominately White schools and earned her undergraduate degree in a small Midwestern predominately White college. Because of her experiences, this participant is comfortable living and working in predominately White areas.

Mentoring

Similar to the results of both Gerdes (2003) and Moreton and Newman (2004) the present study revealed that the participants' feelings toward mentoring mirrored the literature review in that mentoring was an essential part of the climb of the academic professional ladder. Although some studies suggested that women prefer to be mentored by women (Gibson, 2003), and mentees preferred to have mentors of the same race (Enomoto, Gardiner & Groghan, 2000), participants in the present study suggested otherwise. They had mentors of both genders, from different ethnicities, and from different departments or fields. Many asserted that having a mentor or mentors is why they are where they are today. One participant believed that mentoring is important when new to the job. Another participant believed that it was not just mentoring that was important but receiving training.   "Yes, I do. Having a mentor to guide you and give you advice. Training, I think, is an important piece as well." Similarly a different participant also understood that her mentoring experience was conducted informally but never the less, she still believed that the mentoring helped her. "Yeah I think so . . . even in thinking of how informal that was. I realize that a lot of mentoring probably does come about informally."

Moreover, unlike the findings of some studies (Canada, 1989, as cited in Crawford & Smith; Hansman, 2003), a couple of the participants of this study found that it was more important to have mentors of the same gender than it was to have mentors of the same culture. One participant revealed that at certain times (her first year as a pre-tenure professor) not only was it imperative to have a mentor, but it was imperative to have one that was a female.   Another participant reported

> You know it's really interesting. Everybody that I have ever worked for
>
> has been a woman. My first boss [at a previous university] was a woman.
>
> My first boss at the union was a woman. My committee was all women
>
> of color. . . . So I think that's something. I think having constant women
>
> as mentors really impacted my sense of being a woman administrator.

Women have traditionally been an underrepresented group. They have been socialized differently based on their gender. Women are expected to work and yet still manage their family responsibilities.   Women who have made it to administration or have taken leadership roles have made a blueprint for aspiring women to take the same path.   Therefore, for the women in the present study, it was more important to have women mentors who had already experienced what they were going through that could relate.

Not surprisingly, all of these women were both formal and informal mentors themselves. All were mentors in both formal programs and also informally. They felt the need to mentor because they at one time were in the same position as their mentees. Although there may be low numbers of APA administrators in higher education, the participants advised future APA administrators to seek out a mentor no

matter if the mentor was of their gender or ethnicity or if it was through a formal or informal program.

Asian American Generation

Although these women were raised in traditional Asian American homes, the participants were of a different generation of Asian Americans than their parents. This generation difference has influenced the lives of these APA women in different ways.

First, all of the participants were first or second generation Asian American with one participant describing herself as being a generation and a half or 1.5 Asian American. While these women had Asian parents, the participants had either been raised or educated in the United States. These women were living biculturally. Kawahara (2007) called living and working successfully in two different cultures "bicultural efficacy". At school, these women were expected to follow the traditions of American ways. However, at home they were expected to abide by their Asian traditions. Because of their biculturalism, two women revealed that they struggled with their identity. One stated that at times she felt like an immigrant at other times she felt like an American. She also stated that by the time she reached college, she was ready to embrace her Asian American identity. Another participant stated that taking Asian American classes helped her realize who she was as an Asian American. It was then that these participants were able to achieve bicultural efficacy.

Secondly, these participants had Asian parents who had not grown up in the U.S. Their parents came for similar reasons, for education for themselves or to give their children a better future through education. As a result, the importance of education was ingrained in them. Comparable to a study of APA college presidents (Lam, 2002), the

president who had Asian-born parents proclaimed that his parents put more emphasis on education than the other participants of Lam's study who were second or third generation American. APA women in the present study had traditional Asian parents who had made sacrifices for their children in order for them to get a good education. Therefore, they put more pressure on them to be successful. But unlike the study of the college presidents, these women forged their own paths.

Thirdly, these participants viewed life differently than their parents did. This difference led to an intergenerational conflict. According to Lee (1997), Asian parents tend to expect obedience and hard work, whereas the children emphasize independence and aggression (as cited in Kawamoto & Viramontez Anguiano, 2005). This was similar to the finding in this study. Even though their parents were living in the U.S, they still wanted to continue their culture and traditions. The participants, although they embraced their culture, wanted to and did assimilate to the American ways.

Intergenerational conflict occurred in the experiences of three of the participants. The belief in filial piety, loyalty to parents, was weakened by the intergenerational conflict. Three of the participants took a different route than their parents. Instead of entering the fields that their fathers would have preferred them to enter, these women chose their own major. Even though they recognized that their parents had made sacrifices for them, they saw differently on what path to follow. Their parents recognized the science fields as being prestigious and important work, but the participants saw happiness as a factor to what field that they would enter. One participant stated, "You know my dad was disappointed [referring to going to graduate school for English]. He was very sad. . . . It wasn't rebellious exactly, but I saw that it

could make me happy." Another participant remarked that limited understanding of achievement is known for some immigrant families. Therefore, they (parents) emphasized certain career tracks such as doctors, lawyers and engineers. It was difficult for the parents to see anything else as being successful because that is all they knew.

All of these women were strong independent Asian American women. Three of them went against the traditional filial piety, loyalty to family, by defying their parents and choosing their own happiness over the desire of their families. These APA women conformed to American ways while staying true to themselves. Because of this reason and others, one participant has no relationship with her Asian father. Additionally, these APA women administrators broke the stereotypes of what Asian women are supposed to be. They were not docile, quiet or non-aggressive (Xin, 2004). They are good leaders although society may hold views that APAs are not (Liang, Lee & Tang, 2002; Sue, Zane & Sue, 1987). Finally, the participants of the study defied the belief that APAs do not aspire to be senior level administrators (Committee of 100, 2005).

<center>Limitations</center>

This study was limited to the experiences of five female APA college administrators of predominately White collegiate institutions located in the Midwest. Even though the participants may have been new to leadership in their current positions, each participant had some leadership experience. Although the findings are significant, the findings cannot be generalized to all APA female collegiate administrators in the Midwest nor to other organizations external of the university setting.

Implications for Research

The findings of the present study inspire at least four diverse areas for future research.

The participants of this study represented only three Asian subgroups. Participants were of Korean, Chinese and Filipino ancestry. Search results for participants revealed that there were few APA women administrators in higher education of any Asian subgroup in the Midwest. Research revealed that the majority of APA administrators were located on the West Coast (Committee of 100, 2005; Fujimoto, 1996). However, these findings should not come as a surprise as the majority of Asian Americans (51%) live in the western region of the United States (Census, 2000). More research needs to be conducted on APA women administrators in other Asian subgroups to learn of their experiences with mentoring and family support. For example, would third or fourth generation APA administrators have similar experiences? Would there be differences between Japanese and Thai administrators? Are there other organizations or networks that are supportive or more supportive for APAs? Findings could assist higher education institutions not only in the Midwest but elsewhere to recruit and retain more APA administrators.

Further research needs to be conducted on Levinson's Theory of Adulthood. Levinson (1986) assumed that his theory was applicable for all cultures, social class and time periods. Although this study coincided with the results of his study on women and the stages of adulthood, more research should be conducted to determine if his theory really holds true for all nationalities. For example, would the results reveal similarities if the study had been done with Native Americans? Or a greater number of

APA women? Since Levinson based his theory on his study of White American men (Levinson, 1978) and later on White American women (Levinson, 1996), a study needs to be conducted on men and women of color living and working in other countries and in different fields to determine if the stages of adult development are applicable to them. For example, will men and women in Nigeria or Brazil still go through the stages of adulthood when there are different cultural expectations? Moreover, Levinson's theory does not offer a complete understanding of how cultural factors enhance or hinder adult development. Therefore, closer examination needs to be conducted to determine if the results of the study coincided with Levinson's theory because these APA women had assimilated to the American educational system and American culture.

Furthermore, there has been little research conducted on male APA higher education administrators. Search results in the Midwest revealed that the number of APA male administrators in higher education was higher than the number of APA women administrators. Unlike the APA women, the majority of them were administrators of departments such as math, science or engineering versus that of Asian American culture, language or studies. APA male administrators also held a variety of leadership positions in higher education from presidents, chancellors, and deans. Since this study was conducted on APA female administrators in the Midwest, a replication study should be done on APA male higher education administrators in the Midwest to discover if the findings on mentoring and family support would be similar.

Although much research has already been conducted to explore the Model Minority Theory, there is still much work to be done. Further exploration should be done specifically, on the perceptions of Asian Americans. Even with empirical data on the

educational and social gap between Asian subgroups, APAs are still viewed as the Model Minority. Why are the perceptions of APAs not changing? Why does society hold APAs to different standards than they do for other minority groups such as African Americans? What makes a minority group a Model Minority and another group not? Therefore, more empirical research needs to be conducted to be determined what can be done to change these perceptions.

<div align="center">Implication for Leadership</div>

The low numbers of APA female administrators not only in the Midwest, but in the United States (Hune, 1997), signify that there is a small circle in which these APA administrators network. It is possible that they find strength in one another as they all share (or have gone through) similar experiences together. Therefore, senior level administrators in higher education should encourage and recommend APA administrators to participate, join and network with other APA administrators and organizations such as Asian Pacific Americans in Higher Education (APAHE) and Leadership in Education for Asian Pacifics (LEAP) in order to build solidarity and self-efficacy, broaden the APA circle, share information and experiences, and bring visibility to APA populations. Taking these steps will help higher education institutions to continue to assist in the professional advancement of current APA administrators while at the same time, providing role models for aspiring APAs in becoming college administrators.

Similar to the findings of Brown (1995) and Lowe (2006), mentoring was found to be a necessary tool for the APA women administrators of this study in their climb up the administrative ladder. Therefore, given the benefits to be mentored, many APAs will

take that opportunity. Knowing this information, higher education institutions need to look at mentoring as an option to retaining APAs. Although many colleges and university already have mentoring programs in place, many programs are not working not only for APAs but for other minority groups (Brown, 1985; Sands, Parson & Duane, 1992; Turner, 2000). Therefore, higher education institutions need to look at successful mentoring programs and emulate them at all levels (undergraduate, graduate, faculty and administrative) in order to provide effective mentoring.

Moreover, all of the APA participants of this study had mentors at some point in their lives. The majority of the participants took part in informal mentoring. Their mentors were not assigned to them, but either the APA found a mentor or the mentor took it upon himself/herself to mentor. Therefore, higher education institutions should be aware that many APAs participate more in informal mentoring than formal mentoring. Given that information, more research needs to be conducted to determine why informal mentoring is more successful than formal mentoring programs for many APAs.

If higher learning institutions truly have an institutional commitment to diversity, then it is essential that they advocate for the leadership of APAs. Universities and colleges should actively recruit APAs for leadership positions and create programs to identify and prepare potential APAs to becoming administrators. In doing so, higher learning institutions show their commitment to diversity, make APAs visible, diversify the university setting and provide role models and mentors for not only APAs but people of color. They also help aspiring APAs to realize that administrative positions are achievable.

Consequently, leadership at all levels, inside and outside of academia need to help disprove the Model Minority Theory. Society really knows little of each other (minority groups). Much of society lacks basic knowledge on Asian Americans (Chan, 1992). In order to help change the mindset of society, specifically on Asian Americans, higher education institutions can assist in this change by implementing academic programs/studies and organizations that not only educate students but also the community on Asian Americans. It is not enough for higher institutions to implement programs, but they must encourage their educational communities to participate. Professional development on the negative effects that the Model Minority Theory has on college students should be developed to enlighten faculty members and administrators. Negative effects of the Model Minority are lack of resources as ESL classes or mentoring, extra pressure placed on students, low self-esteem, and suicide.

In order to change the way society views Asian Americans, APA leaders must lead the way. APA leaders can begin with refuting the Model Minority Theory. They must not leave it up to colleges and universities to make changes concerning the Asian American community. Starting with the APA community, APA leaders should remind Asian American subgroups not to accept the theory. They can disprove the theory by, first, recognizing that the statistics on APAs have been misconstrued. Although some Asian subgroups are successful both academically and socially, there are other subgroups that lag far behind (Chang & Le, 2005). Secondly, APAs need to break the stereotypes of what society believes APAs are. If APA leaders are not willing to refute the Model Minority Theory in the Asian American communities a

nd elsewhere, then APA leaders cannot insist or ethically ask the support of other leaders to refute the theory. In other words, without refuting the Model Minority Theory, APA leaders have accepted the status quo.

<div align="center">Conclusion</div>

With low numbers of Asian Pacific American women administrators in higher education institutions, this study set out to discover the roles of mentoring and family support in the lives of APA female administrators in predominately White colleges and universities in the Midwest.

Findings revealed that gender impacted the professional lives of these APA administrators. Gender affected the way they perceived the world. Women have been socialized differently than men (Mayer, Files, Ko & Blair, 2008; Moreton & Newsom, 2004). Therefore, women construe life differently than men. From a very early age, men and women are socialized or taught roles that they are supposed to adhere to based on gender. Culture adds another factor into that socialization of women. Asian cultures have added expectations on women. They have the added pressures to balance family and work (Kawamoto & Viramontez Anguiano, 2005). Asian women are also viewed differently due to the Model Minority Myth. Because of this myth, APA women are expected to behave differently and are held to different standards not only at home, but in their professional lives.

The findings also revealed that mentoring was a tool in their journeys to administration. Each APA administrator believed that no matter the quality of mentoring or the quantity of mentors, or the stage in which they had mentoring, the fact that they received mentoring was beneficial. For these APA women, gender played a role in their

mentoring relationships. They preferred to be mentored by other women. Overall, the mentoring that they received through feedback, critiques, support, training, visibility and career tasks gave them the opportunities to learn, improve, sharpen their skills and grow professionally.

In addition, findings revealed that family support and Asian culture combined played a role in their success as administrators. The family (parents) of each participant was supportive in their educational endeavors. Raised by traditional Asian parents, these participants were encouraged and pushed to do well in school and to pursue higher education. Although a few of the participants' parents tried to choose the career path of their daughters, each participant chose her own path. Raised in traditional Asian homes, these participants learned to function biculturally. They have maintained their Asian identity while working and achieving in the American values system. Ultimately, they have met their obligation to their parents by becoming educated and successful.

These APA women administrators debunked the Model Minority Theory. They defied the prescribed stereotypes (i.e., submissive, quiet and docile) that are held by members of American society on what Asian Pacific American women are supposed to be. They have not bought into the Model Minority Theory of what APAs cannot do such as break through the glass ceiling. They are transforming leadership through their own involvement in politics and civil rights. They are at the forefront of the political arena as activists and trailblazers. Their voices are being heard throughout the political and educational arenas. They are not waiting for someone else to speak for them, but rather they are stepping up in order to be visible and have the Asian voice heard. They are changing the future for Asian Americans.

Fifteen years ago, the faces of leadership may have been all the same. Today the dynamics of society are transforming. These five APA women are at the forefront of change. They, themselves, represent change. The transformation goes way beyond that of higher education institutions. As APAs move up the administrative ladder into top administrative positions, they become more visible. Their voices are being heard even more. They are changing how society perceives APAs. Yes, APAs do strive to be administrators and leaders. And yes, they are outspoken. As more and more APAs and people of color enter leadership in and outside of education, they push society to change. Ten years ago, APAs may not have been well received in leadership, but times and people are changing. In the end, the stories of these five APA women administrators are not yet finished. In reality, they are just beginning.

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APPENDIX A

INVITATION TO PARTICIPATE IN PRE-SURVEY

Dear _____,

My name is Mercedes Naber and I am working on my doctorate in leadership studies at Bowling Green State University. I also am a junior high teacher at Toledo Public Schools and an adjunct diversity instructor at Mercy College.

Currently I am searching for participants for my research study on Asian Pacific American (APA) women administrators in higher education. APAs are under-represented in higher education leadership. With few APA women in administrative positions, each one holds pertinent information on reaching the higher ranks of the administrative ladder. I am inviting you to participate in the study by filling out the survey card and returning it to me promptly. For your convenience, I have included a self addressed envelope.

Please note that the last question of the survey asks whether you are interested in participating in a follow up interview with the researcher. Five participants will be selected to participate in the interview aspect of the study. The interview will be a one to one half hour, open-ended, audio-taped interview. If you agree to participate, I will take all precautionary procedures to insure your confidentiality and anonymity in all written and oral reports.

If you have any questions or concerns, please feel free to contact me at 419.354.3522 (h) or 419.654.4336 (cell), email Mercedesnaber@juno.com. You may also contact my advisor, Dr. Patrick Pauken by phone (419.372.2550) or by email at paukenp@bgsu.edu. You may also contact the Chair of the Bowling Green Human Subjects Review Board at hsrb@bgsu.edu.

Thank you for your assistance. I look forward to your reply.

Regards,

Mercedes Naber, M.Ed.
Doctoral Student in Leadership Studies
Bowling Green State University
903 North Grove Street
Bowling Green, Ohio 43402

APPENDIX B

PRE-SURVEY

Name _____

University _____

Criteria:

1) Are you an Asian Pacific American?   Yes   No

  If so, from what Asian subgroup are you? _____

2) Do you hold a leadership position in higher education?   Yes   No

If so, what is your title and department? _____

3) Are you in the middle of your career?   Yes   No

If so, how long have you been in your position? _____

4) Do you feel that you have had a mentor/s at any point in your life?   Yes   No

5) Have you received feedback, coaching, career development in your workplace?

                                  Yes   No

If so, please describe. _____

_____

6) Has family affected either your career or education attainment?   Yes   No

If so which one? _____

7) Are you willing to participate in the study?   Yes   No

8) Due to the limited number of APA women administrators in the Midwest, do you know of other APA women administrators who may be willing to participate in this study?

                                                            Yes   No

If so, please list. _____

Comments:

A. **Asian Pacific American (APA**) is defined as a person having origins in any of the original peoples of the Far East, Southeast Asia or of the Pacific Islands (U.S. Census, 2004).

B. **Higher Education Administration** are defined as President, Vice President, Dean, Director, or the equivalent, as well as officers subordinate to any of these administrators with such titles as Associate Dean, Assistant Dean, Executive Officer of academic departments (department heads, or the equivalent) if their principal activity is administrative (ACE, 2004).

C. **Higher Education Administration** is defined as President, Vice President, Dean, Director, or the equivalent, as well as officers subordinate to any of these administrators with such titles as Associate Dean, Assistant Dean, Executive Officer of academic departments (department heads, or the equivalent) if their principal activity is administrative (ACE, 2004).

D. **Mentor** is a person who has advanced experience and knowledge and is committed to providing upward mobility and support to an inexperienced person's career (Ragins, 1997).

APPENDIX C

INVITATION TO PARTICIPATE IN THE INTERVIEW

Dear _____,

Thank you for participating in the survey on Asian Pacific American (APA) women administrators in higher education. Your responses identified you as a candidate for my research study.

The research study is on the role that mentoring and family support play in the development of Asian Pacific American women administrators in higher education. APAs are under-represented in higher education leadership. Your participation is needed in overcoming this under-representation by sharing information that can help support other APA women. Thus my study focuses on the support systems that you employed during your educational and career growth. Your input is invaluable.

As a reminder I would like to conduct a one and one half hour, open-ended, audio-taped interview sometime in the next few weeks at a time that is convenient to you. I will email you in a few days to ask if you are still willing to participate.

Thank you for taking the time to consider my request. I look forward to hearing from you in the future. If you have any questions, I can be contacted at (419) 354.3522, cell (419) 654.4336, email: mercedesnaber@ juno.com.

Sincerely,

Mercedes Naber, M.Ed.
Doctoral student in Leadership Studies
Bowling Green State University
903 North Grove Street
Bowling Green, OH 43402

APPENDIX D

COVER LETTER AND INFORMED CONSENT FORM

Investigator: Glenellyn Mercedes Naber   **Phone**: 419.354.3522

Project Title: THE ROLES OF MENTORING AND FAMILY SUPPORT IN THE DEVELOPMENT OF ASIAN AMERICAN WOMEN LEADERS IN HIGHER EDUCATION

I, Glenellyn Mercedes Naber, doctoral student at Bowling Green State University, am conducting this research in partial fulfillment of the requirement for obtaining the Doctor of Education degree in Leadership studies.

You are invited to participate in a research study on Asian Pacific American (APA) women administrators in higher education. You were selected because you are an APA, have a graduate degree, are in an administrative position and because I believe that you have significant insight to contribute to the study. Please read this form and ask any questions that you may have before giving your authorization to participate in the study. Two consent forms are provided, please keep one for your own records.

Purpose of the Study

The purpose of the study is to collect information from five current Asian Pacific American women higher education administrators in Midwestern universities on the role that mentoring and family support played in becoming an administrator. The findings of the study will provide valuable information for hiring committees, college officials, and policy makers in order to create or revamp institutional policies. The information will also be used to inform the Asian community to help lead aspiring APA women into leadership.

Procedures

If you agree to participate, you will take part in a semi-structured audio-taped interview. The interview will last for approximately 1½ hours. The focal point of the interview will center on the role of mentoring and family support in assisting you in becoming an administrator in higher education. You have the right to decline answering any questions at any time. You may be contacted at a later date for follow up questions or for clarification. You will be sent a transcription in order to check for accuracy and/or clarity. You may request a summary or final report on the findings. Interview questions are included here.

Voluntary Participation

Your decision to take part in this study is voluntary. At any point in time, you may withdraw from this study without explanation, penalty or consequences of any kind. Your participation or non-participation will not affect your relationship with Bowling Green State University or any other organization.

Risks

There are no known risks for participating in this study. Risks are no greater than those encountered in daily life.

Confidentiality

I will take every precaution to keep all information confidential. All research will only be used for reporting of the findings. You need to be aware that direct quotes will be used in the final report. Names of participants and institutions will be given aliases that you may choose for yourself and institution. Audiotapes, transcriptions and other identifying information will be kept in a locked cabinet accessible only to me for up to three years, after which they will be destroyed.

Do you have any questions? (Please circle one) **Yes   No**

I certify that I have been informed of the risks, the procedures, and the purpose of the study. I have had all my questions and concerns answered. I acknowledge that at any time, I may withdraw from the study without penalty. Furthermore, I agree to participate in a semi structured audio-taped interview.

Participant Signature   Date

Researcher Signature   Date

Glenellyn Mercedes Naber, Doctoral Candidate, Division of Leadership and Policy Studies, Home phone: 419.354.3522 or cell phone 419.654.4336, email mercedesnaber@juno.com.

Dr. Patrick Pauken, Associate Professor and Dissertation Advisor, Campus phone: 419.372.2550, email: paukenp@bgsu.edu

You may also contact the Chair of the Bowling Green Human Subjects Review Board at 419.372.7716 or email hsrb@bgsu.edu with questions or concerns about the conduct of this study or your rights as a participant.

APPENDIX E

QUESTIONS FOR INTERVIEW

Demographic questions:

1. What year were you born?

2. What is your race/ethnicity?

3. What generation American are you?

4. Are you married?

5. Do you have children? If so, how many and what are their ages?

6. What kind of family did you grow up in? (Nuclear/extended, religious, big/small)

    a. What kind of family do you have now?

Educational questions:

1. What is your educational background? Where did you obtain these degrees?

2. Why did you pursue these degrees/majors? What interested you about the subjects? Did you change majors at any point? If so, why?

3. Do you feel like you had a mentor growing up? Describe that person. Describe that relationship.

Work questions:

1. What is your current job title and responsibilities?

2. What has been your work history? May I have a copy of your curriculum vitae or access it from the web?

3. How did you end up in administration?

4. What are your career goals?

5. Do you see yourself obtaining those career goals in the Midwest?

6. Have you received organizational support, feedback, coaching, career develop in your workplace?

7. Do you feel that you have or have had a mentor/s in your professional life? Who? Formal or Informal? Explain.

8. If so, do you feel that having a mentor helped you with your career?

9. Do you currently have a mentor/s?

Family

1. Has family affected your educational achievement/attainment? If so, how?

2. Has family obligation affected your career choice? If so, please explain.

3. Has family obligation affected your career? (children, parents, location) If so, please tell me about it.

4. Do you feel that your birth family mentored you? If so, who? Please explain.

5. Do you feel that your immediate family mentored you? If so, who? Explain.

Mentoring

1. What is mentoring to you? Describe it.

2. Are you a mentor either formally or informally? If so, tell me about it.

3. At what stage in your career was mentoring the most influential or crucial?

Model Minority Myth

1. What do you think the perceptions of Asian Americans are in the workplace?

2. Do you think that perceptions of Asian Americans affect employers, colleagues or students? How?

3. Do you know what the Model Minority Myth is? If so explain.

4. Do you think that the Model Minority Myth affects how others perceive you? If so, explain.

Miscellaneous

1. What is your perception of working in the Midwest compared to other geographical areas?

2. What helps you or sustains you in the Midwest?

3. What advice would you give to other APAs who aspire to be higher education administrators?

4. Is there anything else that you believe to be pertinent to my research that is in your career background?

APPENDIX F

INTERVIEW PROTOCOL

The Roles of Mentoring and Family Support in the lives of Asian Pacific American Women

Participant:

Alias

Alias for institution:

Date:

Time:

Place:

Introduction:

Thank you so much for agreeing to participate in my study on APA women administrators in higher education. As you may know, the number of Asian Pacific American women administrators in higher education is low. In fact, according to the CARE report (2008) on APAs, APA women are the most underrepresented group in leadership in higher education. Through this study, I hope to gain better understanding of the roles that mentoring and family support have assisted you in becoming an academic administrator. I also am very inquisitive to hear about your support systems in a Midwestern university or college. Through the use of personal interviews, I hope to provide significant information that will assist college officials in creating or revising institutional policies and to inform the Asian community on how to assist APA women who hope to one day become leaders.

In order to assure accuracy, I would like to audiotape our interview. Is this alright with you?

Begin taping : This is Mercedes Naber and I am interviewing _____ on _____ at _____o'clock.

Stop and rewind to check for clarity!!!!

Interview questions:

      I want to learn from you. Hence, there is no right or wrong answers to my questions. I will take all precautions to keep your identity confidential. Consequently, I will take direct quotes from your interview. Please respond as best as you can and feel free to ask for clarification of any questions. If at any time you do not feel comfortable with a question, you may refrain from giving a response. Do you have any questions?

Reminders:

Asian Pacific American (APA) is defined as a person having origins in any of the original peoples of the Far East, Southeast Asia or of the Pacific Islands (U.S. Census, 2004).

Mentor is a person who has advanced experience and knowledge and is committed to providing upward mobility and support to an inexperienced person's career (Ragins, 1997).

Model Minority Theory states that although Asians have experienced racism and discrimination, they still have managed to succeed academically, financially, and socially (Shaefer, 2004).

Levinson's Theory of Adulthood states that it is important that men and women have a 1) a dream and a 2) mentor to help him/her to fulfill that dream. Levinson believed that as individuals go through different stages of life, mentors were important during each stage.

Turn to scripted interview questions and begin interview questions.

Close:

Thank you for taking time out of your busy schedule to participate in this study. I have learned a lot from you today. I will send you a copy of your transcript in 2-3 weeks. If you would kindly look over it for clarity and accuracy, I would greatly appreciate it. Again, I thank you for your time, your honesty and your participation.

Make sure that you bring:

a) interview questions (2 copies)
b) tape recorder
c) microphone
d) extra batteries
e) blank tapes
f) electrical cord
g) writing pens
h) water bottles (2)
i) note pad
j) informed consent form (2)

APPENDIX G

INTERVIEW CONFIRMATION LETTER

Dear _____,

I am confirming our scheduled interview date on _____ at _____in _____.   This interview is for my dissertation titled "The Roles of Mentoring and Family Support in the Development of Asian Pacific American Female Leaders in Higher Education." My study focuses on the support systems that you employed during your educational and career growth.

Thank you for taking time out of your busy schedule to participate in my research. I am looking forward to meeting with you.

Sincerely,

Mercedes Naber
Doctoral Student in Leadership Studies
Bowling Green State University
419.654.4336 (cell)
419.354.3522 (h)
mercedesnaber@juno.com

APPENDIX H

EMAIL REMINDER FOR INTERVIEW

Dear _____,

I am reminding you of our upcoming scheduled interview date on _____ at _____ in _____. As a reminder, my research study is on Asian Pacific American women administrators in higher education. The reasoning for my research is to gain awareness on the   support systems that you employed during your educational and career growth. I am attaching a copy of the interview questions, 2 consent forms – one of which you may keep for your records. Upon your consent, I will be audio-taping our interview for accuracy. Please let me know if you have questions or concerns as soon as possible.

I am very excited to have the opportunity to talk with you. I believe that through your experiences and insight, you have valuable input that will help other APA women who strive to be in leadership positions.

I look forward to meeting you.

Thank you,

Mercedes Naber
Doctoral Student in EALS
Bowling Green State University
419.654.4336 (cell)
419.354.3522 (h)
mercedesnaber@juno.com