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# An Exploration of Leadership and Campus Cultural Orientation In a California Community College

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The University of San Francisco

AN EXPLORATION OF LEADERSHIP AND CAMPUS CULTURAL ORIENTATION  
IN A CALIFORNIA COMMUNITY COLLEGE

A Dissertation Presented  
to  
The Faculty of the School of Education  
International and Multicultural Education Department

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Education

by  
Eduardo Cervantes  
San Francisco  
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THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

AN EXPLORATION OF LEADERSHIP AND CAMPUS CULTURAL ORIENTATION  
IN A CALIFORNIA COMMUNITY COLLEGE

This research explored transformational leadership and campus cultural orientation at a single California community college. The conceptual framework for the study consisted of the transformational leadership paradigm articulated by the full range leadership model (Bass & Avolio, 1994; Bass & Riggio, 2006). A taxonomy of campus cultural orientations was also employed to complement the full range leadership model (Jayakumar & Museus, 2012). The study showed that transactional leadership was used in the management of a business culture and maintaining a stable fiscal foundation. Transformational leadership was employed to create a diversity oriented campus culture that was leading toward an equity oriented campus culture. Self-leadership and a awareness of the campus culture were essential to transformational leaderships implementation.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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## CHAPTER I

### INTRODUCTION

“Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!”

(Lazaurus, 1883)

While these words are inscribed on the Statue of Liberty, they resonate with the role of the California Community College system and its increasingly diverse student body. However, the golden door that welcomes the huddled masses of diverse groups of people needs appropriate leadership to lift and hold up the lamp of opportunity. Koltai (1993) has described community colleges as being “a major point of entry into higher education for America’s low income youth, underrepresented ethnic minorities, and new immigrants” (p. 100). The community college system is one of the most accessible higher education systems in the United States and has been described as an open door institution that represents a democratic ideal “to achieve the American dream” (Rhoads & Valadez, 1996, p. 37).

To briefly summarize, this research employed a qualitative case study exploring leadership and campus cultural orientation at a single California community college. The student body of California community colleges is rapidly becoming more diverse, and there is a significant need to educate these populations so that the state’s economy does not become adversely impacted (Moore & Shulock, 2007). Scholars have indicated that transformational leadership can be utilized to meet the needs of diverse student bodies (Chin, 2009; Aguirre & Martinez, 2006). However, little empirical research has been



conducted on transformational leaderships and diversity in educational settings (Jason, 2000; Kezar & Eckel, 2008). This research was designed to respond to this lack of empirical research and add to the existing discourse.

### Statement of the Research Problem

On October 5<sup>th</sup>, 2010, at a White House summit on community colleges, President Barack Obama called for community colleges to produce an additional five million graduates by 2020 (Obama, 2010). This monumental task faces an impending challenge in the state of California. The student populations of California community colleges' are rapidly growing, and are becoming more ethnically and racially diverse (Moore & Shulock, 2007). An emerging problem in the community college system is that the student population's numerical majority is increasingly made up of underrepresented students. However, the same populations have the lowest rates of degree attainment (CPEC, 2007; Moore & Shulock, 2007). In examining community colleges, scholars have also found that the culture of community colleges can further act as barrier to students' success (McGrath & Spear, 1991; Ornelas & Solórzano, 2004; Shulock et al., 2008). Nevertheless, several studies have also signified that community colleges with cultures oriented towards multiculturalism and diversity can be conducive to the success of underrepresented students (Jenkins, 2007; McGrath & Tobia, 2008; McGrath & Van Buskirk, 1999; Perez & Ceja, 2010; Rhoads, 1999; Rhoads & Solórzano, 1998). Moreover, as several studies have indicated, such cultures can lead students to successfully transfer and progress through the educational pipeline, leading to obtaining a four-year college degree (Jenkins, 2007; Rhoads, 1999; Shaw & London, 2001).

Strong leadership is required to manage the development of organizational cultures that are oriented toward diversity and the success of underrepresented students (Bensimon, 1993; Richard & Skinner, 1991). For instance, Bensimon (1993) showed that leadership was a key organizational characteristic in transforming a college from a monoculture organization to one grounded in the racial, ethnic, and cultural diversity of its student body. Likewise, Aguirre and Martinez (2002) articulate,

The association between diversity and leadership is synergistic because diversity promotes change as an emergent agent in the structuring of higher education, while leadership promotes practices that identify diversity as a nested context for achieving balance in social relations between higher education and society. (p. 56)

Scholars have suggested that transformational leadership has the capacity to create change and can be used to meet the needs of the new diverse globalized community (Chin, 2009; Aguirre & Martinez, 2006). Additionally, leaders who are attempting to create campus cultures acclimated toward diversity will be more successful if they employ transformational forms of leadership. Transformational leadership's strengths in achieving this goal are reflected in its characteristics of developing trust, creating motivation, and working to transform the values of an organizational culture (Aguirre & Martinez, 2007; Kezar & Eckel, 2008; Tierney, 1991). Influencing community college leaders to change their basic values is crucial because, as indicated in the review of the literature, values play an important role in the culture of institutions of higher education that were conducive to the success of diverse student groups. Some of these values are embedded in ideology, belief in humanizing the educational experience, cultural validation and an overarching value toward diversity and equitable outcomes (Museus & Quayle's, 2009; Rhoads, 1999; Shaw & London, 2001). Transformational leaders are

better prepared to value and adapt to the diversity of their followers and to be empathetic with the different needs of followers. Del Castillo stated that “The transformational leader was expected to envisage a culturally competent organization” (as cited in Bass, 1999, p. 18).

However, despite the highlighted transformational leadership paradigm as a vehicle to achieve organizations that are oriented toward diversity, the majority of the literature is hypothesized and little empirical research exists. Moreover, the literature focuses on four-year universities that are predominantly white institutions and does not address the community college where students of color permeate the system (Kezar & Eckel, 2008; Jason, 2000; Moore & Shulock, 2007). In response to the gap in the research, this study sought to further explore transformational leadership and the cultural orientation of community colleges. The research attempted to add empirical knowledge to the existing literature concerning leadership as it intersects with creating the types of higher education cultures that are conducive to the success of underrepresented students (Jayakumar & Museus, 2012). The following figure outlines the statement of the research problem as described within this section.



*Figure 1.* Outline of the statement of the problem

#### Background and Need

Three intersecting areas of concern for California community colleges were explored in this study. First, the diversity of the student population is increasing. In the near future, these increasing numbers will cause a shift in California's community colleges, making ethnic minorities the majority of the student population in the community college (Moore & Shulock, 2007, 2010). In addition, these demographic shifts are occurring among populations with historically low rates of degree attainment. A final concern relates to the low percentages of degree attainment among the numerical majority, which can potentially lead to negative impacts on California's economy and workforce.

The United States Census Community Survey (2009) projected an increase in racial and ethnic diversity over the next four decades. Between 2000 and 2050, the

Hispanic population is projected to double and the Asian population will increase by 29 percent. A slight decrease, of about 6 percent, for Whites is projected from 2000 to 2050. Between 2040 and 2050, racial minorities are projected to become the numerical majority. The demographic shifts and increased levels of diversity in the United States are reflected in the state of California and its community college system.

The California Community College Chancellor's Office Data Mart (2010) shows that from 1992 to 2010 the numbers of ethnic minority groups has increased in California community colleges as the number of Whites has decreased. The largest increase in student enrollment by ethnic groups was among Hispanic students, which increased by 368,340 students. The number of White students enrolled in community colleges decreased by 289,817. The only other ethnic group that showed a decrease was American Indian/ Alaskan Native, which decreased by 8,246 students. Other ethnic groups have made smaller, yet significant increases. African American enrollment increased by 26,571 students. The number of Asian students enrolled in the community college increased by 52,544 students. Not included in the number of Asian students, the number of Filipino student enrollment in the community college system increased by 10,371 students. Lastly, the number of Pacific Islanders enrolled increased by 6,448 students. These statistics point to a significant shift in enrollment patterns in the community college system, with Whites making up the majority in 1992 and racial and ethnic minorities making up the majority in 2010.

The rapidly increasing growth of students from ethnic minority groups enrolling in community college is an important factor because these same ethnic populations have historically low rates of college completion (CPEC, 2007; Moore & Shulock, 2007,

2010). Moore and Shulock (2007) found that after six years, only one out of four degree seekers completed a certificate or degree, transferred to a four-year university, or achieved a combination of these outcomes. A breakdown of the data showed that 3% of students earned certificates, 11% earned associate degrees and 18% transferred to a four-year university.

In another study, Moore and Shulock (2010) found that the completion rates for certificates, degrees and transfers were higher among Whites and Asians. Thirty-seven percent of Whites and 35 % of Asian Pacific Islanders completed certificates, degrees or transferred. The completion rate for Blacks and Latinos was considerably lower with 26% of Blacks and 22% of Latinos completing certificates, degrees or transferring. The researchers found that Latino students were less than likely than White students to transfer to a four-year university (14% for Latinos compared to 29% for Whites). Similarly, Black students were less likely than Whites to transfer to a four- year university (20% for blacks compared to 29% for whites).

These racial and ethnic disparities in educational attainment are likely to translate into a lack of educated workers in California unless the state increases college and university degree completion amongst these groups (Baldasassare & Hanak, 2005; California's Postsecondary Education Commission, 2007; Fountain & Cosgrove, 2006; Johnson & Reed, 2007; Moore & Shulock, 2007). There is a need to prepare the diverse community college student body with the education they need to become a strong future workforce for California. The state is beginning to face what the Institute for Higher Education Leadership & Policy (2007) has deemed "California's Impeding Crises." If these disparities are not reduced, Moore & Shulock (2007) warn that "the average

education level of California's workforce and the states per capita income will decline, leading to deteriorating tax base and increasing difficulty for the state to provide services to its people" (p. ?).

In a presentation to the Community College League of California, Shulock (2007) went on to indicate that if the racial and ethnic educational attainment disparities continue, they will cause California's per capita income to fall below the U.S. average by 2020. Similarly, the California Postsecondary Education Commission (2007) found that the "educational attainment of California's population is growing more slowly than the national average, posing a significant threat to the state's long term economic competitiveness" (p.1). Given this threat, there is a critical need to explore leadership and campus cultures that support the success of ethnic minority groups, so that California's per capita income will not slip below the U.S. average.

#### Purpose of the Study

The intent of this qualitative case study was to explore the leadership dynamics and typologies of a campus cultural orientation toward diversity at a single California community college. The research used the full range leadership model, a form of transformational leadership, to explore leadership at the research site (Bass & Avolio, 1997; Bass & Riggio, 2006). It should be noted that the terms full range leadership model and transformational leadership were used interchangeably throughout this study. The full range leadership model identifies both transactional and transformational leadership behaviors. In addition, the study employed Jayakumar and Museus's (2012) taxonomy of campus cultural orientations. The two models complement one another as tools to analyze the dynamic between leadership and campus culture.

### Research Questions

The research questions were developed based on the purpose of the research and the review of the literature. The purpose of the study was to implement a qualitative case study to explore the dynamic between leadership and campus cultural orientation at a single California community college. The following research questions were addressed in the study:

1. What is the campus's cultural orientation?
2. What dynamic occurs between leadership practices and campus cultural orientations?
3. How do leaders perceive their own leadership practices as they pertain to the campuses cultural orientation?
4. What do leaders perceive as being a successful cultural orientation?

### Conceptual Rationale

While several models of transformational leadership exist, this study utilized transformational and transactional leadership as articulated by the full range leadership model (Bass & Avolio, 1997; Bass & Riggio, 2006). The full range leadership model describes transformational and transactional leadership in a single continuum rather than as exclusive elements. The full range leadership model consists of several components, which include idealized influence, inspirational motivation, intellectual stimulation, contingent reward, management by exception and laissez faire leadership.

While the review of the literature offers greater detail into the concept of transformational leadership, a brief summary of the components are highlighted as follows. First, several components are considered transformational forms of leadership.



Idealized influence occurs when leaders behave and serve as role models along with having a high standard of ethical and moral behavior. The leader is also willing to take risks. Next, inspirational motivation is when the leader serves to motivate and inspire other people. The leader provides both meaning and challenge to the work of followers. He or she demonstrates commitment to a shared vision and goals. Intellectual stimulation is when a leader stimulates followers to be innovative, creative, and to find solutions to problems in new ways. Another component of transformational leadership is individual consideration, which involves a leader's ability to consider each followers own individuals differences, needs for achievement, and desires. The leader acts as a coach or mentor and encourages personalized communication and interactions (Bass & Riggio, 2006).

Several other components are categorized as transactional forms of leadership. Contingent reward is when performance is contingent of positive, negative or passive rewards. A material reward is given when an assigned task is satisfactorily achieved. Transformational contingent reward occurs when the reward is psychological in nature. Next, management by exception is when a leader either actively or passively waits for a follower to make then corrects the followers' actions. Laissez faire leadership is when leadership is absent, avoided, lacks or delays making decisions. Furthermore, the responsibility of the leader is outright ignored (Bass & Riggio, 2006).

Complementing the full range leadership model, this study will also employ Jayakumar and Musues's (2012) taxonomy of cultural orientations. The taxonomy lays out three types of campuses on a continuum that articulates a campus's cultural orientation toward diversity and equity. At one end of the continuum are Eurocentric

campus cultures. These cultures are a monoculture and exhibit a dominant culture that is homogeneous. These campuses do not enact values toward diversity and expect students of color to assimilate into the dominant Eurocentric or White cultural norms embedded in the institution. Next, a midpoint on the continuum is a diversity-oriented campus culture, which includes espoused and enacted diversity values. The midpoint campus orientation includes activities that may incorporate different cultures in curriculum, programming and celebrations. However, the activities are compartmentalized in the margins of the institutions. While activities and services may be offered, there is a failure to address inequalities and disparities in outcomes. Furthermore the values of diversity and equality do not permeate the campus's dominant culture. Lastly, the third cultural orientation on the continuum is the equity-oriented campus culture. An equity driven campus culture has values that recognize inequity and disparities among students of color. In addition, the equity driven campus goes beyond these values and includes social actions that address inequities. The campus culture also includes institutional structures and practices that fully embrace diverse cultural perspectives.

#### Limitations and Delimitations

The limitations of this study were characterized by the limited scope of the data and case study methodology. The research was limited to one college and to the experiences of a limited number of research participations. The limited scope of research sites and participants limits the utility of the findings to other community colleges and institutions of higher education. Another limitation to the study was that the researcher works within the community college system as both a classified manager and part time faculty member. The lack of objectivity could have limited the overall results of the

study. Included but were not limited to, college budget reports, meeting minutes and agendas for the college academic senate, curriculum committee, student success council, the board of supervisors and adjoining subcommittees, minutes and reports from the college's student success council the colleges shared governance manual, college equity plan.

The delimitations include the fact that data was only collected using qualitative semi-structured interviews. Furthermore, the conceptual rational focused only on the full range leadership model (Bass & Avolio, 1997). The framework was also limited to the taxonomy of campus cultural orientations (Jayakumar & Museus, 2012). Other limitations involved parameters set by the research sites human subjects committee. These parameters required that any identifiable characteristics of the respondents would not be reported. Some of these characteristics potentially could have been important to the study. However, given the small size of the campus used as the research site, some characteristics such as ethnicity intentionally were not reported. For example, in one case, there was only one person of a specific ethnic group in a leadership position. To reveal her ethnicity would potentially risk revealing her identity. Add one sentence to conclude the section.

### Significance of the Study

The study was significant for three overarching reasons. First, it contributed to the leadership discourse that can be used as a tool to train future leaders in higher education. Secondly, the study expanded the sparse literature that exists on transformational leadership and diversity in higher education. Lastly, the study addressed how the paradigms of leadership and campus cultural orientations can address inequities

in degree attainment for the growing numbers of minorities enrolled in community college.

Findings and conclusions of this study contributed to leadership discourse that has the potential to influence the development and training of future leaders in higher education. As leadership development programs adapt to prepare future higher education leaders for the realities of community college campuses, there is a need for leaders to understand the diversity of the student populations (McDade, 2009; Kezar, 2009; Shulock, 2002). This research expanded on knowledge that can be used in leadership development programs and to inform leaders on the dynamic between leadership and campus cultural orientations.

The study was also significant as it expanded on the discourse concerning transformational leadership as it relates to diversity in higher education. Transformational forms of leadership have been looked upon as significant means to address issues of diversity in education (Chin, 2009; Aguirre & Martinez, 2006). However, as previously mentioned, empirical research on transformational leaderships and its relationship to diversity is sparse (Kezar & Eckel, 2008). A significant amount of previous research only provides conceptual knowledge as opposed to empirical research (Aguirre & Martinez, 2007; Tierney, 1991). Furthermore, the majority of the research only focuses on four-year universities and does not address leadership dynamics within the context of the community college. This study was significant, as it provided new empirical knowledge, expanding the breadth of literature concerning transformational leadership and exploring new paradigms of diversity, campus orientations and the community college.

Moreover, this research was important, as it expanded the literature on leadership and campus cultures that are equity driven. As the community college student population grows more diverse, it is essential that leadership drives campus culture and provides outcomes that are more equitable. The demographic majority of students within the community college are ethnic and racial minorities, however this population has low rates of degree attainment and transfer. In turn, these inequitable outcomes for minority students are predicted to negatively impact the per capita income of California. It is crucial that we understand the dynamic between leadership and campus cultural orientations in order to help diverse groups of students be more successful. It is important to address the predicament as it impacts the economy at large and because it is a moral imperative (Moore & Shulock, 2007; CPEC, 2007).

#### Definition of Terms

For the purpose of this study, the following definitions of terms are applicable in exploring leadership and community college student diversity.

**Business Culture:** In this study, organizational behavior and values are reflective of co modification and economic outcomes.

**Diversity:** The variety of ethnic and racial groups.

**Ethnic Group:** Socially distinguished group based on cultural and national characteristics (Feagin & Feagin, 2003; Gordon, 1964).

**Minority Groups/Minorities:** A group with less power and resources than the dominant group in the society. Moreover, the group has experienced patterns of disadvantage and inequality. The group is singled out by cultural and physical characteristics and group membership is ascribed at birth (Feagin & Feagin, 2003; Wagley & Harris, 1958).

**Leadership:** Leadership takes on several dimensions. First, assigned leadership is based on formal positions in an organization. Second, emergent leadership is what one does and how one acquires support from followers. Leadership is a process, which applies to both the assigned and emergent roles (Northouse, 2007). As Bass (2008) describes, leadership is “a process act or influence that get people to do something” (p. 24).

**Multiculturalism:** A concept in which individuals allude to race, socio-economic class, gender, language, and culture. In public conversation, the term is widely used to refer to racial diversity. However, there are different and competing definitions of Multiculturalism as defined below (Kincheloe & Steinberg, 1997).

**Conservative Multiculturalism:** A concept of mono-culturalism and the belief in the superiority of Western society; embraces the tradition of White male supremacy (Kincheloe & Steinberg, 1997, p. 11).

**Liberal Multiculturalism:** An approach, which assumes that a natural equality exists between all ethnic groups, that allow each group to compete equally within society. This form of multiculturalism is concerned with the idea of “sameness” and that there is only a “human race.” These perspectives have led to liberal notions of colorblindness in their racial and educational goals. “Liberal ideological dynamics that are grounded on allegedly neutral and universal process of consciousness construction that is unaffected by racial, class and gender differences” (Kincheloe & Stenberg, 1997, p.11).

**Critical multiculturalism:** The perspective that, “race class and gender are understood as the result of larger social struggles over signs and meanings and in this way emphasize not only simply textual play or metaphorical displacement as a form of resistance it stress the central task of transforming the social, cultural and institutional relations in which

meaning is generated” (McLaren, 1995, p. 42). For the purpose of this study, a critical multicultural definition will be employed, as it is more consistent with the overall conceptual framework.

Race: Socially constructed categorization based on political and socio-historical context in which current racial categories or groups such as Hispanic, Black, White, American Indian, Asian derived (Omni & Winant, 1994). A term developed to refer to racial groups developed by European analyst in the 1700s (Feagin & Feagin, 2003).

Racial Groups: Groups those are set apart from others because of alleged, real and subjective physical differences (Feagin & Feagin, 2003; Healey, 2009; Omni & Winant, 1994).

Transactional Leadership: exchanges that occur between leaders and their followers.

Transformational Leadership: the process in which a leader engages with others to create connections that creates greater levels of motivation and morality.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### Introduction

The review of the literature will begin with a discussion of the historical development of the community college system, its multiple missions, and an open door philosophy. The historical development of the multiple missions of the community college are important as they help to contextualize a greater understanding of the organizational culture and structure of the community college system. Next, the literature review will focus on organizational culture as it pertains to institutions of higher education. The following section of the literature review focuses on the culture of higher education and its impact on student success. Subsequently, the literature will focus on transformational leadership. Lastly, in concluding and drawing parallels in the literature, the statement of the research problem, which focused on the need to study leadership that builds cultures conducive to helping diverse groups of students succeed, will be revisited.

#### The Historical Development of the Community College

For the purpose of this literature review, it is important to cover several key historical developments concerning the community college. I begin with the initial expansion of the community college in the early 1900s. Second, the literature focus will be on the development during the Post World War II era. Next, the 1960 California Master Plans influence on community colleges will be highlighted. Lastly, another key point in history showing a decline in the growth of the community college in the 1980s will be a focus. The history outlined in this section will primarily focus on the state of California, given that the site of this study is located in California.



The development of the community college is immersed within the evolution of higher education in the late 1800 and early 1900s (Cohen & Brawer, 1989). As early as 1850, higher education administrators argued that universities needed to abandon lower division work in order to develop research and professional development objectives. Some college presidents such as David Starr Jordan of Stanford University and Rainey Harper of the University of Chicago argued that the system should be modeled after the European system of higher education. In this system, the lower level schools were charged with vocational and general education functions, while the universities were charged with “higher order scholarship” (p. 6).

Administrators at the University of Chicago played a critical role in the expansion of the community college (Cohen & Brawer, 1989; Wattenbarger & Witt, 1995). Wattenbarger and Witt’s (1995) research suggests that the leaders of the University of Chicago planted the idea of the junior college within California. Their evidence shows that the development of California’s community college system was connected to a nationwide movement. The first community college in California was founded in Fresno in 1910, and led to the development of one of the largest junior college systems in the nation (Cohen & Brawer, 1989; Wattenbarger & Witt, 1995).

During the post World War II period, the federal reforms of the Truman Administration created significant changes to the community college. The American GI Bill of 1944 was designed to help American veterans gain an education in exchange for their wartime services. At the end of the war, the labor market could not absorb all the returning veterans. The GI Bill allowed many veterans to attend institutions of higher education instead of immediately returning to the workforce. The influx of new students

in higher education raised concerns about the overarching organization of higher education (Brent & Karabel, 1989).

As a result of the influx of students in higher education, President Truman created the President's Commission on Higher Education to explore the future organization of higher education. The President's Commission developed a six-volume report, called *Higher Education for American Democracy* (date), resulted in several important changes for community colleges. The report took a populist stance and called for equality of educational opportunity. The call for equality of opportunity led to the expansion of higher education (Brent & Karabel, 1989). The junior college was central to the commission's plans for expanding higher education, as it called for the number of individual community colleges to increase. The report also recommended that two-year colleges expand their missions to include greater levels of terminal vocational education. Within the report, a recommendation was made to detract from using the term junior college, and instead to use the term community college. The commission favored the term community college because of its support for expanding terminal vocational curricula. The term junior college was only fitting to the transfer mission of the college but did not fit the mission of terminal curricula. Many community college administrators favored abandoning the term junior college as it evoked a connotation of inferiority compared to the four-year university (Brent & Karabel, 1989).

During the 1960s, the California Master Plan for Higher Education recognized the community college system as one of three public segments of higher education. The two other segments consisted of the California State University system and the University of California System. These three segments continue to function as large public systems

that operate independently of one another (Richardson et al., 1999; Smelser, 1993). The plan reduced the number of lower division students attending four-year universities, which proportionately increased the numbers of students enrolled in the community college. This California Master Plan served as a model for many other states throughout the nation (Brent & Karabel, 1989). Despite the plan's democratic rhetoric and its use as a nationwide model, the Master Plan in California led to a tracking system in higher education. In the years that followed, this system resulted in many Black and Latino students being routed into community colleges. These groups of students became the least likely to enroll in four-year universities (Brent & Karabel, 1989).

According to Koltai (1993) the 1980s brought about a significant change to the rapid expansion of the community college and became an era of financial retrenchment. One significant reason for the financial retrenchment was the decline in traditional college age youth and a drop in the number of high school graduates. As a result, community colleges turned to people who were already employed as a source of students who could benefit from vocational and academic course work. These adults wanted to gain job skills in order to advance their careers or move into new forms of employment. In addition to focusing on vocational education, the community college continued its commitment to offering courses that transferred to the four-year university. During this time, many community colleges began to develop transfer alliance programs with four-year institutions.

For the purpose of this study, several key facets of the historical development of the community college system are important. The first is the influence of the Truman administration and the California Master Plan on the development of the community

college system and the resulting rhetoric that called for democratic equality of educational opportunity. However, despite the call for equal opportunity we can see the historical onset of the tracking of racial minorities away from the four-year university and into the community college system (Brent & Karabel, 1989). This system set the stage for the contemporary trend of a rapid and increasing growth of students from ethnic minority groups enrolling in community college. The same ethnic populations that were tracked away from four-year universities have had historically low rates of college completion (CPEC, 2007; Moore & Shulock, 2007;). The next facet of the community college systems development was the emergence of the multiple missions of the community college, including the transfer mission of the college and the shift to focusing on terminal vocational forms of education (Brent & Karabel, 1989; Cohen & Brawer, 1989). This historical emergence of the multiple missions of the community college and a call for educational equality through its open door mission is an important organizational dynamic that will be further explored within the following section.

### The Community College Mission

The community college has been charged with multiple missions. Commonly, the community college mission is inclusive of the liberal arts, academic transfer education, career education or vocational technical education, developmental education, and continuing education (Cohen & Brawer, 1989). Moreover, its open door mission has defined the community college. This open door mission has led to creating an opportunity for many first generation students, women, and ethnic minorities to access higher education (Koltai, 1993; Shannon & Smith, 2006).

While supporting the open door mission of the college, several scholars have found that the same mission is threatened by factors that include fiscal constraints, political challenges, and balancing conflicting roles (Shannon & Smith, 2006; Shulock & Moore, 2005). For instance, Shannon and Smith (2006) argue that the community college mission to provide open access to students must be strengthened because it is being threatened by social, economic and political challenges. Several economic factors that the scholars found to be prevalent include: shrinking state resources, increased tuition rates and the unwillingness for citizens to increase taxes. These factors have resulted in a lack of fiscal resources to community colleges, directly burdening students who wish to be served. This lack of financial support has also resulted in disproportionate fiscal cuts to community college systems when compared to their four-year counterparts. If students are faced with higher tuition rates, their ability to attend the community college is curtailed. Furthermore, community colleges rely more heavily on state appropriations than their four-year counterparts. When state funding is reduced, student enrollment is also reduced due to cuts in the ability to offer academic programs and courses. The open door mission of the college is threatened when the college is simply unable to provide the academic programs and courses needed (Shannon & Smith, 2006).

Similarly, Shulock and Moore (2005) drew upon qualitative and quantitative data and discovered that access to higher education for low-income and underrepresented minority students was being restricted by dramatic cuts to education budgets combined with fee increases and enrollment pressures. For many students, access to the community college is a critical gateway to transfer to the four-year university (Shulock & Moore, 2005). The findings of a more recent empirical study conducted by Kennamer, Katsinas,

Hardy and Roessler (2010) suggested that the mission of open access for students was impacted by statewide fiscal trends where students had to incur greater debt due to overwhelming tuition rates. They found that community colleges that are located in states with strong local tax support had smaller increases in tuition. In contrast, states with poor local tax support had greater levels of tuition increases.

McPhail and McPhail (2006) assert that community colleges must prioritize their missions because the multiple missions are unreasonable in light of economic situations and diminishing revenues. The authors offer a framework for prioritizing the community college's missions based on the college's core values, institutional needs and resources. Within their proposed framework, they set mission priorities, which rest largely on the assumption that every mission of the colleges should lead to expanding or improving student learning. The goal of the model is to help the college to fulfill its promises to the community to provide access, embrace accountability, improve student achievement, focus on learning and close the achievement gaps. For the purpose of this literature review each step will not be discussed in detail in the model but it includes aspects such as clarifying the colleges mission , establishing expectations, establishing evidence based assessment and mission priorities .

Several studies have shown a shift in emphasis from the transfer mission of community colleges to career and work force development programs (Daugherty & Townsend, 2006; Levine, 2000, 2005; Reitano, 1988; Tollefson, 1998). In case studies in ten states, Tollefson (1998) found that, in the eyes of state policy makers, workforce development programs were becoming more important than the transfer function. Furthermore, Levine's (2000) empirical research on community colleges in the United

States and Canada showed evidence that there was a shift in the 1990s from serving local communities to serving the needs of the economy, business and industry. This shift gave rise to greater emphasis on new forms of vocationalism that addressed the needs of the middle class and the economy.

Similarly, Downey, Pusser, and Turner's (2006) analysis of a national survey showed that economic and institutional factors influenced the manner in which continuing education (vocational) programs were offered. Continuing education programs were viewed as playing "an increasingly important role in ensuring student access and success as community colleges adapt to rapidly changing political economy for postsecondary education" (p. 80). The study found that only 11.6 percent of surveyed colleges offered continuing education courses that were transferable to a four-year university. The majorities of courses offered were non-transferable and focused on aspects such as health services, business management, and computer and information technology.

According to Daugherty and Townsend (2006), occupational education programs began coming into conflict with the successful transfer role of the college because students who enrolled in occupational programs were less likely to transfer to four-year universities. The researchers also found that the multiple missions of the community college were constantly in conflict. Transfer, occupational and remediation missions have been threatened by many community colleges that have enhanced their missions by offering bachelor degrees. Offering honors programs in community college has also been found to undermine the mission of serving students that may be less prepared for college. Despite such a mission conflict, Daugherty and Townsend assert that community colleges

simply narrowing their missions would not be a clear elimination of mission conflict. The authors saw this conflict as rooted in U.S. divisions of race, class and gender and societal contradictions. Instead of eliminating specific missions, strategies can be employed that may ease conflicts within the varied missions. Such strategies include working with articulation of courses so that some occupational coursework can be used to transfer.

Levine (2005) has noted the shift in missions toward emphasizing more training and skill development as opposed to liberal arts and transfer education. He argues that this shift to more vocational forms of training is reflective of a business culture that is more commercially oriented has begun to permeate community colleges. Levine (2005) asserts,

The community college has directed its operations toward supporting one of its missions, economic development at the expense of its other missions in order to maintain legitimacy in the broader political economy. This is a departure from the traditional pattern of community college behavior, which was motivated by the institution's mission of expanding educational and training opportunities for individuals and their communities. Under the neoliberal restructuring management, behavior at the community colleges increasingly imitates the behaviors found in the business sector, with economic goals dominating institutional strategies and action. (p. 15)

Levine found that colleges saw students as both consumers and commodities.

Community college students were viewed as consumers because of the tuitions and fees they generated. This view was a departure from previous community college goals, motivated by expanding training and educational opportunities. Students were also seen as commodities because their skills became products that the college could sell to business and industry. As a result, organizational behavior became reflective of behaviors found in the business sector with economic goals dominating the institution. In turn, the needs of business and industry became central to the curriculum. The business



culture of the community college reflected a shift in mission from the comprehensive curriculum with broad goals for student learning as an economic focus. Levine found that colleges with the greatest emphasis on vocational skills could adversely affect students. A community college business culture could limit students' opportunities to gain social mobility and, in turn, reproduce class structures (Rendon, 1999). Along the same lines, McGrath and Van Buskirk argued (1999),

It is a challenging task to bring community colleges into focus and resolve their contradictory qualities. To do so we must transcend longstanding debates by moving beyond conventional analysis of their administrative and structural features. We believe that a cultural framework is particularly fruitful, offering ways of exploring the distinctive academic and organizational cultures of these colleges. (p. 15)

Given the development of community college's they have developed cultures that are distinctive from other institutions of higher education. The focus should not just be on administrative and structural aspects of the college but instead but include an understanding of the college cultural dynamics.

Similarly, Rhoads and Valadez (1996) asserted that multiculturalism, as a cultural framework, could act as a connective thread between the multiple missions within the organization. Multiculturalism, "offers solutions to some of the problems to educational access and equity that are part of the democratic vision of the community college" (p. 45). The authors reject the idea that community colleges need to develop a narrow vision, which focuses solely on one of its missions. Instead, they argue that organizations within the context of the postmodern world take on multiple roles to serve diverse constituencies. In taking on these multiple roles, the organizations, which are defined by multiplicity and multiple missions, are the norm.

Several key points emerge when summarizing the literature on the historical development of the community college. The California Master Plan for Higher Education intended to provide democratic access to higher education of all people. Instead, larger numbers of Black and Latino students were tracked into the community college system as opposed to four-year universities. The literature shows that the multiple missions of the community college can provide a variety of opportunities to people and the open door mission can serve as a means to social mobility. Nonetheless, the literature also contends that multiple missions are leading to an emphasis on the vocational mission of the college instead of its transfer mission (Daughtery & Townsend, 2006; Levine, 2000, 2005; Rietano, 1988; Shannon & Smith, 2006; Shulock & Moore, 2005; Tollefson, 1998). Focusing only on one mission can negatively impact these institutions and, more importantly, can further track the diverse populations of minorities and reproduce class structures along racial lines (Rednon, 1999). Scholars suggest that a focus on cultural and multicultural frameworks are important in helping to understand the dynamics of the multiple missions of the community college and its impact on student success (Levine, 2005; McGrath & Van Biskirk, 1999; Rhoads & Valadez, 1996).

The literature on the mission and historical development of the community college is important to this study for several key reasons. First, the literature gives insight into the overarching mission and history of community colleges helps to inform the research by giving a clear the college's current campus culture. The culture of the campus is on focal point of this study and a holistic perspective needs to be ascertained to fully offer in depth analysis. Secondly, the literature is important as it helps to illuminate how the community college system has developed with democratic ideals of an open access to

higher education but contrary to the ideology, the structures have led to reproducing stratification in society. This contradictory dynamic is important in the context of studying how to create campus cultures that create greater equity and championing a true democratic higher education system in the United States that provides social mobility.

### Organizational Culture and Multiculturalism

Defining the notion of culture at the societal and organizational levels has been challenging (Hatch, 1997; Tierney, 1988). Nevertheless, “organizational culture usually refers to a way of life in an organization” (Hatch, 1997, p. 204). Furthermore, organizational culture includes artifacts (activities and visible products), values and espoused behaviors, and underlining assumptions (Kuh & Whitt, 1988; Schein, 1992). Assumptions include what members of an organization think is reality, what they perceive, and what they feel. These assumptions are truths for members of an organization and penetrate every aspect of cultural life. Values are the goals, principals and standards within a culture that have intrinsic worth. Values influence moral and ethical codes. Closely associated with values, norms are the unwritten rules that allow members of an organization to know which behaviors are expected of them. Norms and values lead to culturally guided actions that produce surface level artifacts.

Artifacts refer to evidence of a culture’s core, such as tangible, visible and audible remains of behaviors grounded in cultural norms and values (Schein, 1992). Artifacts include verbal manifestations such as written and spoken language. They also include physical objects created by the members of a culture, behavioral rituals, and ceremonies. At the core of a culture, assumptions and beliefs shape values and behavioral norms. The values and norms then influence the choices and other actions taken by members. The

process is not unidirectional but can be multidirectional within organizations (Schein, 1992).

Analogously, within the context of higher education, Kuh and Whitt (1988) articulated a definition of organizational culture that encompasses mutually collective patterns of an institution's history, mission, physical settings, traditions, norms, values, practices, assumptions and beliefs. These patterns guide the behaviors of the members of that institution. The norms and traditions shape student perception of the institution of higher education and its activities and events. The culture can also support the students to perform successfully. Moreover, Kuh (2001/2002) stated that, "an institutions cultural properties affect the varying degrees almost everything that happens at a college or university" (page number?) Culture distinguishes institutions of higher education from each other. Culture also affects students and the performance of the institutions (Kuhn, 2001/2002). The relationships between an institution's context, student characteristics, and external conditions all influence how students act and think.

Additionally, "organizational culture is the day to day practices that embody the values of the different groups making up particular organizations" (Aguirre & Martinez, 2006 p. 24). They focused on creating organizational cultures that embody values that help to serve diverse groups of students. Similarly, Tierney (1992) articulated a perspective of culture in higher education.

An organization's culture exists through the shared assumptions of the institution's actors. The symbols, myths, histories, and ideologies of the institution reflect the culture. Yet, culture is more than the grand ceremonies of an organization such as commencement or founders' day. Culture also encompasses activities we are involved in on a daily level, the special language we use to speak with one another, the manner in which decisions get made, who is involved in the making of those decisions and a host of other symbolic activities; in this sense culture is created by and creates meanings for the organizations participants. (pp. 1-2)

In related research, Tierney (1993) asserted that, rather than suppress difference in culture, differences should be honored and a commonality that encompasses those differences should be developed. He argued that a culture that is based on a consensual model is not truly congruent. The consensual model does not take into account that diverse academic cultures include members with multiple interpretations of reality. Secondly, having a congruent culture does not serve an institution that embraces a diversity of ideas and viewpoints. A singular view of reality can leave some individuals feeling disenfranchised or they may leave the campus taking with them creativity and insights. Instead, Tierney (1992) suggested that a truly strong congruent culture is one where disagreements flourish.

Furthering this perspective of organizational culture Bensimon and Tierney (1993) asserted, “Multicultural organizations struggle to understand commonalities and differences among underrepresented groups, and to develop an appreciation of how an understanding of these groups might create alliance for change” (p. 2). Multiculturalism as a centralized organizing concept is based on democratic acceptance of differences and commonalities of all groups of people. Thus, a community college organizational culture is based on what is done, how it is done, who is involved doing it, and the college’s daily activities, major events, and ceremonies.

Tierney’s (1992) case study explored organizational culture and what mechanisms were required to build a community based on critical postmodern forms of difference, rather than similarity. He defined organizational culture in the study as “those symbolic and ideological aspects of the institution that help frame identity. By collective identity, I mean those equifinal processes that members employ to help determine organizational

process goals and meanings” (p. 68). These communities of difference in Tierney’s work included diverse students, faculty and staff in regard to racial, ethnic, gender and sexuality (Tierney, 1993). Individuals within the culture reached definitions of excellence and quality, not only by external standards, but also by ongoing definitions of their own self worth. These definitions were enacted through symbolic artifacts and ceremonies, rituals and daily interactions. However, these individuals were not only shaped by the organization culture but they were also able to shape the culture. Given the critical postmodern perspective the struggle is to enable individuals in the institutions to use their voice in defining common values. However, within Tierney’s case study, the institution in question was poised for a degree of excellence, but alienation amongst its members was still prevalent. A sense of community and fellowship was absent from the institution which prevented the college from achieving excellence in creating a community of difference.

Tierney (1992) went on to analyze the institutional collegial model of community based on norms and similarities, where all individuals that prescribe to the same values can reach consensus. Instead of the collegial model, Tierney (1992) subscribed to a postmodern form of community. He stated,

We are united in a community and culture through a mutual desire to understand one another’s differences and from those differences to forge alliances that that in effect create new organizational culture. (p. 77)

The development of community from this perspective is one in which an organizations members develop common definitions that derive from dialogues, These dialogues need to move beyond bottom line outcomes and effectiveness but instead should be based on collective and moral understanding that ties the community together. Tierney (1992)

suggested that taking a critical postmodern perspective of organizational culture and assessments was an ongoing process and not an end product. In essence, assessment of organizational culture and the development of a college's culture are ongoing and process-oriented, as opposed to goal-oriented. Organizational cultures that apply multicultural education recognize the importance of this process-oriented approach. However, various frameworks of multicultural education exist.

Scholars have proposed frameworks of multicultural education through continuums (Kincheloe & Steinberg, 1997; McLaren, 1997; Sleeter & Grant, 2009). Early conceptualizations of approaches to multicultural education by Gibson (1976) included: education of the culturally different/benevolent multiculturalism; education about cultural differences or cultural understanding; bicultural Education; and multicultural education as the normal human experience. McLaren (1997) also suggested four typologies of multiculturalism consisting of conservative, liberal, left liberal and critical multiculturalism. Kincheloe and Stenberg (1997) adapted McLaren's typologies and offered a similar continuum, which included conservative, liberal, pluralistic, left essentialist and critical multiculturalism. While these frameworks are useful for education in general, it is important to offer a greater focus on scholars who have specifically addressed such continuums as they pertain to the organizational cultures of higher education (Bensimon, 1993; Jayakumar & Museus, 2012; Manning & Coleman-Boatwright, 1991; Valverde, 1998).

Manning and Coleman-Boatwright (1991) explored the transition of cultural environment from a monoculture to multicultural continuum. The researchers proposed a cultural environment transition model in the development of an institution into a

multicultural organization. Organizations built around monoculturalism are difficult to penetrate by anyone outside predominant and recognizable cultural norms. The transition to a multicultural environment requires increasing communication to multiple levels of the institutions through a long process. As time progresses the value of egalitarianism and social justice become more institutionalized. Yet, to get to this point, the organization will likely be riddled with conflict. Old practices will be discarded and the institution will acknowledge discrepancies between intention and reality. From the perspective of multiculturalism, conflict is viewed as something positive and as a means to produce growth in the development of a multicultural campus. Conflict is not seen as a negative process. Institutions that become multicultural adopt multiple cultures and perspectives, different languages, and expressions. Multiculturalism also involves a presence of multiple voices and points of view and is a less hostile environment for non-majority students.

Bensimon's (1993) case study at a liberal arts college explored an organizational shift from a monoculture organization to a multicultural institution grounded in differences such as racial, ethnic, and cultural diversity. Highlighted within this analysis was the contrast between modern and postmodern perspectives toward organizational change. The modernist perspective of organizational change focuses on linear, stage-like processes shaped by an inclination to sustain the status quo and decision-making power structure. Within the context of modernist perspectives, diversity would be a problem that threatens the organization and disunites the campus. However, in the context of the postmodern view, organizational change can be driven by diversity. All aspects of the campus such as hiring practices, curriculum, and planning would be driven by racial and



cultural diversity. The study found that the college's ongoing change to be a multiracial and multicultural campus involved the development of a new mission statement, multicultural curriculum, and appointments of people of color and women to the president's cabinet and to the faculty population.

Building upon some of the previous scholarly work on campus culture and equity in higher education, Jayakumar and Museus (2012) proposed a typology of campus cultural orientations toward diversity. The continuum differed from many others as the framework focused on racial and ethnic equity along with the reduction of disparities of educational outcomes. As Jayakumar and Museus (2012) state,

Institutions can strive and succeed at becoming more racially diverse and inclusive thereby moving from monoculture to multiculturalism thereby without intentionally addressing racial and ethnic disparities in student experiences and outcomes and while continuing to take actions that undermine an equity agenda. (p. 13)

The organizational behavior of a campus is driven by the institution's values and core assumptions, which can propel a campus to demonstrate outcomes that are more equitable. The taxonomy proposed by Jayakumar and Museus (2012) includes three cultural orientations, which include: 1. Eurocentric Campus Culture, (2) Diversity-oriented Campus Culture and (3) Equity-oriented Camps Cultures.

The first cultural orientation is the Eurocentric campus culture, which is defined as an institutional culture dominated by racial and ethnic homogeneity. According to Jayakumar and Museus (2012), "Eurocentric campus cultures do not espouse or enact diversity values, and those values do not significantly manifest in the student body, everyday conversations, decision making or curricula" (p. 14). The Eurocentric culture, values, beliefs, norms and assumptions are deeply embedded within the institution and

sustain the homogeneity. The fabric of this culture is reflected in its practices and policies. The college's students are expected to assimilate into the homogenous Eurocentric culture as a means to succeed. The Eurocentric oriented campus assumes that Students of Color have deficits if they are unable succeed.

The second cultural orientation is a diversity oriented campus culture. Espoused and enacted diversity values are found within these campus cultures. Institutions that are diversity oriented may have, or prioritize having, significant numbers of students from diverse racial and ethnic backgrounds. The campuses compartmentalize efforts in subcultures, specific departments, ethnic student organizations, curricula, celebrations or programming for students of color. However, despite these efforts the campus does not address issues of disparity and inequality in outcomes. Diversity remains subjugated to the margins of the campus's culture as opposed to becoming part of the prevailing campus culture.

The third cultural orientation is an equity-oriented campus culture. According to Jayakumar and Museus (2012),

This cultural orientation is characterized by assumptions, values, programs, actions, and other elements of campus cultures that reflect a commitment to address historical legacies and current manifestations of racism and racial exclusion on college campuses, but that also intentionally and holistically target and address racial and ethnic disparities in educational opportunities, experiences, and outcomes. (p. 17)

The equity-oriented cultural orientation requires that diversity and equity efforts permeate all the elements of the culture of the institution rather than being compartmentalized.

Diversity is viewed as being central to achieving equitable outcomes. The typology of campus cultural orientations is a heuristic tool and the scholars recognize that the typologies are oversimplified in light of the complexities of campus culture (Jayakumar

& Museus, 2012). However, the typologies can still be useful to use to explore and analyze campus cultures.

While the majority of the abovementioned literature focuses on the culture of four year universities, several studies have outlined perspectives of multiculturalism and diversity within the context of the community college (Rendon, 1999; Rhoads & Valadez, 1996). Rendon (1999) articulated a vision for the multicultural community college. First, a multicultural community college must recognize the students' holistic lives both outside the college and inside the classroom. For instance, colleges need to address the support that students from different backgrounds may require. Many of these students are from low income, working class, first generation, underprepared and minority backgrounds. Next, organizational elements of the multicultural community college require inclusiveness in decision-making, a sense of community, and a recognition and validation of diverse identities and ways of knowing. Access goes beyond an open door to the creation of an organizational culture that is responsive of students' lives. This includes providing a validating environment, and building social and emotional capital through student centered services. Furthermore, the college will help students to see themselves as capable learners (Rendon, 1999).

Within the classroom of a multicultural community college, democracy is practiced. Diverse voices and points of view are represented. Students are equal partners in teaching and learning. The faculty learn from the students as they teach. Student voices are heard and students have the opportunity to talk about their own personal experiences and write their own histories. Diverse forms of knowledge are legitimated while the students are encouraged to critically think and program solve. Academic standards are

also set with the help of students. Lastly, students are assisted in negotiating the college environment (Rendon, 1999).

In another study on multiculturalism and the community college, Rhoads and Valadez (1996) asserted that modernist views of organizations stress commonality rather than difference. The commonality perspective views difference as creating disharmony. In contrast, Rhoads and Valadez embraced a postmodern view in which an organization is engaged in what they refer to as organizational multiplicity. Organizational multiplicity welcomes difference and views conflict as an opportunity to learn and engage in dialogue. Organizational multiplicity includes diverse racial, ethnic, gender and sexual identity groups. The notion of “organizational multiplicity expands the notion of difference to also include diverse roles, relationships, identities, and process encompassed by today’s complex settings” (p. 129). As part of this organizational multiplicity, the scholars suggest that critical multiculturalism can emphasize inclusive practices within the organization, and democracy can offer solutions to the problems of today’s community colleges.

In summary, organizational culture includes artifacts, values, espoused behaviors, and underlining assumptions. Furthermore, organizational cultural also involves mutually collective patterns of an institution’s history, mission, physical settings, traditions, and norms, which guide the behaviors of the members of that institution (Kuh & Whitt, 1988; Schein, 1992). Culture also encompasses daily activities and the special language people use to speak with one another, symbolic activities and decisions, along with who is involved in the making of those decisions (Tierney, 1992). Multicultural organizations embrace the diversity of perspectives, norms and values of the members of that

organization (Bensimon, 1993; Manning & Coleman-Boatwright, 1991; Rendon, 1999; Rhoads & Valadez, 1996; Tierney, 1993). A consensual culture is one in which some viewpoints and groups can be suppressed. Instead, a multicultural organization is one in which people have a mutual desire to understand one another's differences and through that desire forge alliances. Furthermore, recognition of difference produces growth towards the development of multicultural campus (Manning & Coleman-Boatwright, 1991; Tierney, 1993). Within the classrooms of a multicultural organization, democratic principles are enacted and students are able to express their voices and bring their own cultures into the classroom (Rendon, 1999; Tierney, 1992). An overarching theme that emerged from the literature is that multicultural institutions of higher education can reflect cultures that embrace diverse groups of students. The literature lends to the study in that it delineates how a campus culture can influence the success of diverse groups of students. In influencing and creating campus culture leadership can play an important roll.

### *College Culture Impeding on Student Success*

Within the context of higher education, several studies illuminate how the culture of an organization can negatively affect the success of students (Lew, Chang & Wang, 2005; McGrath & Spear, 1991; Ornelas & Solórzano, 2004; Quinnan, 1997). Berquist (1998) reflects on the community college's transition from modernity to the postmodern era. He asserted that there is a challenge in the transition because the "colleges were established in communities that had an identity or at least homogeneity regarding values, culture or socioeconomic status" (p. 87). In the case of American higher education, we find that colleges and universities reflect the culture of the dominant society. In the

United States, the dominant culture is White (Tierney, 1992 p. 608). Scholars have found that within many campuses, the college culture can negatively affect the success of students. Along with dominant White ethnic normative values, other scholars such as Quinnan (1997) asserted that adult students in community colleges are considered to be culturally suspect to the established order because they may not adhere to the academic culture of the institutions. Instead, they become victimized by academic culture, which puts them at risk of failing. Furthermore, in McGrath and Spear's (1991) exploration of the academic culture of community colleges, they acknowledged that the culture of academics can be foreign and mysterious to students. Traditional models of curriculum and pedagogy are not culturally neutral instruments that hold the same meaning to all students. Instead, some academic cultures can be harmful. Some institutional cultures promote cultural starvation and cultural suicide. Essentially students are forced to give up their own cultures for the sake of assimilation into the dominant culture.(Gonzalez, 2003; Tierney, 1999). In other cases, institutional culture can negatively impact the ability for students of color to transfer and can promote stereotypical perspectives that further impede students' ability to be successful (Lew, Chang & Wang, 2005; Ornelas & Solórzano, 2004).

Watson and Terrell's (2002) research indicated that the lack of multiculturalism on a campus could affect students' performance. They state that, "the most significant element influencing the performance level of many students is their inability to connect to an institutional agent" (p. 78). Students are left feeling alienated and isolated due to inhospitable practices. The research indicated that minority college students required greater efforts than their white counterparts to flourish in the college environment. Many

of the students on the campus felt that their higher education environments were mentally unhealthy and that they had difficulties surviving socially and academically. Initially, students expressed enthusiasm for the institution's preliminary displays of multiculturalism and diversity within campus culture. However, this enthusiasm quickly turned into disappointment, and then to indignant disapproval of the monoculture campus they experienced after enrolling. Watson and Terrell's findings are reflective of Richard and Skinner's (1991) study that showed many universities provide strong outreach and admissions addressing multiculturalism, but fail in subsequent stages to support the students once they arrive on their campuses.

Gonzalez's (2003) study showed that many Chacana/o college students endured an epistemological, physical and social cultural starvation. These students felt a sense of social isolation when they were unable to communicate in any other language than English. The students' physical world on campus, including buildings, office postings, and sculptures, was not reflective of their own cultural backgrounds. White middle class culture was reproduced as the norm through clothing and vehicles. Adding to the cultural and epistemological starvation, students had little access to faculty of color and culturally relevant curriculum.

Tinto's (1987, 1993) theory of integration has been widely used in empirical research to understand student attrition. Tinto developed the model of student integration to explore and understand college student dropouts; this model was based on Durkheim's (date) theory of suicide to explain drop out behavior. Durkheim argued that suicide occurs when individuals become disconnected with society (Tinto, 1993). Tinto applied this same ideological framework to colleges. He saw colleges as a microcosm of society.

Instead of students committing suicide, the students drop out of the institution. A student's lack of integration into college can eventually cause that student to drop out of that university. Academic and social integration are two key components to the attainment of students in college. Social integration refers to the social components of college, which include participation with peers, student organizations, and other non-academic activities. Academic integration refers to components that include a student's participation in attending classes and academic success. In light of Tinto's model, Bliss and Sandiford (2004) compared a community college in Florida and a university in Mexico and found that student culture, rather than institutional culture, determined the students' study behaviors. However, their conceptual adoptions of Tinto's model continued to be based on a cultural deficit perspective, not accounting for the fact that many institutions of higher education in the United States reflect the culture of the dominant society, which is largely white (Tierney, 1992). The weakness of the rationale of the study is that students are blamed for not adapting to dominant cultural norms, instead of exploring how the culture of the institution can be adapted to meet the students' backgrounds.

Tierney (1999) argued that Tinto's model of student integration represented a deficit model of retention because the idea of social integration blames the students for dropping out of school. Social integrationist models of retention promote that students must commit a form of cultural suicide and assume that students must assimilate to dominant White American cultural norms to successfully persist in college. Tierney (1993) offers an alternative model based on cultural integrity. Through this alternative model, institutions of higher education need to adopt practices that promote and value



cultural diversity and utilize the student's pre college experiences toward their academic success. Tierney (1999) defined cultural integrity in school as "those school based programs and teaching strategies that engage students racial/ethnic backgrounds in a positive manner toward the development of more relevant pedagogies of learning activities" (p. 84).

In light of Tierney's (1999) research, Museus and Marimba (2010) found that Filipino students in college face cultural challenges that can impede their adjustment to college and sense of belonging. The study suggested that there is need to generate culturally relevant models of college student development and success. The students are pressured to commit a form of cultural suicide to adjust or assimilate to their campus cultures at predominantly White four year institutions. The negative impact that culture can have on the success of students is not regulated just to the four-year university. Several studies specifically on community colleges also show that the culture of the campus can negatively affect the success of diverse groups of students (Museus & Marimba, 2010).

In examining community colleges, scholars have also found that culture can act as a barrier to students' success (McGrath & Spear, 1991; Ornelas & Solórzano, 2004; Shulock et al., 2008). Shulock et al. (2008) asserted that the institutional culture of the community college and its academic support policies and finance policies could inhibit students' success. They argued a disinclination to approach new policies that improve student success, along with entrenched assumptions, limit new approaches. Furthermore, competing priorities amongst multiple stakeholders rely on a model of consensus and decision-making, which are attributed to limiting student success.

In examining the transfer process of Latino community college students, Ornelas and Solórzano (2004) found that the colleges failed to effectively fulfill their transfer function because the institutions lacked a commitment to adequately address this function in light of racial and ethnic student populations. Another theme that emerged from the study was that the staff and faculty of the college had a tendency to rely on cultural deficit frameworks to explain the low transfer rates. They would blame Latina/o students and their families for a lack of academic performance. Blaming the students and their families did not make the college accountable to adapting to the students needs and offering a culturally relativistic institution.

In another study, Lew, Chang and Wang (2005) argued that Asian Pacific Islander (API), students attending community college were overlooked and not targeted by programs because they were impacted by the model minority stereotype. The stereotype considers all Asian Pacific Islander students to be high achievers, overrepresented in education, and not educationally disadvantaged. In reality, API populations are diverse and have many educational disadvantages. “When institutions use the model minority stereotypes, API students’ complaints of discrimination or unequal treatment go unheeded and real needs and services among API communities go overlooked” (p. 75). While campus culture can negatively impact the success of students, literature also shows that it can also be acclimated to also help students be more successful.

#### College culture and student success

Given the limited empirical literature showing the role of culture on the success of students within community colleges, it is necessary to explore literature focusing on four-year institutions. Institutional culture plays a critical role in influencing everything that

happens on university campuses (Kuh 2001/2002). For example, Kuh examined five shibboleths, or widely held beliefs, on the relationship of campus culture to student persistence. The research concluded that those colleges' cultural elements could influence student persistence and graduation rates. Moreover, students' achievement and satisfaction can also be influenced. The findings also suggested that a focus on the classroom and peer groups is key to creating a success-oriented campus culture. In another qualitative study on student departure in higher education, Kuh and Love (2000) developed cultural propositions that led to college student persistence. One notable proposition involved incongruence between the students' pre college culture and the campus culture, which can impact the likelihood of persistence. Another notable proposition affecting persistence included the cultural distance a student has to travel and their ability to either conform to the dominant campus culture or find a cultural enclave. Both studies underscore the influence that culture plays on a college campus for students in general. However, an examination of institutional culture can also be used to help understand the success of racial and ethnic minorities in colleges (Museus, 2011; Museus & Harris, 2010; Museus & Quaye's 2009).

Building on Kuh and Love's (2000) eight cultural propositions, Museus and Quaye (2009) studied minority student persistence. "Findings underscore that an increased understanding of culture can provide researchers with valuable insights into the process of minority students' persistence" (p. 73). The researchers used each proposition and included other concepts important in analyzing the experience of minorities, such as individual cultural agents and cultural integrity. Their research showed that tension and conflict can be caused amongst students' of color when they are pressured to adapt to the

dominant culture. However, complicating this issue is a student's ability to engage with single or collective cultural agents that can lead to student persistence. "Cultural agents can also serve as translators, mediators, and models and provide racial/ethnic minority students with knowledge about how to navigate their respective campus cultural milieus successfully" (p. 84). Along with these propositions, the scholars posit, "that racial/ethnic minority undergraduates are more likely to succeed if the campus cultural agents to whom they are connected emphasize achievement, value attainment, and validate their cultural heritages" (p. 87). The findings suggest that both organizations and individuals can provide cultural validation to students. Primarily, the research shows that culture can have an impact on the success of minority students.

In another analysis, Museus (2011) implemented a study to identify and analyze institutional factors that contribute to the success of racial and ethnic minority students. The study was implemented at three predominantly White institutions of higher education. Several common elements of institutional culture emerged from the study including a strong networking value, a commitment to targeted support, a belief in humanizing educational experiences and an ethos characterized by the institutional responsibility for students' success. The strong networking value referred to both formal and informal networking. The formal networks included specific departments on campus. Some students in the study referred to their networks with terms such as "family networks."

Along with the strong networking value, a commitment to target students of color was found to be important. The institutions had a clear commitment to providing a wide range of services to students of color, which also were linked to other services across

campus. The commitment was reflected through a dedication of resources to help sustain programs that targeted underrepresented students, the presence of key staff and administrators that had an impact on students in those programs and the integration of those programs into larger support networks on campus. A belief in humanizing the educational experience permeated the cultures of the institutions. The faculty and staff were not just seen as educators, but also as human beings. Lastly, the institution had to have an ethos toward student success of racial and ethnic minorities and other underrepresented students. Another aspect of the ethos was that administrators and staff had to assume responsibility for their students' success.

In a study conducted at four-year universities, Richardson and Skinner (1990) used a grounded model to describe forces that altered organization culture so that diversity would be perceived as a quality rather than a threat. Their model proposed that diversity and quality can be achieved by making adaptations that support the achievements of diverse learners such as Blacks, Hispanics and Native Americans, without diminishing the experiences of other groups. The study's findings showed that there was a continuum of organizational culture characterized by varying emphases in achievement and diversity. However, along this continuum was a degree of conflict between achievement and diversity goals. The research showed that institutions that are more selective would deemphasize diversity while preserving quality. At these institutions, admission offices restricted enrollment, admitting only students who had specific preparation for academia. The social environments and curriculum of the selective campuses reflected minimal participation of minority groups. The administrators and faculty of these campuses showed they preferred minimal

participation from minority groups who have not been socialized into the majority groups' behaviors and beliefs.

In contrast, open access institutions had pressures to increase quality, which created conflict (Richardson & Skinner, 1990). These institutions were already accommodating to diverse student populations and modified the social and academic expectations of the college environment to meet the needs of first generation and underprepared college students. For instance, many of these students had to enroll part time in the college because, along with being college students, they also had to maintain employment and family commitments. These open access institutions were often criticized for low graduation rates and below average performance on certification examinations.

Furthermore, findings showed that specific strategies for student academic affairs characterized organizational cultures where the tension between diversity and achievement were high (Richardson & Skinner, 1990). These strategies involved intervention strategies where cohesive academic and social environments were created. In light of the proposed model, the findings suggest that a complex set of factors concerning equity issues can lead to relevant practices for the institution. These factors include the consideration of the historical relationship with the minority students served; the preparation and orientation of minority students; and an institutional mission.. The model suggests that one particular program or policy does not lead to success, but success requires the coordination of institutionally appropriate strategies distinguished by a focus on both achievement and diversity at the same time.

In a follow up study, Richardson and Skinner (1991) suggested that the organizational culture of an institution of higher education must develop equilibrium between an emphasis on student diversity and an emphasis on student achievement. They argue that cultures in equilibrium produce acceptable results for the ethnic groups that they serve. The learning environments of these institutions match the students they serve. For instance, in many four-year universities, the graduation rates of students of color are low because the university has emphasized the recruitment and admissions of students of color without providing the adequate environment for the successful achievements of these students. One can deduce that a college cultures that is in equilibrium with the culture of students of color it would result in better outcomes.

As a result of these case studies, Richardson and Skinner (1991) suggest a three-stage model for institutions of higher education. The first stage is the reactive stage that emphasizes increasing participation rates of students of color along with interventions related to admissions, recruiting, and financial aid. The second stage is a strategic stage in which the institution adapts by offering comprehensive and better-oriented interventions to the increase student diversity. For instance, transition programs are developed that help students who may be academically underprepared to overcome preparation deficiencies and to reduce the shock of academic and cultural expectations. Other elements of the programs such as mentoring and advising, helped students link their course work and careers and encouraged staff to identify and intervene in academic programs that threatened persistence. The first overarching objective of the second stage is to change students to become a better match for the institutional environment. The second objective is to change the environment and to make the institutions less difficult to navigate for

students who differ from those traditionally served. In the third stage, institutions become multicultural in their outlook and composition. They no longer see diversity as a threat to their quality, but rather see it as strength. The study indicated that very few institutions have reached this stage, but those that have are located near population centers for the groups that they serve. Furthermore, research oriented institutions have made fewer gains than teaching oriented institutions or community colleges. The authors argue that this is because the distance between the core values of the institutions is a blend of both access and quality, and of diversity and achievement.

Richardson and Skinner (1991) suggested that moving institutions through the stages requires leaders to manage organizational culture. “Systematic efforts to alter culture to better support minority achievement require coordination, as do those directed toward strengthening research activity or reforming the undergraduate curriculum” (p. 43). Fragmented activities operating under competing jurisdictions are often found in the first two stages. However, in the third stage, activities designed to enhance minority persistence are coordinated under a single administrator who mainstreams successful interventions and integrations into regular academic programs. Furthermore, in the third stage, goal setting information, resource allocation, and evaluation of outcomes are a crucial part of the college’s strategic plan to make the organization more responsive to diversity.

### Community College Culture and Success

Several studies have indicated that community colleges oriented toward multiculturalism can be conducive to student success (Clements, 2000; Jenkins, 2007; McGrath & Tobia, 2008; McGrath & Van Buskirk, 1999; Perez & Ceja, 2010; Rhoads,



1999; Rhoads & Solórzano; 1998). In one instance, Clements (2000) studied several community colleges where the importance of recruiting and retaining their large population of Southeast Asian and Hispanic students was a central value. The college created an environment where diversity was truly valued and displayed significant positive improvements in retention rates for minority students ranging from dramatic increases to remaining steady. The campus implemented a multifaceted program that consisted of seven initiatives, which sustained a belief in the value of cultural diversity on the campus. Several examples included: changing orientation programming to emphasize the importance of valuing diversity; developing easy access programs to recruit students from the community; revising apportions of the student activity budget to address issues of diversity; developing opportunities for students to experience different cultures; creating an international club on campus; integrating cultural differences into the freshman seminar curriculum; and developing a student improvisational theatre troupe.

McGrath and Tobia (2008) have also illustrated how culture within a community college can serve as a resource to better support at-risk students. The scholars considered organizational culture as a hidden resource. Their research focused on aspects such as renegotiating identities and transitioning between cultural worlds of the college, community and home. The authors stated,

A cultural perspective on these issues is critical because many low income students and students of color are not well served by traditional institutional structures and practices. Research consistently finds that students at risk are least likely to become involved in the social and academic infrastructures of institutions. The process of academic and social engagement is different for students of color than they are for the majority students.  
(pp. 42-43)

The scholars suggested that professional development of faculty, staff, and managers are essential in developing culturally effective institutions. Developing the faculty in culturally responsive teaching and learning strategies help to prioritize culture at the center of the learning experience, while allowing diverse students to have a voice in the classroom.

Another important element of faculty development highlighted by McGrath and Tobia (2008) includes developing venues for reflective inquiry where faculty can critically examine pedagogical practice. For administrators, professional development can include the development of an equity scorecard and appreciative inquiry. The equity scorecard can be used for the institutions to assess the performance of various student populations while setting performance benchmarks. Appreciative inquiry is a possibility-focused approach to change. It inspires positive and creative change. Listening to students' stories is also key to developing a more culturally effective institution. This can be done by creating venues where students can tell their stories of who they are as people and their experiences in college. The totality of recommendations is intended to help community colleges to better understand their institutions and to align that understanding with practices in a manner inclusive of all its members.

McGrath and Van Buskirk (1999) examined cultures of social support and exemplary programs that helped community college students to be successful. In their case study, they focused on two programs that specifically serve women. The researchers employed the concepts of emotional capital. McGrath and Van Buskirk state that,

Viewing emotional capital as the capacity for an organizational culture to hold in place positive appraisal of well being directs attention to how programmatic and cultural factors intertwine to and mutually strengthen one another. The analysis of emotional capital clarifies how educational settings can respond to the needs of

culturally diverse, at risk students whose practical difficulties are aggravated by cultures in which negative and dispiriting interpretations of reality predominate. (p. 34)

Exemplary programs offered a means to sustain emotional capital, which is linked to educational success. The researchers found that these programs serve as a means to develop social and emotional capital in several different ways. First, the programs helped to transform students' perspectives of the future from negative to positive. Secondly, the program's transformative cultures reinforced positive appraisals for well being. Third, the programs offered opportunities for involvement, engagement and the ability to volunteer. Fourth, these programs offered support via advice, advocacy, information and emotional support. The fifth component involved promoting self-management skills amongst the students. The sixth component involved providing a balance between offering the students support, and at the same time ensuring that the students do not become overly dependent on the program.

Rhoads and Solórzano's (1998) case study of an immigrant education program served as a means to examine multicultural organizational change and innovation in a community college. The program was successful in engaging large numbers of students, generating community support and success stories of students accomplishing their educational endeavors. Several aspects made the program successful included an emphasis on Hispanic culture, a bilingual staff, and a commitment to a holistic education. While the program was found to be successful, the college ran the risk of compartmentalizing multiculturalism and limiting the impact that diversity can have on the campus at large. The scholars suggested that a challenge remains in creating college programs that have both broad and specific organizational effects.

Several scholars have shown that the culture of a college can advance successful transfer of diverse groups of student (Jenkins, 2007; Rhoads, 1999; Shaw & London, 2001). Jenkins (2007) analyzed a combination of culture, practice and institutional policy to understand the impact on student success within 28 community colleges in the State of Florida. The study found that colleges that highly impacted student success targeted support for minority students and created a minority inclusive campus. The support services and programs were designed to meet the specific needs of minority students. Practices included focusing on student retention instead of just enrollment, providing proactive student support services, and experimenting with ways to improve student services. At colleges that had a lower impact on student success, respondents argued that preferential treatment should not be given to certain groups of students. Jenkins's findings suggest that a colorblind approach to serving minority students is ineffective.

In another study, Rhoads (1999) found rates of transfer for students in transfer programs that adopted ideals of multiculturalism were greater than the college's overall transfer rate. These programs embraced multiculturalism by engaging in activities such as providing culturally based academic counseling for students. Members of the faculty and staff that were committed to multiculturalism viewed education as a means to help students to think for themselves and saw students as having multiple roles in life between school, family and community. They also viewed the classroom as a democracy where all the students could discuss their own experiences. Faculty within the multicultural program reflected on ways in which they learned from the students while the students also learned from them.

However, Rhoads's (1999) findings were embedded in an organization where the majority of faculty administrators and staff took a monoculture approach to education, with only a small group enacting a multicultural approach. The monocultural approach embraces the idea that a single culture prevails within the organization. Many of the faculty and staff in the study viewed the adoption of mainstream cultural values as goal of education. Assimilationist perspectives were strongly displayed in this logic of seeing students as having cultural baggage that needed to be disregarded to enter mainstream "American Culture." This monoculture perspective reflected strong authoritarian views of students. The faculty primarily saw their role as passing along knowledge and skills in unidirectional manor to the students.

Shaw and London (2001) explored the cultures and ideology associated with keeping the transfer commitment within three community colleges. In their research, they found that the three colleges each had a unique culture, which affected their commitment to transferring students. In one college with a strong commitment to transferring students, multiculturalism and student centeredness characterized the campus culture and ideology. The study found that the college had a strong commitment to addressing issues of social mobility for poor and minority students. A strong effort was made to develop the students' potential. At this college, transferring was framed as both a political and educational response to discrimination within society against the large number of Mexican Americans that the college served. The faculty and staff resisted pressures from the community college system to become more vocational because they saw their students' academic potential. While they did not diminish vocational education,

they did not want to limit their students. The college's commitment to education and providing a student centered approach was central to the college ideology.

In contrast, another campus in the study was defined by a culture and ideology that saw students as responsible for their own success (Shaw & London, 2001). The college was rooted in an ideology of individualism and faculty and administration believed that education only happened in the classroom. Very few efforts were made to accommodate for the demands on the students lives outside of college. The level of commitment expected from students, along with external demands, was found to lead to student withdrawal or disengagement from the college. The ability to transfer was based on the students' ability to track down information on their own. The college predominantly focused on students' initiative and responsibility. In the third college, the culture was defined as service oriented. The college offered a web of services and support, but students were expected to find these services autonomously. Shaw and London noted that the college did not have a unifying culture, but instead was comprised of multiple ideologies that resulted in various subcultures and decentralization. The study demonstrates the importance that the role that campus culture can have in limiting or creating an institution that can transfer students to four year universities.

Other scholars have outlined Latina/o transfer cultures within community colleges (Perez & Ceja, 2010). Employing a Latina/o Critical Race Theory and validation theory, Perez and Ceja asserted that community colleges should create transfer cultures by adequately addressing the needs of Latina/o students. The researchers offer numerous recommendations for building a transfer culture for Latina/o students. For instance, college outreach programs that promote college attendance and transfer should be

culturally responsive and reflect the specific needs of the Latina/o populations that are served. Institutions must fund these programs and practices to help facilitate transfer. Funding can also be put toward an administrator whose responsibility is to support students' transfer. Perez and Ceja also stressed that institutions that support transfer through evidence-based practices should also be given incentives for their increased rates of students who complete programs, attend orientations, and stay continuously enrolled. Overall, the suggestions from the research posit that a Latina/o transfer culture can be institutionalized.

In another study, Harris (1998) explored building a culture for student success within the community college. The study focused on the decision making process and institutional activities. Retaining high-risk students and transforming the college culture was enacted through a grassroots program that served to improve the retention and success rates of students. Major components of these efforts were the development of task teams that focused on individual student success indicators, such as graduation rates and success after transfer. The task teams had to analyze how the college was currently performing in a specific area and then the team had to propose activities to improve the performance in the area. While long-term success was not measured in the study, a blue print for moving an institution to greater student success emerged.

The literature on an institution of higher education's culture as conducive of student success presents several important insights. First, it should be noted that a differentiation between the four-year universities and the community college centers on the issue of diversity and admissions. While the four-year universities concentrate heavily on the role diversity played in its admission processes, community colleges already

consist of a high number of diverse groups of students (Richardson & Skinner, 1991; Shulock & Moore, 2007). However, what is certain is that the organizational culture of all institutions of higher education can play a vital role in advancing the success of students of color.

For instance, the literature shows that an institution's culture can sometimes take on homogeneous properties that negatively affect the experience students of color. Often these environments can attribute to students experiencing cultural starvation and cultural suicide in their attempt to adjust to dominant cultural norms (Gonzalez, 2003; Tierney, 1999). Secondly, the literature shows that some institutions can provide cultures conducive to the success of students of color. These institutions include targeted programming, fiscal support and culturally relevant systems. Providing services that directly target students of color was an important factor to the culture of a successful campus, which emerged through research on specific programs (McGrath & Van Buskirk, 1991; Rhoads, 1999; Jenkins, 2007; Rhoads & Solórzano, 1998; Shaw & London, 2001). These target programs could also help to create strong cultures, networks for students, and places where students could engage with multiple cultural agents (Museus, 2011; Museus & Quaye, 2009). As we can see, a college culture can play a significant role in the success of students. In order to achieve these cultures of success, leadership plays a crucial role (Bensimon, 1993; Richardson & Skinner, 1991).

The literature on campus cultures is vital to this research. It informs this study by providing scaffolding to explain what aspects of a campus cultures can help to produce equity and better serve diverse student populations. The scholarly work shows that homogeneous cultures can be challenged and that institutions can be responsible for



creating campus cultures that make students successful as opposed to taking a perspective that students are to blame for being marginalized within the college system. However, in order to achieve these cultures of success, leadership plays a crucial role (Bensimon, 1993; Richard & Skinner, 1991).

### Transformational Leadership

While the work of Burns (1978) has been viewed as the quintessential root of transformational leadership, it is important to acknowledge that his work was built upon the work of sociologist Max Weber. According to Weber (1948) a leader could legitimately give command through three ideal types he calls “grounds,” including bureaucratic/rational grounds, traditional grounds and charismatic grounds. Bureaucratic leadership consists of legal patterns and normative rules that operate within a transactional economy. In this form of leadership, obedience is based on established rules and agreements. Traditional grounds consist of rules established in the belief of the legitimacy of the statutes of those exercising authority. Leaders have authority by virtue of traditional status. Lastly, charismatic grounds are recognition of the extraordinary virtues and character of a leader. The three ideal types are not exclusive and Weber points out that each type can be transitioned or combined.

Employing the work of Weber, Burns (1978) articulated that leadership was either transformational or transactional. Transactional leadership consisted of leading through a social exchange. For instance, transactional leadership could be exchanging jobs for votes or financial rewards for productivity. Conversely, transformational leadership helped followers to grow and stimulated followers to achieve outcomes. Burns (1978) explained,

Leaders can also shape, alter, and elevate the motives, values, and goals of followers through the vital teaching role of leadership. This is transforming

leadership. The premise of this leadership is that, whatever the separate interests' persons might hold, they are presently or potentially united in the pursuit of "higher" goals, realization of which is tested by the achievement of significant change that represents the collective or opposed interest of leaders and followers. (pp. 425-426)

In essence, Burns viewed transformational forms of leadership as being morally based with a collective purpose, as opposed to transactional forms of leadership, in which leaders bargained for individual interest.

Bass (1985) expanded upon earlier versions of transformational leadership. Bass's work differed from Burns's (1978) in that he argued that transactional and transformational leadership can be conceptualized together within a full range leadership model (Bass, 1985; Bass & Avolio, 1997). In this model transformational and transactional leadership are not mutually exclusive, but are distinct. The model recognized that the leader may use both types of leadership at different times and in different situations. The full range leadership model described transformational and transactional leadership along a single continuum, rather than as exclusive elements. However, transformational leadership was preferred because, as Bass and Riggio (2006) explained, "There is a large and growing body of evidence that supports the effectiveness of transformational leadership over transactional leadership" (p. 9). Transformational leadership's capacity to incite change through aspects such as motivation, charisma, empowerment of followers, and attention to individual needs and personal development made it more favorable than transactional forms of leadership. Exchange is emphasized in transactional leadership; a task is completed for a reward. Transformational leadership raises leadership to another level beyond transactional forms of leadership.

The full range leadership model consisted of several components, which include idealized influence, inspirational motivation, intellectual stimulation, contingent reward, management by exception and laissez faire leadership (Bass & Riggio, 2006). The first component, idealized influence, involves leaders serving as role models for their followers. Followers feel as if they can identify with the leader and they will emulate them. “There are two aspects to idealized influence: the leaders’ behaviors and in the attributes that are made concerning the leader by followers and other associates” (Bass & Riggio, 2006, p. 6). For example, attributes of idealized influence include reassurance that challenges will be overcome and a collective sense of mission from the leader. Additionally, leaders characterized by idealized influence are seen as having high standards of ethical and moral conduct, while also being willing to take risks.

The second component of the full range model is inspirational motivation, which refers to the manner in which leaders motivate and inspire those around them by providing meaning and challenge to the work of the followers (Bass & Riggio, 2006). “Leaders get followers involved in envisioning attractive future states; they create clearly demonstrated commitment to goals and shared visions” (p. 6). Inspirational motivation and idealized influence can be combined to create a factor of charismatic inspirational leadership.

Intellectual stimulation involves the manner in which “transformative leaders stimulate their followers’ efforts to be innovative and creative by questioning assumptions, reframing problems and approaching old situations in new ways. Creativity is encouraged” (Bass & Riggio, 2006, p. 6). Intellectual stimulation involves not

criticizing individuals in a public manner. Instead, followers are called upon to be part of finding solutions to problems and trying new approaches.

Individual consideration occurs when a “transformational leader pays special attention to each individual follower’s needs for achievement and growth by acting as a coach or mentor” (Bass & Riggio, 2006, p. 7). The leader acknowledges individual differences, needs and desires. Some followers receive greater levels of autonomy. Others receive greater levels of encouragement, while others may receive more task structure or firmer standards. Furthermore, the leader encourages communication through personalized interactions with followers.

The full range leadership model also includes the component of transactional leadership behavior (Bass & Riggio, 2006). Transactional leadership occurs when performance is contingent on reinforcements including positive contingent reward, negative or passive rewards. The adequacy of the followers’ performance is either rewarded or disciplined. One component of transactional leadership is contingent reward, which involves giving a reward in exchange for carrying out an assignment at a satisfactory level. A transactional contingent reward occurs when the reward is material in nature, such as fiscal income. Comparatively, transformational contingent reward occurs when the reward is psychological in nature.

The final components of the full range model involve management by exception and laissez faire leadership (Bass & Riggio, 2006). Management by exception is characterized by corrective transactions between leaders and followers. “This corrective transaction tends to be more ineffective than contingent reward or the components of transformational leadership. The corrective transaction may be active or passive” (p. 8).

Passive corrective transaction occurs when the leader waits passively for mistakes to occur than takes corrective actions. Passive correction may take place when a leader has a large number of subordinates to supervise. Active corrective transaction occurs in situations when safety may be a concern. Lastly, laissez faire leadership occurs when leadership is absent or avoided. This form of leadership represents non-transaction. It involves decisions being avoided or delayed. The leader ignores all responsibilities.

Several studies found positive relationships between the effects of transformational leadership and empowerment of followers (Avolio, Zhu, Koh, & Bhatia, 2004; Jung & Sosic, 2002; Kark & Shamir, 2002;). For instance, Jung and Sosic's (2002) empirical study explored the effect of transformational leadership on followers' perceptions of group cohesiveness, effectiveness and empowerment. The results of their research showed "moderately strong, positive relationships between transformational leadership and empowerment, group cohesiveness, and perceived group effectiveness" (p.327). Furthermore, the followers' collective efficacy had a strong association with their sense of being empowered. Kark and Shamir (2002) studied transformational leadership's relationship to empowerment and dependency amongst followers. The findings showed that transformational leadership was positively related to followers' feelings of social identification with work units as well as personal identification with the leader. However, the leader's ability to influence identification on the group was less than that of the ability of the leader to influence identification with the work unit.

In another study, Avolio, Zhu, Koh, and Bhatia (2004) researched whether transformational leadership effects on organizational commitment were mediated by psychological empowerment. The research produced several key findings. First, there

was a positive association between organizational and transformational leadership. Second, the research indicated that differences in how empowered the employees felt by working with their senior supervisor were related to the differences in the employees' organizational commitment. Lastly, the relationship between immediate supervisors and level of organizational commitment was less positive than the relationships between indirect, more senior levels of transformational leadership. The relationship with the indirect senior levels of leadership showed a fundamentally stronger relationship with organizational commitment.

Other research has focused on how transformational leadership can be used amongst different cultures and countries across the globe. Den Hartog, et. al. (1999) found that certain attributes are universally considered to represent transformational leadership. Some of the attributes included, but were not limited to, motivational, builders of confidence, and dynamic. However, one particular trait that was valued differently across cultures was risk- taking. The studies show how impactful transformational leadership can be throughout the world. Despite risk taking being valued differently across different cultures across the word, the model is still important within the context of institutions of higher education within the United States.

### *Transformational Leadership in Higher Education*

Several studies have indicated that higher education leaders employ elements of both transformational and transactional leadership in practice (Bensimon, 1989; Birnbaum, 1992; Webb, 2009; Wolverson & Gmelch, 2002). A study by Bensimon, Neumann, and Birnbaum (1989) found that transactional leadership was more successful in improving organizational culture than a transformational approach to leadership. The

researchers found that transactional leadership plays a greater role among new presidents in colleges and universities that are experiencing crises. They argued that different types of leadership are based on specific organizational environments, which may override other factors that favor transformational leadership. The research showed that institutions that are in distress may require leadership that adheres to the institutional norms while also improving them.

In another study focusing on college presidents, Birnbaum (1992) found that the presidents' leadership styles could not be purely articulated as transformational or transactional leadership. Instead, presidents used both instrumental activities as they relate to transactional leadership and values as they relate to transformational leadership to have influence. However, the presidents considered instrumental activity as being more important than values. Birnbaum (1992) asserted, "good leaders help change their institutions, not through transformation and the articulation of new goals or values but through transactions that emphasize selected values already in place and move the institutions toward attaining them. Good leaders reduce organization hypocrisy" (p. 30). In essence the research shows that that change can be implemented using transactional by focusing on values in place, which may suffice for some institutions.

Wolverton and Gmelch (2002) studied the leadership styles of college deans using a transformational leadership framework. Based on transformational leadership, they focused on three elements of leadership as part of their research, which included building a community of scholars, setting direction and empowering faculty. They found that deans used both transformational and transactional approaches to leadership. The deans took transactional approaches to leadership in aspects such as the tenure promotion

process and reward systems. The deans use transformational leadership when situations involved the shared process of setting direction for the college and building community. The deans' leadership qualities differed depending on whether they saw themselves primarily as administrators or faculty members. Deans who saw themselves primarily as faculty members, or who were in their positions for more than 10 years, did not rate as strongly on setting direction for the college. Furthermore, the type of institution also played a role in the leadership qualities displayed by the deans. Community building was a stronger leadership quality amongst deans at comprehensive universities as opposed to research universities.

Webb (2009) explored the leadership behaviors of presidents specifically at Christian colleges and universities. The research focused on discovering what forms of leadership, transactional, transactional or laissez faire leadership, were practiced by presidents. The study focused on data drawn from followers of the president. The empirical findings showed that combining elements of transformational and transactional leadership enhanced the followers' perceptions of the president's effectiveness along with improving the followers' motivation and satisfaction. Webb (2009) found that "Followers indicated that they are more satisfied and motivated by leaders who possess great energy, high levels of self confidence and strong beliefs and ideals, are assertive, have the ability to make followers feel confident" (p.28).

In another study, Rouche, Baker and Rose (1989) focused their research on 256 community college presidents. Creating vision was found to be the most important component of transformational leadership among these presidents. The research findings showed that having a shared vision within the college acted as an umbrella that helped in



the implementation of other components of transformational leadership. Similar to other studies on transformational leadership conducted by Jung and Sosic (2002) and Kark and Shamir (2002), the research found that when the leader was able to delegate and empower others, the ability to sustain and implement change was greatly increased. Another key finding suggested that motivation is “the glue that binds leaders and followers together” (Rouche, Baker & Rose, 1989, p. 272). The presidents in the study associated the development of followers with motivation to develop the follower’s potential, innovation and creativity.

### *Transformational Leadership and Diversity in Higher Education*

While research on transformational leadership and diversity in higher education is sparse, several scholars have explored diversity in higher education through a transformational leadership paradigm. Kezar and Eckel (2008) explored transformational and transactional leadership strategies of university presidents in advancing diversity agendas. The qualitative study showed empirical evidence that both a transformational and transactional leadership style is useful in advancing a diversity agenda. The different approaches were used to reach different audiences and the effects of each leadership approach differed.

Campuses in the early stages of developing a diversity agenda were found to need a greater level of transformational leadership (Kezar & Eckel, 2008). Charisma and the individualized consideration components of transformational leadership were found to be important leadership qualities. In campuses that were in the middle of creating a diversity agenda, useful transformational leadership components included inspiring and motivating others to follow a diversity agenda. Furthermore, at this stage, the presidents

also had to help create a shared vision, which provided direction. In campuses in later phases of creating a diversity agenda, transformational leadership required greater levels of intellectual stimulation, which allowed for the campus's structure and culture to be rethought and continued attention to fostering innovation.

Transactional forms of leadership were found throughout each type of campus and were not found to be more important within any stage of the campus's move toward a diversity agenda (Kezar & Eckel, 2008). Transactional approaches were taken when there was resistance to actions that lead to a diversity agenda and helped to troubleshoot issues or groups of people who were not aligned with the direction of the campus. Transactional leadership approaches were taken concerning fiscal allocations, rewards, incentives, accountability and evaluation. Sometimes fiscal rewards and accreditation processes were used to apply pressure to positively change a campuses' orientation toward diversity. Furthermore, the study also found that the race of the president affected how successful they could be at using transactional leadership.

Aguirre and Martinez (2002) explored the role leaders play in campus diversity. They found that leaders who could provide better leadership for diversity employed transformational views of leadership, which include aspects such as empowering others, transforming values, creating motivation, and developing trust. In their later work, Aguirre and Martinez (2006) asserted that transformational leadership, as a new leadership paradigm, combined with elements of the core values of cultural pluralism and multiculturalism, could transform institutions of higher education into more inclusive organizations that emphasized pluralism. They contrasted co-optation as another form of leadership with transformational strategies. Co-optation calls for the management of

diversity as opposed to transformational strategies, which make diversity an integral part of the institutions. Other studies have focused on the use of transformational leadership and Leaders of Color in higher education (Valverde, 2003). Valverde asserted that Leaders of Color in higher education practice forms of leadership styles that are transformational leadership as a means to create change..

In summary, the literature suggests that transformational leadership can empower followers (Avolio, Zhu, Koh, & Bhatia, 2004; Jung & Sosic, 2002; Kark & Shamir, 2002). The literature on transformational leadership in higher education reflected mixed findings. The literature suggested that both transformational and transactional forms of leadership were implemented. If values or structures of institutions, such as the tenure process, were to be sustained, then transactional forms of leadership were implemented to continue sustaining those values or structures (Birnbaum, 1992; Wolverson & Gmelch, 2002). However, transformational forms of leadership were used when there was a need to develop shared processes, build community, set a new direction for the college, and create new visions (Rouche, et al, 1989; Wolverson & Gmelch, 2002). Transformational leadership was seen as more helpful in advancing diversity agendas in institutions of higher education, especially when facilitating a change on campus was required (Aguirre & Martinez, 2002; Kezar & Eckel, 2008; Valverde, 2003). However, if a diversity agenda was already set on a campus; transactional forms of leadership were helpful in sustaining that agenda (Kezar & Eckel, 2008).

The literature shows that both transformational and transactional forms of leadership can have an influence on either creating or sustaining diversity agendas. It lends to the strength and provides validity for the use of the full range leadership mode as

part of this studies conceptual framework. The full range leadership model takes into account a continuum of transformational and transactional leadership. The strength of the transformational leadership paradigm to create change is important as the current situation being addressed by this study is a college system that is not creating equitable outcomes. Such a system and its colleges require that change be enacted to create campus's that are acclimated toward diversity and equitable outcomes.

### Conclusion

In conclusion, parallels can be drawn between the different components of the literature, which included community college history, multiple college missions, and organizational cultures. These components also help to support the overarching research problem. As previously indicated, low degree attainment amongst the diverse population of the community college is a prevailing problem (Moore & Shulock, 2007; CPEC, 2007). The literature shows that the community college's development was historically embedded with democratic rhetoric, which was intended to help provide an equality of educational opportunity with an open access mission (Brent & Karabel, 1989). The literature also shows that the community college has developed an organizational culture and structure that includes multiple missions that balance elements such as vocational and transfer level education. Despite the call for equality in the college's mission, many Black and Latino students are routed into the community college system while very few are likely to enroll in the four-year university (Brent & Karabel, 1989). Furthermore, when colleges have a greater focus on their vocational missions supported by business-orientated cultures, then the students' ability to have social mobility is negatively impacted and class structures are reproduced along racial lines (Levine, 2005; Rendon,

1999). A cultural framework can serve to transcend long-standing convention analysis and can serve as a connective thread to the multiple missions of the college.

It is within a cultural and multicultural framework that colleges can offer solutions to programs of educational access and equity (McGrath & Van Buskirk, 1999; Rhoads & Valdez, 1996). The literature delineates empirical substantiation that the culture of a community college can act as a barrier or be supportive to students' success (Shulock et al., 2008; Ornelas & Solórzano, 2005; McGrath & Spear, 1991; McGrath & Van Buskirk, 1999; McGrath & Tobia, 2008; Perez & Ceja, 2010; Rhoads & Solórzano, 1998; Jenkins, 2007; Rhoads, 1999;).

Leadership is required in the development of college cultures oriented toward the success of diverse groups of students (Richardson & Skinner, 1991; Bensimon, 1993). Transformational leadership is a paradigm that has the capacity to engage, change and meet the needs of the new diverse globalized community (Aguire & Martinez, 2006; Chin, 2009). The majority of the literature only hypothesized the role transformational leadership can play as a vehicle to an orientation toward cultural diversity and multiculturalism. Moreover, the majority of literature on transformational leadership in higher education is focused on four-year universities in majority White institutions. The literature does not adequately address the community college system where students of color make up the majority of the student population (Jason, 2000; Kezar & Eckel, 2008; Moore & Shullock 2007). In response to this gap in the research, this study seeks to further explore transformational leadership and the process of building cultures of community college that are acclimated toward the success of a diverse student body.

## CHAPTER III METHODOLOGY

### Restatement of the Purpose and Overview

The intent of this qualitative case study was to explore the dynamic of leadership and typologies of a campus cultural orientation toward diversity at a single California community college. The study was guided by Bass and Avolio's (1997) full range leadership model, which is a paradigm of transformational leadership and Jayakumar and Museus's (2012) taxonomy of campus cultural orientations.

### Research Design

This study employed a case study methodology. Yin (2009) described case study methodology with a twofold, technical definition. First, a case study is a form of empirical inquiry that investigates phenomenon in-depth within a real life context. Clear boundaries between the phenomenon and context are not distinctly evident. Secondly, since they exist within real life situations, phenomenon and context are not always distinguishable; a case study is defined by a technically distinctive situation that relies on multiple sources of evidence while benefiting from prior theoretical positions to guide collection and analysis. Case study methodology requires a triangulation of evidence to solidify the validity of the findings. According to Yin, a case study methodology is useful when how and why questions must be answered. These forms of questions are explanatory in nature and used when investigating a contemporary set of events, or when an investigator has little or no control. Similarly, case study methodology can be useful in studying leadership and organizational studies in the social science disciplines (Klenke, 2008). According to Klenke, "A case study investigates leadership phenomenon within its real life context especially when the boundaries between the phenomenon and context

are not clearly defined” (p. 59). The context of a case study is important as it shapes and defines the manifestation of leadership challenges. In the case of this research, the contextuality lay within the culture of the community college as an institution and leadership phenomenon was based within the conceptual framework of the full range leadership model (Bass & Avolio, 1997; Bass & Riggio, 2006; McGrath & Van Buskirk, 1999). This study explored the complicated dynamic of leadership and campus cultural orientations.

According to Yin (2009), “a single case can represent a significant contribution to knowledge and theory building (p. 47). Such a study can even help to focus future investigations in an entire field. This research was limited to a single case with the college as the single unit of analysis so that an in-depth and comprehensive understanding could be articulated. However, a single case study can involve more than one unit of analysis, and can include subunits. In this study, the single case study included the college as the unit of analysis and embedded subunits of analysis related to individual campus leaders.

### Research Setting

Given that the purpose of this research was to explore leadership and campus cultural orientations that may be conducive to or hinder the success of diverse students, it was important that the research site be reflective of a campus where racial minorities are numerically predominant. A single research site was appropriate to the case study approach because first, the campus represented a unique case, and secondly, the site served as a critical case given the college’s diversity, programs and initiatives (Yin, 2009). The college was designated as a Hispanic Serving Institution (H.S.I.). Hispanics

represented about 48% of the total student population, the greatest proportion of students at the college. Within the last few years, Hispanic student enrollment increased at the college, while white non-Hispanic enrollment decreased (Brown, 2011). Approximately 50.1 % of the students enrolled in the spring 2011 semester reported being of Hispanic origin. There was a decline in the number of White/ Caucasian students, from 35.8% in the spring 2010 semester to 32.8% in the spring 2011 semester. In the spring, 2011 semester, a total of 5,869 students were enrolled in the college (Brown, 2011).

The site of the research was also important because the college was immersed in several support programs aimed at serving diverse underrepresented student populations. About five significant programs existed during the period of the study. These programs included the Educational Opportunity Program and Services (EOPS), CalWORKS, TRIO Student Support Services, Mathematics Engineering Science Achievement Community College Program (MESA), and Puente. These programs were in place to assist underrepresented, first generation and low-income students to be successful.

The college received several significant grants to target underrepresented students populations. Between 2008 and 2011, the college received two Science Technology Engineering Mathematics Grants (STEM). A 200? STEM Grant was for 1.2 million dollars per year for five years. The project was entitled: "STEM Magnet: Improving Pathways for Hispanic/Low-Income Students. The outcomes of the STEM project included positive reports and indicated strong student enrollment, retention and graduation rates in the STEM fields. Another major grant and initiative was called the Developing Hispanic-Serving Institutions Program and the grant was for \$650,000 per year for five years. The grant application, titled "Focus on the First year: A Student



Success Agenda” described a two-part project to increase student engagement, success, and momentum, especially in Hispanic and low-income students' first year at college.

Several larger campus initiatives included a rigorous college preparatory high school located on campus where students earned both a high school diploma and an associate degree. The academy targeted low-income students and unrepresented student populations. Another key initiative included the Basic Skills Initiative (B.S.I.), which was designed to help students in pre-college level coursework to be successful. Along with the B .S. I. , a service-learning program was also integrated into the classroom curriculum. Students in service- learning received an enhanced learning experience by applying what they learn in the classroom at community-based organizations. An additional significant initiative was the First Year Experience (FYE) which included first time students who want to strengthen their reading and writing skills, while becoming more familiar with campus life and building a strong foundation for college success.

The College served the *urban fringe* or *bedroom communities* of California’s Silicon Valley. Despite the college’s close proximity to Silicon Valley’s wealth and resources, there was a disparity in the resources and services available to low-income residents of the College's service area. The college afforded many of students their only opportunity to pursue post-secondary education. Other options for post-secondary education were not locally accessible. For instance, other nearby colleges were located 28 to 43 miles away from the local communities. The school had a faculty of about 120 instructors and served over 5,000 students a semester (Cervantes, 2008).

### Population and Sample

The research employed purposeful sampling. Individual participants were chosen for being information rich in regards to the college and their roles as leaders. The population for this research study encompassed a total of 10 individuals employed at the college. It should be noted that the research site was a small campus with a limited number of potential individuals to interview. The participants were individuals who had a formal leadership role on campus and oversaw initiatives, departments, programs, or components of shared governance. The participants chosen all belong to official categories of employees, which were largely defined by the shared governance groups to which they belonged. While there were five total employee groups, this research focused on those groups with more formalized leadership roles on campus. These included: (1). Administrators, including the President, Vice President and Deans of various departments and instructional areas. (2.) Supervisors and Confidential (managers), which consisted of various managerial directors that have direct oversight of programs, departments and staff. (3.) Faculty who were represented by the faculty union. The faculty included both instructional faculty and counseling faculty. Some faculty had formalized directorship roles within the context of specific initiatives and grants geared toward promoting students' success on campus. The following outlines the studies participants.

<b>Name</b>	<b>Role</b>
1. Raymond	Program Director
2. Samuel	Senior Administrator
3. Jacob	Senior Administrator
4. Kimberly	Senior Administrator
5. Rosanna	Dean
6. Amber	Dean
7. Sally	Program Director
8. Felicia	Dean
9. Madelyn	Program Director
10. Hilda	Program Director

After initial participant selection, the researcher gained access to individuals by personally contacting each individual in person, email or telephone. As Creswell (2008) has indicated, snowball sampling is a form of purposeful sampling. After the start of the study, participants were asked if there are other people they recommend for an interview. This lead to additional participants that expanded on specific topics or trends that began to emerge during the study.

### Data Collection

According to Yin (2009) case study evidence should be collected from several different sources. This study employed data triangulation by collecting data from three sources including interviews of individuals in leadership positions, participant observation of campus meetings and activities, and document analysis of things such as meeting minutes, agendas, and college reports. According to Klenke (2008),

Collecting and analyzing data in case study research are not separate phases of the research cycle but represent an interactive process by which data collection impacts on design features which may be modified to reflect greater insight the research has gained during data collection. Likewise, results from the data collection process may redirect data collection procedures. (pp. 66-67)

The initial step, before collecting data, was to gain approval from the human subjects committee and to gain support from the research site. A letter asking permission to conduct the research was submitted to the college's president and executive board. Once permission was granted, the collection of data was done using a fluid process in which data the data that was collected affected other elements of the data collection process. For example, interview information lead to observing specific meetings, analyzing specific documents, or adjusting the interview questions for other interviews.

Observations of meetings lead to interviewing a specific individual or analyzing specific documents as they related to the meeting. Given the triangulation of data, first interviews and observations were conducted, and then additional document content was used for analysis.

### *Interviews*

Kvale (1996) describes qualitative interviews as “obtaining qualitative descriptions of the life world of the subject with respect to the interactions of their meanings” (p. 124). Specifically, semi-structured interviews explore specific content, but are flexible and open to changes, of forms of questions and sequences (Klenke, 2008; Kvale, 1996).

According to Klenke, (2008), semi- structured interviews represent the essence of in depth qualitative interviewing. In depth interviews seek to capture the informants’ world understanding, and perspectives. The in depth interview should be a conversational exchange as opposed to an interrogation. Similarly, Babbie (1999) describes a qualitative interview as,

An interaction between an interviewed and a respondent in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked and in a particular order. It is essentially a conversation in which the interviewer establishes direction for the conversation and pursues specific topics raised by the respondent. (pp. 268-269)

Semi-structured interviews normally follow pre-determined open-ended and closed-ended questions along with other questions that emerge during the dialogue (See Appendix A). Furthermore, the interview allows interviews to explore more deeply into social and personal matters (DiCicco-Bloom & Crabtree, 2006). The interview process followed this protocol, using prepared questions and allowing additional questions to emerge during the interview process.

First, interviewees were identified. The recruitment of individuals for interviews was gained by personally contacting each individual by telephone or through personal face-to-face requests. A limit of two phone calls or face-to-face contacts was made to potential participants. In attempting to gain holistic insight, the researcher purposefully approached individuals involved in a formal or informal leadership capacity that related to different programs, initiatives or general duties that directly engaged with the success of students on campus. Once each interviewee agreed to participate, a private agreed upon location and time was chosen to conduct the interview. In most cases the location was the interviewee's campus office.

Second, upon meeting with each interviewee, the purpose of the interview was outlined and an overview of the subject's rights was explained as delineated by the human subjects' protocol. The subject was given a consent form to sign. A copy of the consent form was given to the subject (See Appendix B).

Third, the interview participants were asked questions about leadership and the campus's cultural orientation. The subjects were asked questions about their own perspectives, experiences, observations and opinions. Interviews were recorded using two audio recording devices. Two electronic devices were used in case one device had an operational failure. The recordings were then uploaded onto a password-protected computer for storage. Along with recoding data electronically, a data protocol form was employed. Data recording protocols are forms used to record information during interviews. A data recording protocol was used that outlined key open-ended and closed-ended questions (Creswell, 2008). Additionally, the researcher took hand written notes during the interview and observational proceedings.

Fourth, upon completing each interview, the subject was thanked and assured of the confidentiality of the responses. The subject was notified that they could receive a summary of the results of the study once it is complete. Following the interview a thank you letter was given to the interviewee.

Lastly, the interview was transcribed, organized, and a general analysis of the interview was undertaken. Data collection and analysis consisted of an interactive process by which the interview data that collected was used to modify of the design of the studies data collection.

### *Participant Observations*

In participant observation data collection a researcher participates in the events being studied (Yin, 2009). A participant observer takes an insider's role and engages in activities at the study site (Creswell, 2008). As the researcher engages in the activity, information is recorded. Based on this approach, observations were made in open meetings as supported by the Ralph M. Brown Act open meeting law which guarantees the public the right to participate and attend the meetings of local and legislative bodies. Many of the college's meetings adhere to the Brown Act.

The first step in the participant observation data collection was the submission of a letter to participants in order to select meetings that were important in addressing the research question. The letter notified meeting participants that the observations were going to take place. The letter notified the participants that they would be observed in an open public meeting in accordance with the Ralph M. Brown Act open meeting law and consent from the college executive cabinet or president (See appendix C).

Secondly, as suggested by Creswell (2003), observation field notes were collected during the meeting time. The field notes were both descriptive and reflective in nature. The descriptive field notes outlined what occurred in the meeting, what was said, the physical settings, and other various occurrences. The reflective notes include personal thoughts and reflections given the researcher's insights, ideas, or themes that emerged or were driven by the conceptual rationale of the study. It should be noted that the researcher engaged specifically in participant observation given the general role the researcher played in college activities as a manager of an academic support program, and chair or current participant on several committees. Lastly, the field notes were organized and filed according to research findings that emerged.

#### *Documentation*

Analysis of existing documents was used as another form of data collection in order to gain additional insight. Yin (2009) stated, "Except for studies of preliterate societies documentary information is likely relevant to every case study topic" (p. 101). The first step in analyzing documents was to identify the type of documents that would help answer the research questions (Creswell, 2003). Included but were not limited to, college budget reports, meeting minutes and agendas for the college academic senate, curriculum committee, student success council, the board of supervisors and adjoining subcommittees, minutes and reports from the college's student success council the colleges shared governance manual, college equity plan.

The second step of document analysis included an examination of the documents for accuracy and usefulness in answering the research questions. These documents were used to corroborate, contradict and/or augment evidence from other sources such as the

interviews or the observations. These documents provided new specific details that served as a center point of evidence or general information such as correct spelling or titles (Yin, 2009). Lastly, all documents were securely filed and organized.

### Data Analysis

According to Yin (2009), analyses of case study data is challenging because the techniques have not been distinctly defined. Therefore, it is important to overcome the lack of definition by following a general analytic strategy. For the purpose of this study, a strategic approach to analysis included relying on theoretical or conceptual propositions. The propositions were based upon the conceptual framework of the study, which focused on the full range leadership model (transformational leadership) and organizational culture research. The propositions involved with the concept helped to focus attention on specific data while ruling out other irrelevant data. Analytical techniques were employed in an effort to develop greater levels of internal and external validity (Yin, 2009).

For the purpose of this study, explanation building was used as a generalized analytical technique. The goal of this analytical technique was to analyze the case study by building an explanation about the case. The explanation process is iterative in nature and has not been well documented in operational terms. However, the explanation starts with initial theoretical statements or propositions about social behavior, and then offering revisions to the conceptual statements. In the case of this study, the conceptual statements or propositions were outlined within the context of the full range leadership model and taxonomies of camps cultural orientations.

The analysis of the data began with transcribing interviews, field notes, and sorting data into a database. A coding process was implemented to organize data into codes, or



categories of shared meanings. According to Miles and Hubermans (1994), codes are tags or labels for assigning units of meaning to the information compiled during the study.

“Codes are usually attached to chunks of varying size—words or phrase, sentences, or whole paragraphs connected or unconnected to a specific setting. They can take on a form of a straightforward category label or a more complex one” (p. 56).

The provisional codes for this study were articulated from the conceptual framework. However, the research allowed for other codes to progressively emerge while interview data was being collected. Allowing new codes to emerge while the research progresses allows empirical knowledge to move beyond simply fitting the data into the preexisting codes to allowing the data to emerge and be further expanded (Miles & Huberman, 1994). For example, the business culture that emerged as part of this research did not exist as part of the initial conceptual framework but it was further explored as the trend became more apparent.

The provisional codes were laid out in several data display. Data display is “an organized, compressed assembly of information that permits conclusion drawing and action” (Miles & Huberman, 1994 p. 11). Data display is a means to systematically display data to draw conclusions and take appropriate actions. This research employed matrixes, which were designed to organize information so that it was accessible and compact (Miles & Huberman, 1994). More specifically, conceptually clustered matrixes were employed (See Appendix D). To understand individuals’ perceptions of their leadership style and perspectives in serving a diverse population, the matrix included each of the conceptual elements of the full range leadership model, including all the components of transactional and transformative leadership (Bass & Riggio, 2006). A

category labeled “other” was added as a means to record and make note of other elements that emerged and additional categories that could be added.

Next, the data conveyed themes, narrative explanation, and expressions in chains of evidence (Creswell, 2003; Yin, 2009). The themes and narrative explanations derived from the coding of data. Lastly, the data was interpreted in an effort to make meaning of the case analysis (Klenke, 2008). In making meaning of the analysis, agreements and conflicts between the findings along with the current existing literature was examined, replicated, or extended. Moreover, support or adjustments to current existing theory was expressed and suggestions for further research examined.

### Background of the Researcher

In situating myself within the research, it is important to acknowledge that I worked at the college during the time of the study. I held two formal positions at the college. The first was as the director of an academic support program that served underrepresented students. It was a classified managerial position, which involved oversight over a small staff, grant and administrative management, coordination of academic support services, and direct work with students. The second position was as an Adjunct Faculty Member in the social sciences teaching the discipline of sociology. In particular, I taught courses such as Introduction to Sociology, Race Ethnicity and Cultural Identity, and Sociology of the Family.

In regards to my own personal background, I concurrently identify as being Mexican American, Chicano and Latino. I grew up in a working class family that was deeply rooted within a migrant farm working background. It is important that I acknowledge my own privilege in regards to being, a male, a U.S. Citizen, born and

raised in the local community, and as an educator with a leadership position in the college. However, as a Latino I am still part of a marginalized and colonized group.

### Human Subjects and Ethical Considerations

The guidelines from the Institutional Review Board for the Protection of Human Subjects directed the development and implementation of this study. Several vital components to the protection of human subjects were employed. The first component involved the full disclosure of the research purpose and method to the college and the research participants. The second component involved the confidentiality of research data and protection of research participants.

The college's own department of research reviewed and approved the human subjects guidelines for the study. Then, permission was obtained from the Destino College to use the college as a research site. An initial discussion with an executive administrator helped to guide the manner in which permission would be obtained from the campus. First, the project and permission was obtained from the Executive Cabinet of the college, which included the President/ College Superintendent, the vice president of instruction, vice president of student services, and vice president of administration. Next, the approved I.R.B. from the University of San Francisco was submitted to college's institutional researcher for review. The college's Director of Institutional Research gave approval. With the approval from the institution, groups and individuals participants were contacted and informed the study would proceed.

The protection of participants from risk to their personal rights, person, and dignity was of crucial concern. For the purpose of protecting participants, pseudonyms were used for both the college and individual participants. All identifying markers that

could be traced back to the individual participants were not reported. Informed consent was obtained from all human subjects by written consent on appropriate physical documents. All appropriate documents were filed and kept in a locked file cabinet with the researcher having sole access to such documentation.

## CHAPTER IV

### RESEARCH FINDINGS

#### Introduction

The following section contains findings derived from this case study methodology, which included interviews, observations, and document analysis. The research questions explored as part of the research findings included:

1. What is the campus's cultural orientation?
2. What dynamic occurs between leadership practices and campus cultural orientations?
3. How do leaders perceive their own leadership practices as they pertain to the campus's cultural orientation?
4. What do leaders perceive as being a successful cultural orientation?

Destino College represented a single unit of analysis in the research, and the subunits of analysis consisted of the individual leaders (Yin, 2009). Therefore, the last two questions presented in the findings are focused on understanding the leaders' perceptions as subunits of analysis. Specifically, in question 3, I address each leader's perceptions of their own leadership in detail. These perceptions are important because they are subunits and will offer greater depth to the dynamic that is described in question two. Lastly, I answer the final research question in order to understand leaders' perceptions of a successful campus orientation, as subunits of analysis.

#### Question 1. What is the Campus's Cultural Orientation?

In answering the first research question, several themes emerged to describe the campus's cultural orientation. These themes included, a business culture that reflected

Eurocentric cultural elements, an antiquated Eurocentric culture, and a diversity-oriented culture. The business culture was influenced by the California state funding models and did not take into account racial equity, which is also reflective of a Eurocentric campus cultural orientation. An antiquated Eurocentric culture reflected state laws, ideologies, and assumptions. Leaders were found to have a strong awareness of the antiquated Eurocentric culture as it related to their leadership. Findings also included a diversity-oriented culture, which entailed cultural artifacts, programs that supported diversity, a culture of inquiry that protected the college cultural diversity requirements, and a strong value toward meeting the students' cultural and social needs.

### *Business Culture*

Findings from a triangulation of the data sources, including interviews, document analysis, and observations, showed that there was an existence of a business culture on campus. First, the data showed that the business culture was influenced by the state-funding model and did not account for student equity or diversity. However, despite these findings, this business culture also helped to promote a culture of fiscal stability. California state policies dictate the way colleges are funded and these policies influenced elements of the college's business culture. A senior administrative leader named Samuel described the funding structure as we talked about recent updates to the funding model. He explained,

It's based strictly on F.T.E.S. (full time equivalent students) now. F.T.E.S. and a certain size of an institution. So if you have 10 thousand full time equivalent students on campus you get a certain level of funding. When you drop down to 5 thousand you get a different level and lower level of funding, you also get funded by the number of approved education centers. That's the current model under senate bill 361. (7/23/12)

Under State policies, the college must enroll a greater number of students in order to maximize funding from the state of California. The need to enroll full time equivalent students was also reflected in the college's tentative budget report. The document stated,

It appears that for this academic year (12/13), student demand continues to increase. A number of other districts are "capping" the number of sections to equal state funding. Destino College, however, is increasing FTES growth each semester in order to accommodate continued growth and funding potential. This highlights the District's need to maximize growth to the level of funding and also enhance non-state sources of revenue. (6/2012)

The report went on to explain that the college was developing efforts to maximize student enrollment and to capture an estimated 35% of students residing in the college service area that had been leaving the area to attend surrounding community colleges. Some of the enrollment efforts included, implementing web registration, increasing the number of full time faculty, shifting the college from an 18-week semester to a 16-week semester, developing an early college project, and a transfer institute. Interview respondents and college documents elucidated the common theme that the college was enacting a business culture to meet the needs of securing state funding. The marketization and competition with other institutions to enroll more students, which in turn would secure more funding from the State of California, was clearly central to the college's goals.

Multiple interviews highlighted ways in which the business culture was found to come into conflict with the college's ability to fully enact a student-centered equity or diversity-oriented campus. For instance, a program director named Hilda described the business culture as one of two strands on campus. She explained,

I think there are a couple of different strands; I think the president is guided by fiscal concerns and responsibilities. You know everything that is done here I always feel is an eye toward not going into debt and not putting us into situations that our other colleges are in. Where they are owing money or they don't have money and are having to lay people off. So from that point of view, if you work

here you're safe, and if you have tenure you're safe, and of course you if you don't do something stupid. Then I think there is a subculture or parallel culture and I think that comes, if you think about the V.P. of instruction it is toward educational excellence and bringing the college to a point where we are competitive in an academic sense. I feel like there are two strands running and we benefit by both strands but at times, I feel like we are pinched by the fiscal strand, because there are things that we cannot do because we are not fiscally intelligent or physically sound decision to make. I think they kind of collide with each other sometimes. I think there is a conflict sometimes. (5/10/12)

Hilda's comments suggested that there are two parallel cultural strands of the college.

One involves the business or fiscal stability of the college and the second involves the academic or student-centered aspects of the college. When they come into conflict, she noted how students were negatively impacted. The majority of the leaders discussed how the finances of the college did not account for the students of students and student equity.

For instance, a senior administrator named Samuel explained,

The financial model does not account for the students that need additional support services, those that would typically be considered to be underrepresented, you know socially economically disadvantaged, underrepresented typically in higher education. The students that would typically go through the system and not need those services, we would probably see an expansion of the number of those students. Whereas the students that typically are underrepresented in higher education because they don't come prepared in the same way as other student groups, they would need these additional services and that's why they are designed to make them available to whoever needs them. Unfortunately, I think what we are going to now see if they don't make some changes is that there is going to be either a conscious or unconscious effort to offer the fewest number of students access to those services. We are going to create a divide again and we are going to create some students that need it and we are going to have fewer of them [underrepresented students]. We are not going to be able to afford to have as many of them as our district probably has and so now we are back to rationing, and the chancellor has talked about rationing. He is desensitizing the word but what we are rationing are support services, to a group of students that won't be successful unless they have the ability to get those services based on what we have seen in the past and it's really unfortunate. (7/23/12)

The senior administrator was conscious that the business culture that was a result of the state-funding model, did not take into consideration equity or unrepresented student



populations. He went on to express how the chancellor of the community college system was moving toward rationing. Yet the rationing of resources and services ran contrary to a campus culture that could orient itself toward diversity or equity because there was not a focus on addressing inequities and offering appropriate resources and services. Instead, the business culture was more reflective of a Eurocentric Campus Cultural Orientation neglected to address inequities.

In summary, the evidence showed that a business culture, influenced by the state, existed and hindered student equity. The findings, presented in question two, further describe how leadership was enacted within this business culture. The lack of focus on equity or consideration of underrepresented students was not relegated to the business culture. Another theme that emerged was that leaders demonstrated a strong awareness of an antiquated Eurocentric Campus Culture.

#### *Antiquated Eurocentric Oriented Culture*

Interviews indicated that leaders had a distinctive and critical awareness of the existence of an antiquated Eurocentric campus culture. The conceptual rationale for this study includes description of a Eurocentric Campus Cultural orientation. The term *antiquated* was added because the leaders' perceptions reflected a temporal context to the Eurocentric campus culture. Their awareness translated into expressions of discontent with the way the culture detracted from student success. A focus on the awareness of the leaders is highlighted because, while a theme emerged that the leaders were aware the culture existed, none of the leaders interviewed actually expressed values, ideologies, or behaviors supportive of a Eurocentric campus culture. Instead, the leaders talked about

their frustrations with the campus culture and a desire to create change. For example, a dean named Amber explained,

I think there is some sort of gaps between the old guard and the new guard. It breaks down into age a lot. The old timers and new timers, and I tend to want to relate to the new timers because they have the best ideas and are trying to make things better. First of all, I don't feel like the staff is meeting the diversity representation of our students. Really, the majorities do not relate. We have a lot of old. I know I am in the old people category, but we have a lot of old staff that don't relate to the cultural needs of our student population. (3/26/12)

Amber's observations suggest that the campus culture included a staff that had been at the college for a long time and did not reflect the demographic makeup of the college's student population. Along with not meeting the demographic makeup of the college, she expressed that the old staff could not relate to the cultural needs of the diverse student population. Eurocentric campus cultures often have staff and faculty populations that are affluent White males. These campuses have a tendency to neglect to meet the cultural needs of students of color and take on deficit forms of thinking (Jayakumar & Museus, 2012). Similarly, another Program Director named Madelyn expressed her frustrations with some people on the campus.

You know I love the people that I work with, but of course, I know too, that not everyone wants to jump right on board. You know some people don't want to change their teaching they are fine. You know, or some people you know, it's all the students fault. You know that is all the old people, wait, not all the old people, I didn't mean old, old, I meant, the people that have an old mindset. (4/23/12)

Madelyn expressed her frustration with some individuals on campus that did not want to try innovative ways to help students. She went on to discuss the need to adapt teaching methods to meet the individual cultural need of students, which is discussed more in depth in the section that discusses a diversity oriented campus culture and leadership. Madelyn's observation that people with old mind sets and people that do not want to

change their teaching methods and instead blame the students mirrors aspects of a Eurocentric campus culture where individuals take on deficit forms of thinking about students of color because students are unable to assimilate. Students of color made up the majority of students enrolled in the college blamed for failure to assimilate to college culture (Brown, 2012). Correspondingly, Bonilla- Silva (2006) referred to such deficit thinking as a form of cultural racism, in which cultural practices are rationalized as a means to justify racial inequality. Another leader named Raymond also expressed a tone of frustration with the Eurocentric campus culture,

You also get a lot of you know people knowing people, they have been here 20 - 30 years, and it creates this culture where, they have been here this long. Therefore they have institutional history and this is the way they have done it and in the past and when you bring new ideas it's kind of like that's not how we have done it before. So it creates this culture of why not just keep it the way it is and if it's not broke why fix it approach. That's what I have seen I have kind of seeing some movements toward being more progressive but probably not as fast. I mean we are in a state with the budget and the government and where things have to get decided on pretty quick because we have students that are losing access to community college. How do we serve students the best way we can in this economic climate? Sometimes I see a campus culture here put barriers where it creates hardship to move forth and build a different way of teaching and learning. (5/29/12)

Raymond's comments suggest that historically some people have worked at the college for long periods of time and have adopted a natural occurrence assumption, in other words the perspective that it's just the way things are done at the college and that there is no need to change anything. These cultural assumptions made it difficult for some leaders, such as Raymond, to engage in new ideas to help students because of the barriers he would encounter from those individuals that resisted change. Similarly Rosanna was focusing on the need for the institution to change to meet the needs of the students that it's serving. She shared,

I have seen it happen where I honestly think it's systems that have to be changed that have to be tweaked, or just out right do everything in a big change. You know and I don't think we should be afraid to do that, but I think that people don't want to rock the boat and it's all about attitude and it's very difficult to change. So I think the best thing is trying to figure out how we get these people to change. And sometimes you just have to, you know, force them out or hire all you new people. (5/30/12)

Rosanna's comments showed she was consciousness of a campus culture that was difficult to change in order to meet students' needs. The difficulties were embedded in people's attitudes toward change. Her solution to people's resistance to change was to force them out and hire new people. Rosanna's comment was similar to Amber's previous comment concerning staff that was not reflective of the student population.

Multiple interviews also showed that the leaders were aware of how structural elements, such as current policies dictated by the State of California, operated in a way that was reflective of an antiquated Eurocentric manner. For instance, a law created in the 1800's continued to guide how funds were allocated on campus for classroom instruction, as opposed to non-classroom expenditures. In discussing this particular law with a senior administrator, he shared information about the law's creation. He stated,

[The year] 1864 was when it was first brought up. It's been around an extremely long time and it's effectively been unchanged since then and the idea is pretty simple. You want to have 50% of the money spent on education to be paid for classroom instructors and the reason for that is too much money was not paid for classroom instructors it was paid for administrative costs, or libraries or grounds and maintenance anything other than classroom instructions.

The limitations on allocating additional funds to non-classroom instruction endeavors was problematic for the campus because it did not allow for additional funding to be allocated toward non-classroom services found to positively impact underrepresented, first generation, and/or racial minorities. Examples include programs such as support

programming, academic counseling, and intervention programming (Jenkins, 2007; McGrath & Van Buskirk, 1991; Rhoads, 2007; Rhoads & Solórzano, 1998).

In summary, the leaders expressed that an antiquated Eurocentric Campus culture existed. They shared how many staff and faculty members that had been on campus for long periods of time had assumptions that hindered the transformation of the campus to an equity-oriented campus culture. The campus also had to abide by laws that were created in the 1800's and which were not reflective of the current needs of the community college's diverse student population.

### *A Diversity-Oriented Culture*

Despite the antiquated Eurocentric cultural orientation and business culture observed on campus, the findings showed that the campus was not culturally static and a diversity-oriented culture also existed. The following section shows evidence of this diversity-oriented campus culture. First, findings will be presented which include significant college artifacts called the principles of community. Second, programs dedicated to supporting underrepresented student populations will be discussed. Third, a strongly expressed value in cultural relativism and meeting the social and cultural needs of students will be highlighted. Lastly, the findings will explore the topic of sustaining the campus's cultural diversity curriculum requirement by engaging in a culture of inquiry.

### *Principles of Community*

A campus document named The Principles of Community was established on campus and was reflective of a diversity-oriented campus culture. The principles of community stated that it was a living document and board policy that laid out an official

set of espoused values and guide to how those values should be enacted by individuals in the organization. For the purpose of answering research question one, the artifact, and espoused values, will be introduced in this section. However the enacted values, highlighted in exploring the document's role in the development and use of leadership, is explained in the second research question.

These Principles of Community were also reflective of a community of difference in which a collective understanding of morals that tied the community together. The Principles of Community stated,

These Principles of Community, reflected in Board Policy 2715, guide the institution's actions. They provide guidelines to follow and are to be considered a living document. Adherence to the Principles of Community is the professional responsibility of all staff. Behavior that is in conflict with the principles may be subject to peer review. Ultimately, Destino College is dedicated to fulfilling its mission with compassion, caring, and understanding, while respecting all individuals.

The document laid out several key areas that were intended to help guide the college's actions and behaviors.

1. **Diverse** We embrace and celebrate diversity in all its forms (the heritage, achievements, uniqueness, and contributions of all our members) and seek to uphold an inclusive, open, and enlightened community.
2. **Open** We believe free exchange of ideas requires mutual respect, trust, and consideration for our differences.
3. **Purposeful** We are a community that maintains a shared commitment to service to society and advancement of knowledge through innovative teaching and learning.
4. **Just** We are committed to respect for individual dignity and equitable access to resources, recognition, and security.

The Principles of Community reflected a diversity driven campus culture, but fell short in that they only focused on embracing diversity and equitable access to resources. In order to be more reflective of an equity-based culture the Principles should have focused on equitable outcomes. The Principles of Community were passed as an official board

policy, which helped to institutionalize and cement the power of the document. The Principles of Community began to permeate the campus and were printed in the college's annual budget reports, shared governance guide, and several other college documents.

In answers to research question two, the interviewees further describe how the Principles of Community emerged as a document used at the beginning of meetings and retreats to serve as a moral compass for their actions. It also was referred to during a meeting when racial tension emerged between faculty members. The Principles of Community were found to serve as values that guided the college; the document took root in being more than an artifact. It was also frequently used by the college campus and did not just exist on paper. The Principles of Community were one of pieces of evidence that helped elucidate a campus culture that was diversity-oriented. Complementing this finding was the campus's ability to sustain its cultural diversity requirement by implementing a culture of inquiry.

#### *Culture of Inquiry and the Cultural Diversity Requirement*

Another important finding was that the campus demonstrated the ability to provide a culture of inquiry to sustain its cultural diversity curriculum requirement. This finding is important for two reasons. First, existence of diversity requirements in a college curriculum is reflective of a diversity-oriented campus culture. Second, the ability for campus to engage in a culture of inquiry to sustain that requirement is another indicator of a culture that is oriented toward diversity. What follows is a detailed description of a pivotal occurrence that involved an attempt to change the campus's cultural diversity curriculum requirement. The finding encompassed various sources of data including interviews, observations, and document analysis.

During the spring semester of 2011, the curriculum committee decided to reduce the number of units required for the college's cultural diversity requirement for the associate of arts degree. The curriculum committee's educational learning outcomes document stated that, as an outcome of cultural diversity requirement, students should be able to "Connect knowledge of self and society to larger cultural contexts" and "Articulate the differences and similarities between and within cultures" (2012)

Data from interviews, observations and college documents also showed that opposition to diversity requirements was apparent at Destino College. A representative for the counseling department brought forth a proposal to reduce the requirement from six units to three units because they argued the requirement made it challenging for students to complete degree requirements. The curriculum council meeting minutes stated that the proposal to reduce the number of units required was approved by the curriculum committee. The proposal passed with nine votes in favor and three votes opposed, with one abstaining. One leader interviewed as part of this study mentioned that a proponent of reducing the requirement had stopped her in a hallway and mentioned that the students did not need as much cultural diversity in the classroom because the students were already culturally diverse themselves.

The curriculum meeting at the college operated as a subcommittee of Destino's Academic Senate. When the curriculum committee made changes to the degree requirement, their proposal next went to the Academic Senate for a final approval. Minutes from the academic senate meeting show that the curriculum committee's decision to reduce the amount of units was not approved. The senate president did not sign off on the curriculum committee's decision. As a result, the chairperson of the



curriculum committee recommended that senate conduct its own study of the recommendations and bring it back for a vote. An ad hoc committee was then created, to explore the curriculum committee's proposal to reduce the number of cultural diversity units required (4/25/11).

In the spring semester of 2012, the ad hoc committee, later called the AA/GE Task Force, completed their work and returned to the senate with a final report. According to academic senate meeting minutes, observations of the meetings, and the task force's report, the AA/GE Task Force recommended maintaining a status quo position for the cultural diversity requirement, therefore rejecting the curriculum committee's decision to reduce the requirement by three units. Furthermore, the AA /GE Task Force Committee final report stated,

The committee encourages the Academic Senate to assist in a "call to action" to all departments to insure an adequate number of courses are designated as meeting the definition of cultural diversity so that students can maximize cross counting of courses.  
(3/12)

The task force also recommended exploring other courses that could be adjusted to meet the requirement so that more courses were offered for students in their attempts to complete their degree requirements. According to the meeting minutes, "The senate voted 6-1 to support the task force's recommendation" (3/20/12).

After the academic senate meeting the task force chairperson gave a report at the curriculum committee. At the meeting the task force's chairperson repeated the same recommendation they made to academic senate which were previously discussed. The chair also reported that the Academic Senate had made a decision not to uphold the curriculum committee's recommendation to reduce the amount of cultural diversity units.

She explained that the AA/GE Task Force recommended that more courses should be made available to meet the requirement. The chair of the curriculum committee responded that she did see new courses come through the committee to meet the requirement. She went on to express that she was not fully happy with the fact that the senate said no to their recommendation but also commented that the curriculum committee is a public committee. No one else on the curriculum committee responded. Instead, most of the individuals sat behind computers or took notes.

Despite the curriculum committee's chairperson's expression that they were not happy with the senate's recommendation, I observed that the AA/GE Task Force was already beginning to develop their recommendation for new courses to meet the diversity requirement. At the meeting, curriculum adjustments were suggested for at least three existing courses, so these could be added to the list of courses that met the cultural diversity requirements. Verification of the observation was evident in the documents from the meeting. The documents showed updates to two courses on a Survey of American Literature. Each course focused on a different time period. Another course adjusted to meet the diversity requirement was a Theater course Called El Teatro Campesino (The Farm Worker's Theater), which focused on "the development of the Chicano (Mexican American) culture in American Society reflected in the works of playwright and director Luis Valdez and El Teatro Campesino" (5/14/12)

In summary, the existence of a diversity-oriented campus culture was demonstrated by actions on campus to sustain and build upon its cultural diversity requirement. A culture of inquiry that emerged was central to sustaining the diversity requirement. While the diversity requirement was met with some resistance, this culture

of inquiry allowed campus leaders to better define the purpose of the diversity requirement and the courses that could help meet that purpose. Thus far, along with the issue of the campus diversity requirement, I have focused on a cultural artifact called the principles of community. Within this artifact was further validation for the finding that the campus had a diversity-oriented culture. This validation was evident in campus programs committed to serving underrepresented students.

### *Programs and Diversity*

Another theme reflective of the diversity-oriented culture was the fact that programs with a strong commitment to serving underrepresented student populations existed on campus. The college's student equity plan documented a goal to support such programs. The equity plan stated:

1.1. Assuming adequate funding is available, continue to support programs and activities such as EOPS, CARE, CalWORKs, DSPS, TRIO, MESA, Puente, Learning Communities, First Year Experience, Outreach, Tutoring, Title V grants, and Matriculation. (2005)

These programs were centered on providing students with services to help them be successful in college. Services provided included: counseling, mentorship, tutoring support, and retention programming. Interview data supported the importance of these programs as a means to serve the college's diverse student populations. Program director, Raymond commented on the role the programs played in serving students.

You know we definitely have support in our categorical program for those first generation low-income students. If you look at our populations of students, we have more students then we have room in the programs for, so we need to find ways to meet their needs. The chancellor's office and stuff try to generalize population, you can't really, and everybody is there own person. It's hard to generalize everybody into one bucket. We all know what works. Programs work. They have higher success models and rates. Data shows it. (5/29/12)

Similarly, other leaders consistently referenced programs on campus that serve underrepresented student populations. However, Raymond mentioned that the programs did not have enough resources to serve and meet the needs of all the students on campus. Another program director named Sally also commented on the strengths of support programs and the challenge in keeping resources.

I think that the student services categorical groups MESA, TRIO, and E.O.P.S. missions are clear and we work very well together. We support one another. We know we are working desperately to serve our students and overcome their barriers, and to protect the resources that we have to care for them. (3/9/12)

The programs had clear missions and collaboration, however Sally also highlighted they way that the programs needed to protect resources so that they could care for their students. While the programs were continually deemed to be helpful for underrepresented students, funding existing efforts and expanding these efforts was a significant theme. For example, another administrator, Jacob expressed concerns about having enough resources to target all the different types of populations that needed additional support to be successful. He stated,

I wish that the college had the resources to be more open to be inclusive from an access point of view so that other types of students that need the types of things that we have here can afford to come here. And unfortunately that takes a categorical kind of designation similar to MESA or any of the other programs we have EOPS, DRC, a veteran's thing is trying to come. It targets those, but I know there are other populations of students that are not served because there is not funding for that. So they don't get access to that. So I think for the ones that do I think we do a great job. I just wish there were more resources for those that don't get funded from Sacramento. (6/6/12)

Jacob went on to describe the need to offer programs for other populations such as individuals that did not finish high school, homeless students, and single mothers. Jacob referenced categorical designations, which according to the college's budget report were programs funded by restricted funds. Restricted funds were supposed to be used to offer

a specific set of services. Many of the funding sources required district matches from Destino's general funds. However, as expressed by the interviewees, funding for these programs was limited. Therefore the capacity of the programs to help students was limited to only serving segments of the population; services were not available to the entire campus population.

*Meeting Social and Cultural Needs of Students.*

The leaders expressed a strong commitment to connecting with students' diverse backgrounds instead of simply making the students adhere or assimilate to the culture of the campus. These findings were meaningful because the strong value in promoting social and cultural relativism was reflective of diversity and equity oriented campus cultures. For instance, while talking about cultural diversity, a Dean named Rosanna stated,

I think sometimes as an institution you know we look at changing things, sometimes it's a lot easier for the institution to change itself in response to what the need is rather than have this student or the people we are serving change them.  
(5/30/12)

All of the leaders that oversaw the previously mentioned programs talked about meeting the social and cultural needs of students. Similarly other leaders with oversight over larger academic branches that were not program specific also indicated related value orientations. For, instance Sally, a program director, mentioned,

Because my program is probably, 75% Hispanic and 80% people of color, I have learned a lot about that culture so I am comfortable. They have a different idea maybe of what family is. That you take care of everybody in your family, while in other cultures may teach that you need to take care of you and your child and that's it. You know that's a real difference, when you're talking with a student about how they spend their money. You ask why don't they have money for books or gas and you learn that they are supporting their uncle and their you know. You have to understand that is their culture.  
(3/9/12)

Sally highlighted learning a lot about Hispanics because she is not Hispanic. Her value and commitment to understanding the cultural backgrounds of the students was also shared. Another program director, Named Hilda, stated a similar perspective specifically about culture.

I get a lot out of it seeing what different students bring to the table, but it also means I have to work harder to understand where they are coming from so that I can serve them. It behooves me to try to understand where they are coming from. If I have a student that does not look me in the eyes, is it disrespect or is it their culture? If I have a student that is not coming to class because they have to take care of their brother, is it that what their culture is telling them or do they just not want to come to class? You know so I have to understand where they are coming from, and then I feel as an educator it's part my job to help them bridge the gap. (5/10/12)

In summary, a strong commitment was expressed to understanding the need of the students' diverse cultural backgrounds. Instead of making the students simply assimilate to the college, leaders expressed that they valued changing the institution to meet the students' cultural backgrounds and needs. It was important to understand and learn about the students' cultural backgrounds. Furthermore, leaders were aware and expressed it was their jobs as educators to bridge the gap.

To summarize the findings in this section, several cultures existed on campus. First the campus contained a business culture, which did not account for student equity, but prioritized financial stability. Secondly, the campus culture included an antiquated Eurocentric campus culture as evidenced by the awareness and frustration of leaders. Lastly, a diversity-oriented campus culture also existed. This diversity culture contained cultural artifacts, such as the principals of community, programs that support underrepresented students, a strong value toward cultural relativism and a cultural diversity requirement that was sustained through a culture of inquiry. The following

section offers greater insights into the manner in which leadership intersected with the campus's culture

## Question 2. What Dynamic Occurs Between Leadership Practices and Organizational Cultural Orientations?

Several findings emerged that described the dynamic between leadership and campus cultural orientations at Destino. First, this section will explain how transformational leadership shared a symbiotic relationship with a business culture. Next, this section will highlight how transformational leadership was use to create a diversity-oriented campus culture which was moving toward an equity oriented campus culture in the following ways:

1. The creation and implementation of cultural artifacts such as the principles of community
2. In the directing of programs that targeted services for underrepresented students
3. Meeting the social and cultural needs of diverse groups of students
4. In implementing a culture of inquiry and sustaining the college's diversity requirement

These four examples serve as evidence of the ways in which a diversity-oriented campus culture was created using the multiple components of transformational leadership.

### *Leadership and the Business Culture*

Another recurring theme in the data was a symbiotic relationship between the business culture of the college and a transactional form of leadership, which maintained this culture. The funding model embedded in the business culture contributed to this dynamic. These findings reflected research from larger studies that found that systems of

reward, fiscal, accreditation processes and incentives involve higher education leaders who employ transactional forms of leadership (Kezar & Eckel, 2008; Wolverton & Gmelch, 2002). Data supported the idea that leaders at Destino engaged in forms of transactional leadership to meet the funding policies of the state and the institution. For example, one senior administrator, named Samuel,

I hear it all the time. Don't run the college like a business. But it's a business. The product is education. It is as service oriented entity, but we are a non-profit organization. When you put all those factors together, what it boils down to is that you have to have resources that are deployed so you can provide services to the students that you serve. We have to talk about the dollars earned and that seems to be offensive to full time faculty who I guess I know will believe that there work is too important to have it relegated down to terms of dollars and cents like a business decisions. It's cold, its objective, it's all-quantitative, and there is not conversation or there is not continuing dialogue about how the value of that class has permanently changed that students life and that have value. Well there is no question that it has value, but, what it comes down to is that the State of California allocates a certain number of dollars for us to do a mission for them because we are part of that system. (7/23/12)

Samuel's focus on the fiscal and business elements of the campus were reflected and verified in observations of his reports in academic senate meetings. These meeting minutes showed that in one academic year, nearly 90 % of his reports began with reporting about the college's fiscal standing. The business culture promoted transactional forms of leadership from some senior leaders; this leadership style resulted in contingent rewards. By successfully implementing a business culture and enrolling large numbers of students, the college and its leaders received the maximum amount of money from the State of California. This money from the state can be seen as a reward.

Similarly, another senior leader named Jacob described his leadership in terms reflective of transactional approaches to leadership. In describing his leadership style he



used the term *we* as opposed to *I* to refer to the area of the college in which he takes leadership. For instance, in describing his leadership role on campus he stated,

Well I hope it's a realistic, positive helping type of role but we actually provide a double-edged sword. On one hand, we are here to support and that is clear. On the other hand, we are kind of the gate. It's keeping people in check so that they don't over spend their money. (6/6/12)

His description of the “gate” role and “keeping people in check” were reflective of the transactional leadership component of management by exception. This occurs when a leader acts as a “gate keeper” and waits for a follower to make a mistake. The leader can then correct the follower. Jacob went on to explain how he was sometimes required to take on transactional forms of leadership, despite the fact that he wanted to be more helpful. When he was asked about leadership challenges, he stated,

The biggest challenge is that you may be aware of an issue, whether it's resources or personal or some legal kind of thing that you can't share with people, yet it's a driving force behind a decision that you make. People will criticize a decision but they don't have all the facts of what went into that decision. So you end up with people being dissatisfied and uninformed and killing the messenger, but other than that, that's the hardest part actually. (6/6/12)

Jacob's mannerisms and tone suggested a sense of frustration in the challenge of having to wield a “double edged sword” and not always being able to be transparent. His articulation of the inability to share information also emphasized transactional leadership because the inability to share is contingent with specific policies. This phenomenon runs contrary to transformational forms of leadership because of the leader cannot offer clear communication concerning expectations and a clear commitment to a shared vision.

Data from interviews, observations, and document analysis showed that transactional leadership, and its relationship with the business culture, resulted in creating a stable fiscal environment. According to, Bass and Riggio (2006) transactional

leadership can service the structure that has already been set into place. A structure that is set in place is used to manage emergencies by actively managing by exception.

Similarly, the senior leadership at Destino had set a large financial reserve into place for the college. Despite significant fiscal cuts from the State of California to the college's budget, these significant reserves were used to help stabilize the college so that it could continue to operate according to the status quo. The reserves allowed the college to refrain from laying off any employees. A senior administrator, named Samuel , explained,

If we didn't have the reserves, which have about 10 million [dollars] in total, then we would have a different set of decisions to make. We would not have the ability to keep everybody in place and other colleges don't have the ability to do status quo so they can't coast along for another year and let things develop. They have to act to eliminate expenses where we don't have to. Where our decision is, and the decision the board is ultimately asked to make is, do we go ahead and use our reserves this year and possibly next year in order to keep our capacity the same? Meaning we allow the same number of courses to the community and to our students and we offer the same services at the same level including health benefits and all that stuff that goes aligned with keeping everything the same. So salary and wages are the same; we don't increase we don't decrease. (7/23/12)

His explanation elucidated that the college had set up a structure that kept a reserve of money. This reserve was being used in light of the fiscal crises and shortfalls experienced by the State of California at the time of this study. Samuel went on to explain how the reserves helped to avoid layoffs at the college.

I am banking on the state's economy improvising and if it doesn't we have enough reserves so we can maintain that capacity so everybody that we have employed now we have employed a year from now, so we don't lose anybody. We probably won't actively replace people but we probably won't be pushing anyone out of the door either. So we retain that capacity for a second year, and we are willing to accept that risk two more years basically. (7/23/12)

The transactional form of leadership exemplified by these comments was based on a set of fiscal structures in place at Destino. These structures helped to create a sense of

positive feelings amongst many of the leaders. They felt grateful and happy, particularly because this financial stability prevented layoffs. For instance Dean Amber stated,

I guess I am grateful at this college, even though I think there are some people that could retire and we could be fine without them. I am grateful we are not laying off people. I've got to say I have not heard any other college that has that. That is not laying people off. I know we are laying off part timers, but not permanent employees. (3/26/12)

From the comments from these leaders, it could be deduced that transactional leadership helped sustain a successful business culture that kept all the leaders employed at Destino.

Another leader explained some similar positive results of the transactional leadership as it pertained to a business culture. Kimberly, stated,

I think here at Destino we have stayed steady through the storm. And because we have had a level of foundation and security that has permeated our culture to the point that our employees and staff, certainly I feel secure in the work that I do. I don't always feel like I am in a panic mode. I feel like if I asked reasonably for the resources that I need, that I will get a reasonable answer. There are so many colleges in our systems that do not have that. So many colleges day to day operationalize in a panic mode that they have to live in. I think it allows our culture here to, be focused on students in a way that others are unable to do because people feel happier. It's a good working environment here. (5/24/12)

Kimberly is referring to staying steady through the storm of California's financial shortfalls and the cuts that took place to the community college system. Kimberly's comments, along with Amber's, are examples of the ways that people felt a sense of gratefulness, happiness and job security on campus given that the college was fiscally more stable than other campuses.

Despite the fiscal stability that resulted from the transactional forms of leadership and its symbiotic relationship to the business culture, this leadership style was found to be contrary to leadership that helped to adequately serve students. For example, a dean named Felicia explained,

From a business perspective, it's run very smartly here, very smartly, but I feel like it's too conservative. I feel like it can be a little bit more, um you know share a little bit of that wealth. Let me have a full time counselor, please. In that respect, the business is not paying enough attention to critical need of departments serving students. But we are probably the only college in the entire state that is so well off financially. We are running our business pretty smartly in terms of that. (5/1/12)

Her comments highlight the struggle between enacting a business culture using transactional leadership and the detraction from adequately serving the critical needs of underrepresented students in her department by not providing more funding to hire a full time counselor. As previously stated the college was not laying off staff, but they also were not hiring new staff. Felicia went on to describe how she felt that transactional leadership, implemented by one of her colleagues to manage the business culture, further detracted from adequately serving students.

You always have that one character that is difficult to deal with, you know and you're like ok that's the one we have to watch out for. There is always one where you say, like really why aren't you on the same page as all the rest of us. And that happens a lot especially when it comes to budget, which is you know other than students for me is the area that is always number one, but in order to keep things running you need money then what you are looking at is a business. A business culture rather than a student centered and those two don't always meet. (5/1/12)

Similarly, another leader, Sally, also expressed concerns that some leaders on campus that took more transactional leadership approaches did not have a clear understanding of the needs of students. Sally, a program director explained, "Then you have another [omitted leadership position title] that does not have an idea what students need. He's totally disconnected from the students". (3/9/12)

When interviewing the individual Sally was referring to, he noted, "Well I don't have a lot of direct interaction with students . . . I don't see all the other things, let's say [that] faculty or the other managers and administrators that directly involve themselves

more with students see” (3/9/12). It became clear that many of the leaders that took transactional approaches to the business culture also had very little contact with students at the college when compared to their counterparts that took on transformational forms of leadership.

Sally described another example of this theme of transactional leadership as it related to students. She referred to an interaction that occurred with another key leader that runs the budget:

He runs the budget and we rate things when they come through and one of the requests that came in was to make an accommodation at the A & R [admissions and records] desk. So that someone in a wheel chair could use a counter, the counter is way up here [she motioned with her hand to show the height of the counter] and so they want to make a little cut out thing. So he said ‘ohh well we don’t have to worry about that because when we redo the building its in the plan to do it.’ And I said well, what about today or tomorrow and he goes, ‘well we don’t have to deal with it and that’s what the law says we have to do.’ So in his mind there was a solution because we are within the law. In my mind, I am seeing someone looking at a counter and not being able to see over it. It’s a totally different culture. (3/9/12)

The incident that Sally described further elucidates the transactional leadership of one leader that is aligned with aspects of a business culture. The management by exception component of transactional leadership was evident in the corrective transaction approach that the one leader used to meet the law. Sally expressed frustration with the course of action because she wanted to adapt to the immediate needs of the student in addition to simply meeting legal requirements. Sally’s frustration is also reflective of the fact that she was one of several leaders in the study who constantly displayed the transformative leadership quality of individualized consideration, such as adapting programming to meet the social and multicultural needs of students.

To summarize this section of findings, the business culture was found to enact transactional forms of leadership. This combination of business culture and transactional leadership helped to bring about a stable economic situation for the college and reduced staff members' stress regarding layoffs. However, the business culture, and state funding policies that it was based on, were also found to inhibit student equity. The state model of funding, its related business culture, and the transactional forms of leadership required to create this culture were at odds with a culture centered on providing students with what they needed to be successful.

### *Transformational Leadership and the Diversity-oriented Culture*

Transformational leadership was a strong and dynamic part of enacting a diversity-oriented culture. While many leaders observed and experienced aspects of the campus culture rooted in a historical status quo, almost none of the people interviewed for the study expressed values or attitudes that were simply stuck in antiquated Eurocentric cultural norms or old ways of thinking. Instead, many of the leaders used transformational forms of leadership to change the culture and took risks to address the issues that mattered most to them. In this section, the following four findings will be explained in regards to the use of transformational leadership to create diversity-oriented campus culture.

1. Directing programs that targeted services to underrepresented student populations
2. Developing and implementing the college principals of community
3. Enacting a culture of inquiry to sustain the college diversity requirement
4. Meeting the social and cultural needs of students.

These four findings are explained through examples of structural programming, cultural artifacts, and espoused and enacted values. These forms of data, along with multiple components of transformational leadership, show that transformational leadership can be used to create a diversity-oriented campus culture.

### *Transformational Leadership and Programs*

Transformational leadership was used to guide programs and initiatives that specifically served the needs of underrepresented students. Targeting the needs of students in these programs reinforced that campus culture was reflective of a diversity-oriented campus culture. Leaders in these programs prioritized challenging and changing the antiquated Eurocentric campus culture. For example, Raymond, a leader who had direct oversight of a student services program that focused on serving underrepresented and ethnic minority student populations, described taking risks and thinking outside the box. In his program, he saw these risks as a means to challenge the institution's history. Raymond stated,

I don't base my decisions on institutional history or this is the way it's been done so I'm going to do it this way. For my program, if I feel like something is going to work, I am going to try it. And if it has never been done on campus, great because I want to make sure I'm doing something with thinking outside the box mentality, and not always just doing something that everyone else is doing. Education his almost like a trial and error kind of thing. No one knows if something is going to work until you try it. They may say, well let's look at other institutions. Well those institutions had to try something before they went forth, so they have their own institutional history and we need to create new institutional history. (5/29/12)

Raymond's program had a goal to help transfer unrepresented, mostly ethnic minority students, to four-year universities. His willingness to try new things for students in the program is reflective of the intellectual stimulation component of transformational leadership, in which a leader questions historical and cultural assumptions ( Bass &

Riggio, 2006; Jayakumar & Museus, 2012). Raymond also engaged in transformational leadership by being willing to take risks and approaching old situations with creative new approaches (Bass & Riggio, 2006).

In another example of transformational leadership and its impact, Sally, one of the program directors, stated,

I see these things happening in Sacramento and when I come back here and try to talk about it. A year ago when I was saying this thing is coming and we better watch what is happening, what are we doing and what are our thoughts. I think that is why I'm so involved because it is our people that our getting affected our program, students people in poverty are the ones that are coming after. (3/9/12)

The thing that she was referencing was a proposed new student success policy that would restructure the colleges and threatened to dismantle some of the programs that target services to underrepresented student populations . Her efforts were also highlighted as documented in the minutes of the faculty senate, in which she did presentations on the pending policies coming from Sacramento. At the meetings she sought feedback and support. She had also shared that, in Sacramento, she had testified to the committee drafting a new policy that would affect the students in her program. By prompting feedback from others in an effort to protect programs supporting students in poverty that had individualized needs, Sally was taking transformational leadership approach.

#### *Principles of Community and Transformational Leadership*

As previously discussed in answering the first research question, the Principles of Community were embedded a document that developed to give the campus a collective understanding of morals and values to guide actions and behaviors. The Principles of Community were an important cultural artifact that illuminated how the campus embodied a diversity-oriented culture. The inception of the Principles demonstrated that



the campus was evolving and progressing along a continuum, from the remnants of an antiquated Eurocentric campus culture to a diversity-oriented campus culture. The Principles of Community were developed and enacted using transformational leadership. The document was created by an innovative group of leaders willing to take risks in creating changes on campus. It was also found that the document's inception had a ripple effect on campus, influencing other followers and the campus culture. For example, Kimberly, the senior administrator who took lead in chairing the document's development, described the manner in which she took risks on campus to help create change.

I tend to easily take those risks with pulling together different types of groups and new groups because I feel like people need to have their thinking jarred periodically and see if they want to have an investment in creativity or an investment in change. And I don't think people know that or recognize that about themselves unless they are given the opportunity to respond, even if it's a yes or a no. (5/24/12)

Kimberly's willingness to take risks involved starting new initiatives or projects on campus. Her style of leadership was reflective of the idealized influence component of transformational leadership in which leaders are willing to take risks and serve as role models for followers. Furthermore, she also demonstrated the transformational leadership component of intellectual stimulation because she helped followers by providing team spirit, helped individuals have the opportunity to be creative, and encouraged followers to have an investment in change by trying new approaches. Lastly, Kimberly embodied inspirational motivation because she helped to motivate and inspire those around her by providing meaning to their work (Bass & Riggio, 2006).

Kimberly's transformational leadership and her influence to inspire other leaders to be creative and invest in change were also evident in comments from other leaders on

campus that participated on the committee. For instance, Amber, a Dean, excitedly commented,

You have to be here. You have to be here at the college and you have to be engaged and you know what popped into my mind is working on the Principles of Community committee. It was a cool committee and I think we came out with something beautiful. (3/26/12)

Amber's comment was reflective of other respondents that expressed a sense of motivation from participating on a "cool" committee and developing something "beautiful." Other leaders also expressed strong senses of team spirit.

It was also evident from the data that the Principles of Community, and the leadership involved with developing the document, influenced the culture of the campus and acted as guiding compass for ethical behavior. As Jacob explained,

I think there is a strong sense of ethics. What is good for students is a guiding compass if you will. And the one that Kimberly has brought to the college actually is the Principle of Community. Every chance I get, whether it's training for negotiations, or we have a barbecue with all the administrative services staff, we invite Kimberly to those to talk about what the Principles of Community mean. It kind of reminds everybody that you know, let's just everybody calm down and act professionally and humanistically. (6/6/12)

Jacob talked about how he enacted the Principles of Community on a personal level. He used the Principles of Community, as a guide for actions in different areas including trainings and staff meetings. In this way, he demonstrated transformational leadership's idealized influence component, because he modeled setting standards of ethical behavior using the Principles of Community as a guide. Jacob engaged in this form of transformational leadership at the same time as he took a transactional leadership approach to managing the college's budget. He exemplified a complexity of leadership approaches.

The following section uses field note observations to detail an event that took place during a campus leadership meeting. Participants in the meeting referred to the Principles of Community in response to a faculty member they felt was “bullying” others via the faculty email list server. This faculty member had sent out an email to the entire faculty list serve that other faculty had found to be offensive. This email suggested that faculty ask students wearing certain types of clothing, such as specific color baseball caps, if they were in gangs. Another faculty member responded that he believed the email was asking people to participate in the racial profiling of the students at the college. A barrage of emails was sent back and forth, some including personal insults, with escalating tensions concerning racially profiling students.

At the meeting, I witnessed faculty leaders not interviewed for this study take on transformational leadership practices by facilitating and addressing ethical and moral aspects of the email exchange. Their leadership was reflective of the individual consideration component of transformational leadership, which entails getting each person’s input concerning a matter. This exchange of ideas lengthened the meeting considerably, but the faculty leader facilitating eventually concluded that the individual who sent the email should be held to the Principles of Community. A conversation ensued in which faculty discussed different avenues to address the issue using the Principles. However, at the time of this research the campus had not yet developed full-fledged mechanisms to enforce a violation of the Principles of Community. However, the Principles became a means to gauge and guide people’s behavior involving issues of race and the faculty’s etiquette toward one another. While mechanisms for formally sanctioning someone perceived as not upholding the Principles was not an option, the

Principles were important because they established a common ground and consensual spirit among leaders.

The transformational leadership undertaken to develop and implement the Principles of Community by leadership began to create change across the campus, influencing an element of Destino's culture. The Principles of Community and transformational leadership were found to have a direct influence on other individuals' leadership. Many other leaders engaged in similar forms of transformational leadership in relationship to the Principles of Community. One of the leaders who had previously taken a transactional approach to leadership demonstrated a transformational leadership approach when it involved using the Principles of Community as a means to model ethical behavior

In summary, leaders expressed experiencing an antiquated culture across the campus that reflected Eurocentric cultural assumptions and beliefs. Yet, the same leaders were engaged in changing the culture, especially in regards to the innovation, and role modeling that was undertaken to develop the Principles of Community. These Principles became a means to shift an antiquated culture to one that was more diversity-oriented. The Principles of Community, and Kimberly's initial leadership in developing the document, rippled across campus, giving other leaders a tool to engage in transformational forms of leadership, using the principles to set standards of conduct, but also to address racial tensions.

#### *Transformational Leadership in Meeting Students' Diverse Backgrounds*

Another common theme that emerged was that leaders engaged in the individual consideration and intellectual stimulation components of transformational leadership

began to consider diversity values in programmatic decisions. Many interviewees expressed a strong value toward meeting the cultural and social needs of students. For instance, when Sally talked about understanding the cultural needs of her students of color, as well as students that live in environments where violence may be prevalent, she explained,

Well, [I am] also being very careful of value judgment, placing a value on something that you think is better, that your idea may be better than theirs when it's just like understanding that some behaviors that work for them and their community does not work here. I have to understand that, vice versa, that what I teach them here may not work back there. You have to be real cautious of that. (3/9/12)

Sally's comments suggest that she was socially and culturally aware of the students that she was serving and gave individualized consideration to the student population that she served. She shows an understanding that the students come from social environments that differ from that of academia. In her role, she managed her program and worked directly with students. Sally's consideration of cultural differences and social environments was not limited to expressed espoused values. It was also reflective of enacted values when she worked directly with individual students. For instance, during the same interview she went to talk about finding an instructor that was both culturally and socially competent to teach a class for her students. It was important that she find someone willing to help her students be successful.

In another example, a Dean named Rosanna went on to talk about Latino students who were English as Second Language (ESL) Learners. She explained,

I know a lot of the excellent students that say that sometimes they feel peoples voices raise when they can't understand them. I think when you are teaching too, you have to be sensitive to the difference that you have among you students, and I think that you know sometimes people don't kind of adapt their curriculum to that. You know, and sometimes even their side bar comments you know

sometimes they are off enough that sometimes they don't know the ramifications of what they are saying and the degree of sensitivity that they have with their students. I'm talking too about the gays, the gays and lesbians, and a lot of the D.R.C. (Disability Resource Center) students too. I think that's always an area of improvement for any institution. (5/30/12)

Rosanna's statement shows her willingness to consider students' individual needs beyond the ESL students she initially mentioned, including students of different sexual orientations and disabilities. While her statement acknowledged her ability to listen to students and demonstrate her values toward meeting individual needs as a leader, she also expressed the way that she enacted those values. Rosanna shared how she went into the classroom to talk to students,

Student voices are important you know, they are the group that you are serving and I always have to ask them, how am I doing? What do you need? And are we doing it? You know, and I don't think we should be afraid of the responses because you want what you are doing to be relevant with what they need, but I always tell them, you know, I'm going to listen to you. There are some strings, but you know I will take back what you said and I will try to incorporate as much as we can. (5/30/12)

When Rosanna said, "take back what you said," she was referring to her spheres of influence and oversight in regards to her department and various meetings. During my observations of meetings, I saw Rosanna demonstrate her commitment to advocate for students' needs. For instance, in the curriculum meetings she took forward a proposal to develop a new course specifically targeting the needs of ESL students in order to transition to college. The majority of the students in the ESL program was Latino, and they often began in an ESL course before moving on to transferable level, degree applicable courses. The agenda and accompanying documentation handed out during the curriculum meeting explained,

This course provides non-native speakers of English the essential skills needed in order to transition successfully into college. Taking the development of the

English language perspective through written and oral communication, this course focuses on the selection and registration of classes, interpretation, and comprehension of the syllabus and college catalog, awareness of campus resources and computer literacy skills to obtain information via the Destino College website. (5/14/12)

The course was being tailored for non-native speakers of English, which ran contrary to mono-cultural or Eurocentric organizational cultures. Furthermore, the course being championed and brought forth from the leaders was reflective of the effort to develop a campus culture where students' cultural and social needs were being taken into account in instructional settings.

The efforts to implement the ESL course were supported by another leader in the meeting that was also interviewed as part of the study. Madelyn also argued and voted in support of offering the course. Similarly, she demonstrated the transformational leadership quality of individual consideration in her interview. She expressed the need to address the different students in the classroom because she felt as if some instructors had a tendency to blame the students for not doing well, rather than changing their own teaching practices. She stated,

Whatever the culture is, you know everyone brings themselves to the table and everyone's lives are rich in experience and, and we just have to see each student as the person that they are bringing to the classroom and kind of honor that, celebrate it.  
(4/23/12)

Within the context of the curriculum committee meeting, both Sally and Madelyn promoted the need to meet diverse students' needs. Specifically they wanted to meet the needs of the mostly Latino non-native speakers that the college served. In another example Dean Felicia explained,

We have special populations and its incumbent upon us to give that extra hand up because they fit into a category, because they fit into a category of disability or

low income. Disability is part of diversity; it is a diverse population. A combat veteran is a diverse population, but it adds to the richness of students that we serve. But in the end, we need to cater to the individual need and promote and look at and support their needs so they can be successful as students. I can go on about that all day long. I am very committed to individual needs, and serving those needs, and being inclusive, regardless what population comes our way. (5/1/12)

Felicia's focus on meeting diverse student needs also can be viewed as a form of transformative leadership. She also demonstrated transformative leadership in her work, beyond just expressing that she valued meeting the needs of the diverse student populations. She took lead in developing an initiative and committees to serve the needs of veterans on campus. While data was not available from the college on the demographics of the veterans of campus, macro data shows that ethnic minorities such as Latinos and African Americans are over represented within the U.S. Armed Forces (Kane, 2005; Lutz, 2009). Lutz (2008) found that a large percentage of Latinos who have served in the armed forces are children of immigrants. Evidence of Felicia's efforts to meet the needs of veteran students was also enacted and evident in a meeting observed as part of the research. Nearly her entire report presented at the meeting had to do with students. Among the topics of her report was an update on what was happening on, what she energetically referred to as the, *vets' front*. She reported that two students had recently been accepted into a pre health professions program. Felicia's efforts on the *vets' front* were also evident in a report of the campus's student success council. The report described the effort,

By fostering linkages within the Destino community, and by promoting veteran awareness, the group has been better able to create a campus climate supportive of veterans and their specific needs. The Veteran's Council promoted two Student Veteran Voices events: one in November 2011 and one in April 2012. Both events were facilitated by student veterans and were coordinated in conjunction with the Mobile Veteran's Center visit on campus. The November 2011 event



drew in 20-25 student Veterans. Student leaders emerged and began outreach efforts to help promote the Veterans Council and the April 2012 Student Veterans Voices event. Other key accomplishments of the Veteran's Council were the establishment of a Destino Veteran's Club, a temporary VRC (Veterans Resource Center), a Veterans Only window to help certify veterans for their GI Bill, and the creation of a website for Destino Veterans. The Veteran's Council has also partnered with the Veteran's Center to bring out a mental health counselor to work at Destino's Student Success Center twice a month to counsel returning combat veterans. (2012)

The report outlined the way that these efforts continued to elicit feedback and information from students via Student Voices events. Felicia's ability to consider the individual needs of students was a form of transformational leadership that helped in enacting the structure and services the students asked for, such as the development of a resource center and mental health counseling.

The findings indicate that there was a strong dynamic between using transformational leadership and the leaders' ability to enact a campus culture that met the cultural and social needs of the students that the college served. The intellectual stimulation and individualized consideration components of transformational leadership were central leadership components in creating a culture that embraced the needs of the diverse groups of students. Further adding to the evidence of the use of transformational leadership in creating a diversity-oriented campus culture was the role of leadership in protecting the cultural diversity curriculum requirement on campus.

#### *Transformational Leadership and the Cultural Diversity Curriculum Requirement*

The issue with the college's diversity requirement, mentioned in answers to the first research question, was reflective of a college that began to engage in greater inquiry. Engaging in cultures of inquiry is an important step for a college to become an equity-oriented culture. Transformational leadership was key in addressing the cultural diversity

requirement. Kimberly, the leader who co- chaired the taskforce, commented about her strategy in leading the group,

You know there was a political piece to it to and the political piece was that the curriculum committee had a pretty heated discussion about the diversity requirement that Destino has. Right now, it's a six-unit requirement and the counselors really wanted that to go to a three-unit requirement. So at the end of our conversation, and at the end of our task force, my strategy was to bring whatever layer they [the counselors] wanted to the table. They could bring whatever research they wanted; they could bring whatever ideas they wanted; they could bring whatever they felt was meaningful. Then from there I really wanted to just see if any themes naturally emerge and some did. So we discovered that Destino's GE [general education] pattern was really pretty heavy and is a lot more units than other schools and so forth. We also saw that there was a natural place where students could cross over, do the diversity requirements, and get that down within the context of the GE pattern. So I guess in that sense we had some outcomes from our work. We also looked at other things, like we looked at the great book ideas. We looked at other ways of delivering GE. You know we had some creativity within our dialogue with the committee, but at the end when we put together the white paper and took it back to the senate. (5/24/12)

This strategy in leading the task force was reflective of transformational leadership's component of intellectual stimulation. Kimberly's strategy was to allow people on the task force to take creative and innovative approaches to the problem by having people bring research, ideas, and what they found to be meaningful to the table. In turn, this process allowed for a greater level of inquiry to take place. This process could be referred to as double loop learning because it created a forum for questioning the underlining mechanisms and structures that could result in students having difficulties meeting the general education requirements. The intellectual stimulation method of leadership and inquiry proved to be successful. The taskforce determined that the quick fix to reducing the cultural diversity requirement without questioning the underlying assumptions or structures was not appropriate for Destino.

The deeper inquiry and transformational leadership concerning the issue brought to light a larger issue, that the campus's GE requirements were greater than those at other schools. It also brought to light that there was natural cross over between GE courses that had not yet been considered as meeting the cultural diversity requirement. New ideas were explored to address the problem of meeting GE and cultural diversity requirements, which was reflective of both the intellectual stimulation component of transformational leadership and a culture of inquiry.

In addition to addressing the issue that initially emerged concerning the cultural diversity requirement, the greater level of inquiry that uncovered the true issue concerning the high number of units required by the college had not yet been addressed. Kimberly stated,

The real strategy [for the GE requirement] would allow it to evolve organically and see what themes would emerge from there and take it to the senate. And now actually we are still waiting for a response from the senate. The senate reviewed and accepted the report, but they never gave us a direction in terms of what's next. So we really don't have a next step. A next step would be important to have so we don't have that yet. So I am going to ask about that when they reconvene for the fall, I don't think we are done with that committee or those discussions. (5/24/12)

Kimberly's comments suggest that, despite the decision not to reduce the cultural diversity requirements, the deeper level of inquiry around GE requirements needed to be addressed by the academic senate in the fall. It was early summer when I conducted the interview and the faculty senate would not meet until the fall.

To review, the issue that arose concerning the cultural diversity requirement highlighted several elements about the culture of the campus and its dynamic with the leadership. First, as mentioned in relation to the first research question, the curriculum committee engaged in single loop learning when it approved the reduction to the cultural

diversity requirement because students were having a hard time completing the requirement. Next, the academic senate set the stage for a greater level of inquiry around the issue by not accepting the reduction of the requirement, and instead calling for greater exploration. In order to enact such an exploration, double loop learning via the AA/GE task force committee and the use of transformational leadership was required. More specifically, the intellectual stimulation component of transformational leadership, demonstrated by Kimberly, helped to create a committee where assumptions could be challenged by reframing the problem to find new solutions. The ability for the campus to sustain a high standard for its cultural diversity requirement helped ensure that the curriculum did not deteriorate into simply a Eurocentric culture; instead, by engaging in inquiry, the campus culture evoked a movement towards a more equitable campus culture.

To summarize, transformational leadership played a critical role in facilitating the development and implementation of the Principles of Community, an artifact that helped to set a guide for values on campus. Transformational leadership was also prevalent amongst leaders that oversaw programs that specifically served unrepresented student populations; these same leaders, along with others, were found to use transformational leadership to meet the diverse cultural and social needs of groups of underrepresented students. Lastly, transformational leadership was used in enacting a culture of inquiry when the college's diversity requirement was challenged.

### Question 3. How Do Leaders Perceive Their Own Leadership Practices as They Pertain to the Campus's Cultural Orientation?

Several themes emerged in exploring the leaders' perceptions of their leadership practices. While some of the findings were mentioned in the previous section, I will reiterate that leaders engaged in both transformational and transactional forms of leadership. The leadership practices described in explaining research question two, offered strong insight into surface level dynamics between leadership and campus culture. However, the leaders that were part of the study served as subunits of analyses, and data revealed a common theme of understanding that aspects such as family and upbringing influenced their contemporary lives; family was also central to the leaders' lives and provided a way for leaders to cope with risk taking; lastly self-reflection influenced the leader's practices.

#### *The Influences of Family Life and Upbringing*

Leaders talked about family life as a reason for taking certain leadership perspectives and cultural ideologies. One leader talked about the strong influence of growing up with a father that was an ethnic minority and challenged the system in the 1960's. Due to her father's influence, she felt more compelled to take leadership risks. Several other leaders talked about their own family experiences as they related to their work at the college. They expressed how their experiences influenced their leadership practices. Felicia stated,

I came from a first generation low-income family. I was blessed to be able to figure out those things myself, but for the most part the special populations here are at the bottom of the barrel. They are the ones that are going to be shoved out of the educational system and fall through the cracks because of the limitations. They are not used to not having much experience advocating for themselves. They are not used to having the family support [for education]. (5/1/12)

She went on to share gendered aspects of her family life growing up and the challenges these aspects played in her education. She expressed, “my mom’s saying was . . . housework before homework. I had eight brothers and sisters and I had to go home and wash the dishes and make dinner” (5/1/12). Felicia’ experience as a first generation college student managing stereotypical gendered family roles helped her identify with the experiences and backgrounds of her students. Such a strong personal identification influenced her to seek out the students’ individualized needs, hence engaging in the individual consideration component of transformational leadership and advocating for the students (Bass & Riggio, 2006). Felicia went on to state,

I am a very vocal about identifying student needs. I am not afraid to go all the way into the president’s office to say this is what we need to support students. Here is some data to back it up. I think I am fearless in making my opinion heard. And you know it’s kind of a doing the right thing. When you are in my department, it’s been said that you know the hardest to serve have to dance better and dress prettier than anybody else. So you have to be visible and you have to be vocal. I am visible and vocal all over campus. (5/1/12)

Felicia’s fearless leadership was driven by personal family experiences, similar to those of other respondents. Almost half of the interviewees who engaged in transformational leadership referenced a personal family experience growing up and its influence on the manner in which they took leadership.

Nearly all the leaders that engaged in transformational leadership practices perceived their practices as being grounded in a sense of family life, which was expressed in the interviews and validated by meeting observations. However, those leaders that engaged in more widely in transactional forms of leadership did not express the influence of family on leadership. This is not to say that family was not important to transactional leaders, but they did not mention it during the interviews. Secondly, it became clear that

transformational leadership often involved risk taking and being vulnerable; transformational leaders had a tendency to engage or confide in family members, such as spouses, concerning the risk they took at work. Lastly, family upbringing seemed to be a guide as to the way that the individuals acted as transformational leaders.

### *Family Life and Coping*

Family was a central to the lives of many leaders on campus. At one meeting, which consisted completely of leaders from different departments, I found that leaders engaged in transformational leadership also expressed family matters during discussions. For, example one leader shared a story about something he had seen on a news show and then joked that the only time he could see the show was after putting children to bed. Other leaders talked about upcoming family happenings such as graduations. Individuals that engaged in transformational leadership were clearly grounded in family life of various sorts. On several occasions, after the formal interviews were complete, the respondents had a tendency to continue conversations about their families. Leaders found to engage in greater levels of transactional leadership did not mention family in any of their interviews or during observations. This does not imply that they were not grounded in family, but only that family was not referenced in the formality of meetings or in interviews.

A common theme emerged around the centrality of family to leaders engaged in idealized influence and risk taking. For these leaders, the support of family helped to cope with the dangers of failure related to being vulnerable and the stress associated with their risk taking actions. For example, Rosanna expressed,

I am more of a risk taker than a lot of folks, other leaders. I'm not afraid to take a risk. I'm not afraid of the rejection or the disappointment or of being wrong. You

know, I think it's just something that is part of life, so I am little bit more I think of a risk taker, a little bit more gutsy. (5/30/12)

Rosanna went on to talk about conversations with her husband about the risks that she would take and her concerns about losing her job for speaking up. She explained, “my husband sometimes says, you know you need to think about that because you can be dead wrong you know or dead right about something” (5/30/12). In her discussions with her husband the supportive partner appeared to play a pivotal role in supporting her when she had to take risks and make herself vulnerable to losing her job. . In another example, Amber described a leadership challenge. She stated,

I would say two critical ones [challenges]. One was a disgruntled employee and the other was a faculty member that did not make tenure and was challenged by the leadership of their department and the administration. I went against the administration to support the faculty. I really felt there was a really good chance I could have lost my job over that. I remember having that conversation with my husband, like I am going to do this and I hope that you know this [firing] can probably happen and it didn't, and I'm glad it didn't but it was pretty bad, it was really bad. It really took a bad toll on my health going through that whole thing. (3/26/12)

Similar to Rosanna, Amber also engaged in a risk taking that could have cost her job. Amber was central in advocating for having a staff and faculty that was more reflective of the Destino's population or faculty that could offer cultural relativism for students. In both examples, the leaders expressed the way that they talked to their spouses about the issues.

### *Transformative Leadership and Self-Reflection*

Another common theme that emerged was that transformational leaders were constantly engaged in self-reflection concerning the leadership they took on campus. For example, Kimberly stated,



My leadership begins with my own personal introspection, with my ability to look at myself really candidly with my ability to hold up the mirror and see myself as I am every day and how I connect with the issues on campus, the people on campus, the complexities of the campus. Then, you know, hold myself and check in those areas and make sure that I am clear, I'm lucid, I'm able to be articulate. And if I don't know that, I say that, and so, that's really important for me in the transformational side, first that I take that step first. Then it is about creating a culture or a vision where the idea that vision is important that forward thinking is valued. (5/24/12)

Prior to creating a culture of vision as a leader, Kimberly first engaged in self-reflection. She had taken significant leadership on campus, creating innovation and getting many followers to develop a shared vision concerning new policies on campus and engaging in cultures of inquiry. However, her personal self-reflection was a vital first step. Another leader named Raymond expressed similar sentiment when asked about his leadership practices. He stated,

Staying true to myself. If I could look at myself in the mirror and say I'm cool with myself, then I have done my job. If one day I look into my [mirror] and I'm like, I made a decision that was against all my morals and anything I believe in, I would feel ashamed looking at myself in the mirror, man. I would be like, I just sold myself out. I always said making decisions on my own moral beliefs, integrity, and way of leading. If at the end of the day people say, sorry you're not doing your thing, or we don't like what you're doing because you're going against everything, then I'm sorry but at least I can wake up and look at myself in the mirror. (5/29/12)

His self-reflection was firmly based on his own moral decision-making.

Transformational leaders uphold a high moral and ethical values (Bass and Riggio, 2006). In both the examples of Kimberly and Raymond, the leaders used the image of the mirror to talk about their process of self-reflection prior to engaging in components of transformational leadership. In a prior section, both leaders had used transformational leadership to be strong advocates in enacting change on campus and challenging the antiquated culture of the campus.

In another example of self-reflection, Felicia shared how she could be very vocal in advocating for her students. Felicia was a leader who displayed transformational leadership components of individual consideration and intellectual stimulation to meet the social and cultural need of her students. She highlighted the need to be diplomatic in her efforts, which came from listening to her inner voice and engaging in a reflective process. Felicia shared,

It does not mean you're talking out of both sides of your mouth, but it's playing the game of politics well so that people see you're genuine. That you're passionate about what you do in a way that does not rub people the wrong way. So how did I learn to do that? Biting my tongue and in times where, my inner voice is shouting; learning how to keep my inner voice, tempering my inner voice so that when it comes out of my mouth people are going to want to listen to what I say. It's a reflective process in real time. And I am not always perfect at it. I have been umm complimented for it, like, oh Felicia you had a way of saying that in way that was impactful and strong. But at the same time you were saying F you on that one. It's just part of a way of getting your message across and getting things done that does not put people off, but keeps them thinking about oh what did she really say there. It's a little bit of an art. I learned slowly to develop a way to communicate where you will get your message across so people want to listen. Sometimes I have to double-check myself or with somebody else to see if, it was too forceful. My inner voice is much louder than what came out. (5/1/12)

Felicia talked about listening to an inner voice as a means to guide her actions. She shared the way she processed and reflected upon her own actions. The method of self reflection was important because it highlights how she as an individual managed herself while she attempted to be a strong advocate for diverse groups of students. Through the interview, she also organically offered advice to me about developing diplomacy skills as a young professional. It was another example of transformational leadership because she was attempting to role model behavior that she had found to be effective in her experience.

Within the data surrounding transformational leadership, these same leaders' shared perceptions of their own leadership. They saw their transformational leadership practices as rooted in their family foundation. The support and influence of their families in the past and present guided their leadership. Self-reflection also emerged as a crucial part of taking transformational leadership on campus.

#### Question 4. What Do Leaders Perceive as Being a Successful Cultural Orientation?

Several common themes emerged when analyzing data concerning leaders' perceptions of a successful campus cultural orientation. For the most part, leaders perceived a successful campus cultural orientation as including access for students and equitable outcomes. However, leaders' perceptions of equity went beyond racial groups to include other marginalized groups, such as students with disabilities and gay, lesbian, bisexual and transgendered students.

Leaders expressed that a successful campus culture was one that maintained access for students. For instance, Rosanna stated,

Sometimes success is having that student, you know, come and go but learn something. It's access. That's what the issues are. I think that's why we need to focus on our collective sense of our mission, which is to always make sure we have access and are open to everyone. (5/30/12)

Rosanna's comments also reflected the complexities of the community college's multiple missions. As Cohen and Brawer (1989) stated, the community college has a mission that is multifaceted to include aspects such as a liberal arts education, transfer, and vocational training. Another leader expressed similar ideas concerning the multiple missions of the college. For instance, Felicia shared an example of working with students with a learning disability and stated.

They are trying to make progress so they [students] can be productive and contributing members to society. We are a community college; just think of his [student's] own self-esteem. There are services and programs that, while they are not perfect, they are going to take that student and we have a lot of success stories. Maybe they are getting some different career counseling. You have the stuff under your belt; let's help you find a job in the community. I remember a student of mine especially. He was just so sweet. He said, how can I ever be married and support a family, if I don't get a college degree. Well, he never did get that college degree, but he said, I need a job where I have benefits and I am making a steady income and you know he came here for about five years. He had very big dreams and we are not here to squash dreams, but the reality of it was so tough for him to accomplish what he wanted to accomplish. But guess what? He has a full time job now at a grocery chain, and they love him and he works hard every day; he is either in stocks or bags or something. When I see him he goes, I have a full time income with benefits, thank you, Destino College. And he may have never been able to accomplish that if he never had that support. (5/1/12)

Despite the fact that this student did not finish a degree, she talked about the way he received career counseling. Based on his experience in school, he was able to secure full time work and expressed gratitude for the support he received at Destino. The leader viewed the college's mission of providing a trained technical workforce as successful.

Felicia also described the multiple missions of the college. She saw Destino as,

The Jack-of-all-trades master of none. I feel like we are on a very dangerous road that we need to step back and take a look at providing more balance and hand out more support. I do not know how inclusive we are, it sounds good. We have a diverse population you know, but look at are statistics, who are we serving, a lot of first generation, low income, a lot of disability. (5/1/12)

Destino's role of serving multiple missions made it difficult for the college to master any one mission. Felicia acknowledged that, as the college's diversity grew, balanced support needed to be offered. While some parts of the mission called for vocational training, others focused on transfer education. The challenge of serving multiple missions reflected the complexities of the community college system.

It was also clear amongst leaders that a successful campus culture was one that provided adequate support services beyond just access to college. For instance, Raymond

had talked about the success of programs that target underrepresented student populations, but the programs did not have enough resources to serve more students. He commented on the need to find ways to offer services similar to the programs to more students and stated,

It's like we need to find ways to have that institutionalized without kind of creating even something worse than what we don't have. It's making sure that we can do something and plan to help students who have unique struggles and you know, but I would say that goes for a lot of different people and populations. We have a lot of Hispanics that we are serving, but we also have low-income rates around here. (5/29/12)

Raymond's focus on programs was important as it showed that he focused on the successful outcomes of students. The programs he is referred were programs that had a focus on serving underrepresented student from low income, first generation backgrounds. The majority of the students in these programs were students of color. Similar to other respondents, Raymond's interest in institutionalizing program models that showed strong outcomes reflected the value leaders placed on an equitable campus orientation.

While leaders saw an equitable campus culture as a successful campus culture, they commonly expressed challenges with attaining equity within the culture. For example, Sally voiced her frustrations changes in financial aid policies. She explained that new limits to how long students would be able to get financial aid would hurt some students. Sally stated in a frustrated tone,

Just like financial aid is getting tighter and tighter. We are squeezing people out, you know. People of color are the ones that are going to suffer here, especially Blacks, they are going to be the ones. They take the longest to get through. Statistics show they take the longest time to get through, and when they cut the time back, they are not going to make it. So that will become [part of] our culture through financial aid.  
(3/9/12)

Sally was conscious that the issue of time limits for federal financial aid would negatively affect people of color. Her frustration showed that she had strong values oriented toward equity. It was a common for the leaders to express frustration with the inability to have equity on campus because of state and federal policies such as financial aid.

Another leader also expressed issues around equity related to having a staff and faculty that was reflective of the student population on campus. Rosanna shared,

I feel that Destino is a Hispanic serving institution and more than whom we serve is over 50% Latino, but that's what we should have in our demographics in staff . . . I don't know how many Latinos in the United States have masters degrees. How many with doctorates? How many are physicians? How many are attorneys? We should strive to, you know, make sure that we have some kind of parity with regards to the staff and students. You know that they [Latino staff] should be also 50%. . . . We are a multicultural society, you know I mean it's coming to that, and I think that you know we need to always respect it, embrace it, and embrace our differences because there's going to be some groups that don't blend. I've never believed in the melting pot theory because you and I with our brown skin, we don't blend. We are always going to have the physical characteristic that says, you ain't blending. (5/30/12)

Her comments expressed a perspective that paralleled an equity-oriented campus culture. She acknowledged the way physical appearance and the act of racializing still plays a role in U.S. society. However many would disagree and consider the U.S. to be post-racial, a society in which skin color and assumed racial groups no longer play a significant role (Bonilla-Silva, 2006). She also expressed the need for the campus staff and faculty to reflect the student body.

While academic literature has a tendency to refer to equity in terms of racial or ethnic diversity, the leaders on the campus commonly had a more expanded perspective concerning diversity and equity. The leaders frequently discussed equity and diversity in terms of ethnicity and race. However, almost every single interviewee expanded and

talked about diversity in terms of students with disabilities, veterans, and students with a range of sexual orientations. For instance, in discussing campus equity, Kimberly explained,

I think for the most part, because we are a community college and we are as accessible as we are, that were open to all areas of all students. And we have a fairly diverse student body here. But, by the same token, for me, it's more than just ethnicity. It has to do with, you know, other challenges that we have out there, intellectual challenges, physical disabilities, mental, and emotional disabilities and how we serve those students. So we kind of have to be open to all, and once we are open to all, we need to be able to be accessible to all, and tolerant of all, and responsive to all. And I think we do a fairly good job at that. (5/24/12)

Kimberly's definition of diversity expanded on race and ethnicity, but she also brought forth disability as an area of diversity that needed to be addressed in terms of equity.

Nevertheless, other leaders also expanded on the idea of diversity adding ethnic backgrounds along with sexuality. For instance, Hilda noted

I see more and more students more willing to be who they are on this campus. I think that we may not serve them always with programs, but we serve them with an environment where they feel they can be who they are and I think that is important too. I see students and they seem to be OK with who they are. When we have Cinco de Mayo, you know or Dia De Los Muertos, it seems like people are OK with celebrating it and being who they are. I think that the atmosphere is welcoming. You see more students that are openly gay, which we did not see 10 years ago. So I think things are evolving on this campus so to a certain degree, we are serving. Those students feel they can be who they are. I mean there was that student here, you know she dressed like a boy all that time. I remember her years ago and she dressed that way, but she was very angry, and she was a completely different person. I think she felt more welcome now. I think in some ways we do serve our diversity in the fact you can be who you are here. (5/10/12)

Hilda's perception of diversity entailed both ethnic background and sexuality. She noted how she saw significant changes on campus over a decade of time. Another leader, Name Felicia expressed a similar perspective but acknowledged the need to serve special populations.

We are here to provide a mission of student success and move students forward, regardless of their diverse background and to recognize that we have special populations. And its incumbent upon us to give that extra hand up because they fit into a category of disability or low income. Disability is part of diversity-it is a diverse population. A combat veteran is a diverse population, but it adds to the richness of students that we serve. But in the end, we need to cater to the individual need and promote, and look at, and support their needs so they can be successful as students. I can go on about that all day long. I am very committed to individual needs and serving those needs and being inclusive, regardless what population comes our way. (5/1/12)

Felicia's perception of a successful campus culture was one based on equity, but equitable outcomes also were expanded beyond ethnic and racial groups. A culture of equity included groups such as students with disabilities, combat veterans, and GLBTI students.

While students of color made up the majority of Destino students, these leaders expanded perspectives on defining diversity and equity. Issues of equity and diversity became even more complex because, even within the population of students of color, other variations needed to be taken into account. Students of may have disabilities; students of color come with diverse sexual orientations; students of color may be veterans of war. The leaders believed that serving all of these students was an important part of the college's mission.

### *Summary of Major Findings*

In summary, Destino College had two major cultural elements that were reflective of a Eurocentric campus cultural orientation. The first involved the college's business culture and a state-funding model, which did not account for equity or the needs of the diverse groups of students that the college served. The business culture shared symbiotic relationship with transactional forms of leadership. While this business culture and related transactional leadership reflected a Eurocentric cultural orientation, these



approaches helped to sustain the college's fiscal standing. During a time of fiscal instability in California, the college was able to sustain its workforce and did not have to lay off employees (including those with strong values toward equity, diversity and engaged in transformational leadership). Many individuals that took on transactional leadership to make the business culture successful also demonstrated that they valued diversity and equity. However, in fiscal matters these leaders needed to manage state policy mandates in order to keep the college functioning. Though Destino's stable fiscal environment was a result of transactional forms of leadership, this stability also put transformational leaders at ease and influenced positive emotions on campus.

During interviews, leaders that took on transformational leadership highlighted the existence of an antiquated Eurocentric culture. The term antiquated is used because the leaders described the culture as one steeped in a historical context. The culture entailed a range of state policies that were created hundreds of years ago and ideologies and assumptions that some people held. While none the individuals interviewed expressed a personally Eurocentric perspective, they all described experiences they had on campus. Many transformational leaders were trying to change the remnants of the Eurocentric culture or were working against it in their efforts to move the campus to a more diversity and equity-oriented culture.

The campus also was reflective of a diversity-oriented culture, which shared a strong dynamic with transformational leadership. Cultural artifacts such as the Principles of Community were developed and used by the college as a guide to values focused on serving diverse students. The Principles of Community were developed and implemented using forms of transformational leadership. The college's leaders also placed a strong

value on meeting the social and cultural needs of students. They demonstrated this by engaging in the individual consideration and idealized influence components of transformational leadership. In addition, the college had a myriad of programs focused on the success and social mobility of underrepresented student populations.

Transformational forms of leadership were frequently used amongst faculty and administrators that had oversight over these programs.

In light of values, individual leaders, as subunits of analysis, expressed that a successful campus culture was one in which students had both access and equity. Even those leaders that had taken transactional leadership as part of the business culture expressed a strong value toward access and equity, though they did not always enact these values. Destino's leaders also expressed a broader definition in regards to access and equity. While the background and need for this study focused strongly on race, the leaders expressed a need to broaden the perspective of equity and to focus on other marginalized groups, such as people with disabilities or the GLBTI community.

Transformational leaders were found to have a strong focus on self-awareness. The leaders' self-awareness involved an understanding of their own history and family life and how this influenced them in the present context. Family support seemed to be a constant central reference point for the transformational leaders. The support of family members was also seen as a means to manage themselves personally when it came to the risk taking that involved creating innovation on campus. Transformational leaders also engaged in constant self-reflection as they took on their leadership roles.

## CHAPTER V

### ANALYSIS AND DISCUSSION

#### Introduction

The purpose of the study was to explore the dynamics of leadership and campus cultural orientation at a single California community college. The research also sought to respond to a gap in the literature on the capacity of transformational leadership to meet the needs of an increasingly diverse student population in education (Aguirre & Martinez, 2006; Chin, 2009). The conceptual framework for the study consisted of the transformational leadership paradigm articulated by the full range leadership model (Bass & Avolio, 1994; Bass & Riggio, 2006). A taxonomy of campus cultural orientations was employed to complement the full range leadership model (Jayakumar & Museus, 2012).

Using a case study methodology, explanation building was used as a generalized analytical technique. The previous chapter presented data collected in response to four guiding research questions. Building on the data, explanations were derived to further understand leadership and campus cultural orientations. Often, case study research is presented in creative and various ways to highlight the complexities of data (Thomas, 2011). Therefore, the analysis is not presented by each individual research question in the same way as the previous chapter. Instead, the analysis and discussion will be presented in a manner designed to best synthesize and articulate significant and interconnected themes from the data.

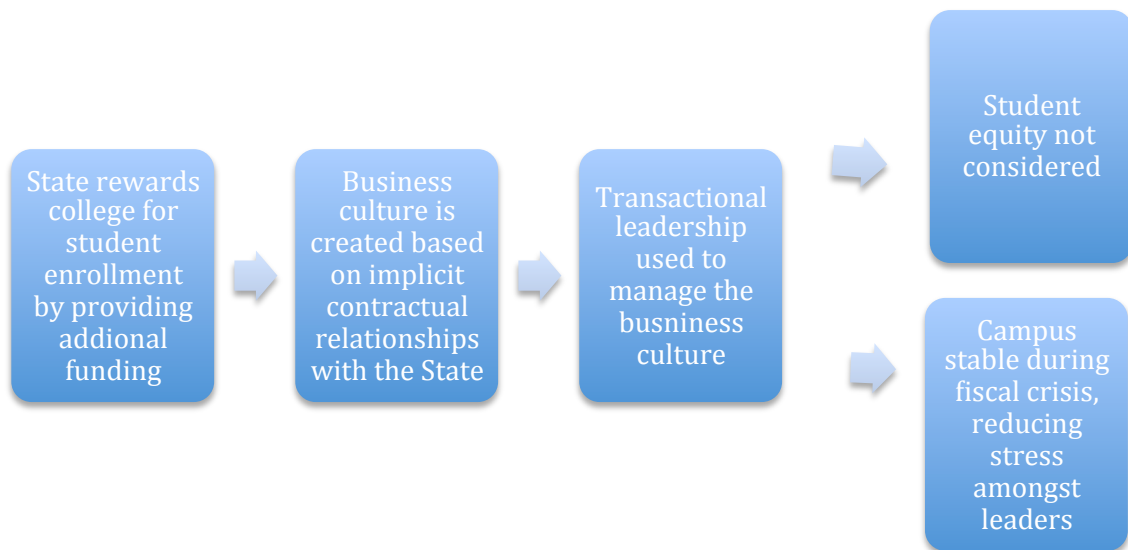
Building on the research findings, this chapter focuses on two main areas: transactional leadership's symbiotic relationship with a business culture and the use of transformational leadership to create a diversity-oriented campus culture. The first area

focuses on the relationship between transactional leadership on campus and the management of a business culture that did not account for student equity. In the next section, the discussion of transformational leadership will be divided into three main areas, which include self-leadership, awareness of an antiquated campus culture, and transformational leadership's capacity to create a diversity-oriented campus culture.

### Transactional Leadership and the Business Culture

Data collected, and discussed in chapter four, indicated that a business culture existed on Destino's campus. This business culture shared a symbiotic relationship with transactional leadership from campus administrators. First, the section will discuss how California's state funding model, which caused a competitive marketplace in higher education, influenced the college. Second, the section will explore how the funding model created a business culture based on contingent rewards at Destino College. Next, the section will discuss the relationship between the business culture and transactional leadership. Lastly, the impact of the business culture on student equity will be discussed, along with the implications of creating a stable fiscal environment on campus. This fiscal stability, in turn, created a foundation for transformational leadership at Destino. The succession of the discussion of the business culture and transactional leadership

illustrated in the flow chart in Figure 2.



*Figure 2. Succession of Business Culture and Transactional Leadership*

Evidence elucidated that the business culture at Destino College was influenced by the State of California's funding model for community colleges. In California, colleges are funded based on the number of full time equivalent (FTE) students they enroll. Statewide, community colleges compete for student enrollment to meet the states funding priorities. Because of challenges posed by privatizations, marketization, and state performance accountability, colleges are becoming more entrepreneurial (Harbour & Jaquette, 2007). Destino College was no exception to this model, and was forced to take into account ways to compete for student enrollment in order to maximize the amount of state funding the college received.

Given the trend of marketization, community colleges were also becoming increasingly reflective of business cultures. In a college's business culture, management, strategies, and behaviors are articulated to meet fiscal goals (Levine, 2005, 2007). Similarly, Destino College reflected a business culture, which was dictated by the

California's funding model. College leaders took on a transactional mode of leadership or culture, which "concentrates on explicit and implicit contractual relationships" (Bass & Riggio, 2006, p. 103). Contractual relationships existed because funding acts as a reward, which is contingent on the performance of enrolling students (Bass & Riggio, 2006; Harbour & Jaquett, 2007; Levine, 2005). Therefore, the business culture was supported at Destino by implementing transactional leadership, used to manage contingent based performance in organizations (Bass & Riggio, 2006).

The contingent rewards component of transactional leadership was seen most often when Destino leaders managed budgetary or fiscal matters at the college. However, campus leaders also used the management by exception component of transactional leadership when fiscal matters were involved. Management by exception is when a leader monitors followers or situations and if they make mistakes or violates rules, and then they take corrective action. For instance, when a student in a wheelchair could not see over a counter in an office, one leader included corrective action in a future business plan years away from being implemented. However, an immediate action to meet the student's needs was not taken. Another leader expressed frustration because believed current funding should be allocated for a temporary fix to meet student needs until the buildings plans were implemented. However, she failed at her efforts because, technically, the law was being met. These findings were reflective of Kezar and Eckel's (2008) research that showed that transactional leadership approaches have been found to be used in institutions of higher education when involving areas of fiscal allocations, rewards, or incentives.

Leaders at Destino College acknowledged that the existing business culture often detracted from student equity on their campus. The leaders also placed a high value on student access and equity as components of a successful campus culture. Yet, these values were difficult to enact from the standpoint of the business culture. This finding was analogous to current academic literature which asserts that business-oriented cultures which are influenced by state policy and that larger economic and market forces can adversely impacts student equity (Harbour & Jaquett, 2007; Levine, 2005, 2007; Rendon, 1999). A focus on a business culture tends to lean toward an emphasis on the vocational mission of a college, which can adversely affect student equity. Such a focus can stifle opportunities for diverse groups of minority students to have social mobility, and in many ways reproduces class structures and inequities (Rendon, 1999). Harbour and Jaquett, (2007) asserted that the community college funding model, which awards colleges funding based on the enrollment numbers of FTE students, lacks incentives for an equity agenda. Instead, this funding model acts as a disincentive for equity, and encourages colleges to show enrollment preference for students that may not need additional support to be successful. Similarly, Destino College had to focus on student enrollment to maximize funding, but did not receive any incentives to support students in need of additional programming and services. The lack of funding for additional student support runs contrary to diversity and equity oriented campus cultures that require additional services to help racially underrepresented students to be successful (Harbour & Jaquett, 2007, Jayakumar & Museus, 2012).

Evidence also indicated that the symbiotic relationship between transactional leadership and the business culture sustained the campus while it was in fiscal crises.

The evidence is similar to the findings of Bensimon, Neumann, and Birnbaum (1998) which showed that transactional leadership can be successful in improving organizations experiencing crises. Organizations that are experiencing distress can sometimes require leadership to sustain the institutional norms. The crisis or distress in this study can be attributed to California's statewide fiscal crises that negatively affected community colleges and resulted in reduction of services for students and layoffs of staff and faculty. However, at Destino College, transactional leadership led to fiscal stability and sustained the status quo at the campus, maintaining jobs and services. The transactional leadership employed by some of Destino's senior leaders was found to reduce negative feelings and stress amongst other leaders. Stress was reduced because the college was able to sustain its staff during the hard economic crises, and did not have to lay off any employees. The leaders interviewed for this study expressed positive feelings of gratefulness, happiness, and security. These findings were contrary to Neumann's (1992) study that suggested that transactional leadership could heighten the symbolic meaning of the college budget and induce feelings of financial stress amongst people on campus.

Transformational leadership can be difficult if a college campus is financially unstable. Before transformational leadership can be employed to engage the minds and hearts of people, stability around finances and morals must be created (Kezar & Eckel, 2008). The leadership contradiction at Destino existed because the business culture hindered student equity, but it also helped to create stability. This stability led to transformational leadership practices that facilitated the creation of a campus culture focused on the success of diverse groups of students. The contradiction highlights the



need to find a balance between democratic principles, such as equity and diversity, and a society steeped in market-oriented principals (Giroux & Giroux, 2004).

In summary, transactional leadership shared a symbiotic relationship with the Destino College's business culture. The California state funding model influenced the existence of this business model, in which student enrollment impacted the amount of money the college received. In turn, student enrollment became a high priority, while equitable student outcomes were not taken into consideration. Transactional leadership was employed as a means to manage the business culture so that appropriate fiscal rewards could be obtained from the state. The business culture was well managed and the college had a strong fiscal environment where leaders felt secure in their jobs. Complicating matters was the fact the business culture created a stable economic foundation that allowed for transformational leaders to have secure jobs at the college. While the business culture was not directly supportive of student equity, the college's financial stability allowed transformational leaders to engage in creating a diversity-oriented campus culture. In the following section, transformational leadership's role in creating a diversity-oriented campus culture will be further explored.

#### Transformational Leadership and a Diversity-Oriented Campus Culture

The evidence from this study indicated that transformational leadership helped to create a diversity-oriented campus culture at Destino College. Several broad findings from this study are important in analyzing and explaining the affiliation between the diversity-oriented culture and transformational leadership. First, it was found that transformational leaders, who championed a diversity-oriented campus, possessed a level of self-awareness, coped with vulnerability, and engaged in self-reflection. Next, the

leaders had a strong awareness and understanding of the culture of the campus. More specifically, the leaders were strongly aware of antiquated Eurocentric elements of the campus culture. Leaders articulated that the Eurocentric cultural elements conflicted with their own values and struggles to move the campus to a more diverse and equity-oriented culture. Lastly, the leaders helped to create a diversity-oriented campus culture. This included employing transformational leadership to create artifacts such as the Principles of Community, to sustain the college's cultural diversity requirement by facilitating cultures of inquiry, to direct programs that served to support unrepresented student populations, and to help meet the social and cultural needs of diverse groups of students.

### *Self-Leadership*

Evidence indicated that transformational leadership assisted in creating approaches to a diversity-oriented campus. The leaders that demonstrated transformational leadership had the capability of engaging in what will be referred to for the purposes of this analysis as "self-leadership." Self-leadership entails three parts. First, self-leadership entails having self-awareness about how the leaders' personal life experiences influence their present day leadership styles and perspectives. Secondly, self-leadership entails the ability to cope with vulnerability and the possibility of failure that arises when leaders take risks to create change on campus. Third, self-leadership entails the ability to be engaged in constant self-reflection. It is important to note the difference between self-reflection and self-awareness as they pertain to "self leadership." Self-awareness is being aware of one's own experiences, and self-reflection is more of a continuous process of reflection about current leadership practice.

The findings indicated that leaders who engaged in transformational leadership and displayed a high value toward student equity had a strong awareness of how their family upbringing influenced their leadership practices and values. Leaders at Destino College talked about the challenges associated with their backgrounds as ethnic minorities and first generation college students. Several leaders had to care for other family members while they were growing up. For example, Felicia shared how she grew up in a working class family and was required to do housework and care for her siblings' needs everyday prior to doing her schoolwork. The demanding circumstances and gender roles she experienced made an impression upon her. She related to the challenge, faced by many Destino students, of caring for family and still meeting educational goals.

This finding was reflective of literature stating that specific family experiences during childhood are a predictor of transformational leadership practices (Avolio & Gibbons, 1988). According to the literature, many individuals that display transformational leadership qualities were given high to moderate responsibilities in the family as children. Many of these same individuals experienced family conditions and circumstances that were difficult and demanding (Gibson, 1985 as presented in Avolio & Gibson, 1988). The self-awareness Destino leaders demonstrated in regards to their personal backgrounds was crucial because transformational leaders are expected to display and model high moral values. But before they can serve as role models for followers, transformational leaders first must learn where their own values derive (Bass & Riggio, 2006; Kouzes & Posner, 2007).

It was also apparent from the data that transformational leaders relied on family as a source of coping with the vulnerability of taking risks. Many of the transformational

leaders at Destino engaged in intellectual stimulation and risk taking as they actively sought new ways of doing things on campus. Their actions helped to challenge the antiquated Eurocentric Culture that existed on campus. Bass and Riggio (2006) found that, “Leaders who have a great deal of idealized influence are willing to take risks and are consistent rather than arbitrary” (p. 6). When they engaged in risks, these leaders made themselves vulnerable.

According to Brown (2012), vulnerability can include risk, uncertainty, and emotional exposure. Leaders made themselves vulnerable when they attempted to create change and challenge antiquated aspects of the campuses culture. In making themselves vulnerable, they took the risk of experiencing failure and shame in their efforts. However, transformational leaders at Destino College found solace in the ability to share these vulnerable experiences with people they trusted. These leaders talked with family members about the risks they were taking or the change they were attempting to create within their work environments. Their family members would sometimes be sympathetic and listen, but also acted as a sounding board to see if the level of risk the leader was taking was too great. In retrospect, the leaders interviewed described this process of opening themselves to vulnerability, and shared this experience within the context of their interviews. In facing risk as transformational leaders, they strongly relied on family support to manage and cope with the vulnerability they faced.

Along with coping and managing risk, leaders at Destino College were found to engage in consistent personal self-reflection, or as several participants described, a process of looking at themselves in a mirror. This self-reflection focused on how their own personal values and morals played into their current actions as leaders.

Transformational Leadership has been criticized because it can appear as if only one person being the most active component. The leaders are critiqued as having special qualities which can accentuate to a personality trait. The ability for leaders to engage in the psychological behavior of self-reflection is contrary to criticisms that transformational leadership treats leadership as a personality trait or predisposition rather than a behavior that can be learned (Bryman, 1992)

Learning mechanisms designed to help a leader be self-reflective can be developed. For instance, strategies and behaviors on how to be a better listener begin with a focus on self-reflective activity (Goulston, 2009). The ability to be a good listener or effective communicator is an important skill in implementing the individualized leadership component of transformational leadership. In the individualized leadership component, the leader must listen effectively to individuals in order to understand their individual needs. Similarly, charisma, another characteristic of transformational leadership can be learned through behavioral strategies. These strategies begin with exercises on self-reflection in order to manage and create the appropriate mental state for leadership (Cabane, 2012). Vargas (1985) asserted that a form of transformational leadership that he called Provida Leadership involves leadership development to create consciousness of one's self and social reality. While Destino's transformational leaders engaged in practices of self-awareness and self-reflection, it was clear that they also had to actively engage in becoming aware of the social reality or culture in which they worked.

#### *Transformational Leaders and Critical Awareness*

Evidence showed that leaders that engaged in transformational leadership to promote a diversity-oriented campus culture also demonstrated a strong awareness of an

antiquated Eurocentric campus culture. According to Freire (1990), “conscientizacao” is the process of developing an awareness of suppressive states and methodologies. The awareness is a critical consciousness used by leaders to create praxis leading to change. In light of this study, Destino’s transformational leaders demonstrated awareness of the suppressive elements of a Eurocentric campus culture. In this study, the term antiquated Eurocentric campus culture was employed, because the leaders expressed a temporal nature to the Eurocentric campus culture that was steeped in the history of the college.

Leaders were strongly aware that Destino College was steeped in this antiquated Eurocentric culture. The findings were reflective of current academic literature asserting that community colleges were initially established in a social context based on homogeneity regarding culture and socioeconomic status (Bergquist, 1998). Historically, community college campuses were built to meet the needs of a dominant homogenous racial group. According to the research, this homogeneous status quo became sustained by norms, beliefs, values and assumptions based on Eurocentric campus cultural orientations (Bensimon 1993; Jayakumar & Museus, 2012).

The transformational leaders interviewed in this study expressed both awareness and frustration with the antiquated aspects of the campus culture involving staff and faculty. It was important that leaders had an awareness and understanding of the antiquated aspects of the campus culture. As Kezar and Eckel (2006) asserted, leaders interested in advancing diversity based agendas must first understand the culture of the institution in order to decide what leadership approach should be taken. Destino’s transformational leaders were aware of how structural elements such as state laws, values, assumptions and ideologies hindered student success on campus. For example,

many leaders were aware that the culture of the campus was steeped in structural elements that were not reflective of the current demographic population. One law created in 1864 limited how much funding could be allocated toward services outside instruction. This antiquated law was created for the context of the demographic makeup of colleges in the 1800s. While the law has since had some revisions, evidence indicated that the law still created a challenge in providing funding for services aimed at student success.

The transformational leaders cited that some staff members, who had worked on the campus for a long period of time, did not reflect the racial diversity of the student body on campus. These same senior staff members often had a hard time relating to the cultural needs of the students of color. According to Jayakumar and Museus (2012), Eurocentric campus cultures have staff and faculty populations that are mostly white males. The Destino leaders also highlighted their frustrations that some people on campus wanted to sustain the status quo. Those who embraced the status quo often refused to try innovations in practice, resisted changes to the way the college provided services, and were hesitant to embrace new classroom practices to meet the needs of the diverse student body.

Some of the transformational leaders cited cultural assumptions as possible reasons why that people on campus resisted moving toward equitable outcomes (Jayakumar & Museus, 2012). Other leaders highlighted the way that many people on campus took on a cultural deficit perspective of students, and blamed the students for failing, instead of taking into account the role staff or faculty play in students' academic experiences. Cultural deficit perspectives of students of color are reflective of Eurocentric campus cultures and predicate cultural racism as a means to justify racial

inequality (Bonilla Silva, 2006; Jayakumar & Museus, 2012). Cultural racism is when people blame cultural values as a means to explain the socioeconomic standing of people of color, instead of focusing on racism or ethnocentrism (Bonilla Silva, 2006). For example, Destino leaders expressed that many faculty refused to change their teaching strategies to meet the cultural needs of students; instead, these faculty would blame the students for not assimilating into a homogenous Eurocentric culture and failing their courses.

The transformational leaders' frustrations also indicated that the entire campus was not immersed in an antiquated Eurocentric Culture. Instead, the leader's awareness of the antiquated Eurocentric culture appeared to fuel a desire for change. When temporal shifts occur in a society, a critical spirit is required of people so that they can perceive the contradictions in emerging values with earlier values that are seeking self-preservation (Freire, 2008). The transformational leaders in this study demonstrated an awareness of these contradictions and the conflict between such values and behaviors. The leaders' critical awareness acted as a foundation for liberatory action and transformational leadership to create a campus culture that was acclimated toward the success of diverse groups of students. The findings were reflective of the purpose of this study which suggested that transformational leadership has the capacity to transform values, and to create organizational change to serve diverse groups of students (Aguirre & Martinez, 2006; Chin, 2009; Kezar & Eckel, 2008; Tierney, 1991).

Leaders can play an important role in changing underlying assumptions crucial to the growth and renewal of organizations (Schein, 1992). Transformational leadership can help to transform the way individuals think about their approach to their work, and can



help others to question cultural assumptions and ideologies that keep the status quo (Kezar & Eckel, 2008). At Destino, self-leadership, in combination with a strong awareness of the Eurocentric campus culture, served to engage leaders in components of transformational leadership. This transformational leadership paved the way for creating a diversity-oriented campus culture.

### *Leadership and Creating the Diversity-Oriented Campus Culture*

Evidence from this study indicated that the employment of transformational leadership created a diversity-oriented campus culture. The following are four key findings that demonstrate this theme:

1. Development and implementation of the college's Principles of Community
2. Enactment of a culture of inquiry to sustain the college's cultural diversity requirement
3. Improvement in meeting the social and cultural needs of diverse students
4. Leadership in programs that targeted services for underrepresented student populations

In combination, the four examples show a range of Destino College's campus cultural artifacts, espoused and enacted values, and structural programming. In each of the four areas, multiple components of transformational leadership were employed. Individual consideration and intellectual stimulation were the most frequently used components (Bass & Riggio, 2006). Individual consideration was apparent in two areas; one involved the individual consideration of students, and the other involved individual consideration of staff and faculty. The least used components of transformational leadership were idealized influence and inspirational motivation (Bass & Riggio, 2006). However, both

idealized influence and inspirational motivation were always used in conjunction with either intellectual stimulation or individualized consideration. To a lesser extent, leaders that took transactional approaches to leadership would sometimes employ transformational leadership, giving credence to the full range leadership approach.

*Transformational Leadership and Principles of Community*

Transformational leadership was used in creating and implementing the Principles of Community at Destino. As discussed in depth in the findings section of this study, the Principles of Community were found to be a key college document or cultural artifact because they outlined the college's collective understanding of morals and values that tied the community together (Tierney, 1992). The Principles of Community laid out an official set of espoused values, intended to be enacted by individuals within the organization (Schein, 1992). Diversity-oriented campus cultures possess both espoused, and to a limited degree, enacted diversity values (Jayakumar & Museus, 2012). The Principles of Community outlined key values at Destino, such as embracing diversity, upholding inclusiveness, consideration of differences, and equitable access to resources.

Transformational leadership was used in the initial inception of the Principles of Community and leaders continually used the document across campus. Idealized influence was crucial in creating this document because Kimberly, the leader responsible for introducing the Principles, had to take a risk in proposing its creation. The process around adopting the Principles also required that leaders use the intellectual stimulation component of the transformational leadership. Followers were given an opportunity to be creative and invent a new official set of shared morals and values for the college. During the inception of the Principles of Community, other leaders took on the role of followers

under Kimberly's senior leadership. These leaders expressed a strong sense of team spirit, gratitude, and excitement about being included in the creation of the Principles of Community. Their reaction was reflective of the inspirational motivation component of Kimberly's transformational leadership. Inspirational motivation occurs when leaders motivate and inspire others around them by creating team spirit and encouraging followers to envision attractive future states (Bass & Riggio, 2006). The document itself and the transformational leadership around the Principles of Community had a ripple effect and spread to other leaders and across the campus.

After the Principles of Community were created, leaders across campus used the document as a guiding compass for ethical behavior in meetings and trainings. By using the document, and making it a tool to facilitate meetings, the leaders were engaging in idealized influence because they demonstrated standards of ethical behavior (Bass & Riggio, 2006). Leaders that engaged in transactional leadership in managing Destino's business culture also used the Principles of Community and modeled its standards, reflective of transformational leadership. Leaders also used the document as a means to facilitate and invite discussions around ethical behavior during times of racial tension on campus.

One incident of racial tension surrounded an email sent out on the faculty email list serve by an instructor. Many people interpreted the instructor's email as advocating for the racial profiling of students by asking if they were in gangs. Another faculty member fired back in response and the tensions escalated to vulgar remarks via email. The Principles of Community document was called upon in meeting to address the emails. Leaders engaged in transformational leadership as they rallied followers to

consider a set of values in exploring how to address the issue. In these meetings, the leaders engaged in individualized consideration as they allowed different people to give input about the situation within the context of the guiding Principles.

The Principles of Community document was significant because it indicated a progression or move toward an equitable diversity-oriented campus culture, especially in light of the antiquated Eurocentric campus culture that many of the leaders cited as problematic. Transformational leadership was apparent throughout the document's inception and its use by different leaders in their respective areas of influence. However, the Principles represented just one element of a college that was acclimated toward diversity. One main weakness of the document was that, while it placed a strong focus on meeting the needs of the diverse student body and providing equitable access, it failed to mention a commitment to equitable outcomes. The principals of community alone did not constitute a diversity-oriented campus culture. Instead, a diversity-oriented campus culture at Destino included a culture of inquiry, which helped to sustain the college's diversity requirement. The culture of inquiry was enacted using transformational leadership.

*Transformational Leadership enacting a culture of inquiry*

Transformational leadership was crucial to enacting a culture of inquiry, which helped to sustain the college's cultural diversity requirement. This curriculum requirement was important as it contributed to creating a diversity and equity-oriented campus culture. However, at one point during the research, a group of college faculty proposed that the diversity requirement be reduced. Several components of transformational leadership, including intellectual stimulation, individual consideration,

and idealized influence, played a role in enacting a culture of inquiry to address this issue. Transformational leadership was used to uncover the true roots of the diversity requirement issue and actually helped to reinforce and further institutionalize the diversity requirement as part of Destino's campus culture.

As presented in the literature, a monoculture community college has a curriculum that is Eurocentric and students are expected to conform to predetermined standards of academic proficiency (Jayakumar & Museus, 2012). Instead, a multicultural community college has a curriculum that highlights the existence of multiple cultural identities within a society. A multicultural college allows different ways of knowing, forms of cultural knowledge that diverse people bring to the institutions (Shaw, Valadez & Rhoads, 1999). Curricular offerings and requirements that support diversity are important at these institutions because they are part of the college's culture. According to Bensimon (1994), a common approach to infusing race, ethnicity, gender, and sexual orientation into the curriculum has been to implement diversity curricular policies. "Even though the adoption of diversity requirements is a relatively conservative approach, it has been met with strong opposition virtually everywhere that it has been introduced" (p 58). Similarly, Destino College's cultural diversity course requirements were met with a degree of opposition, even after they had been established and existed for many years. The opposition will be further expanded upon later in this section.

At Destino, a culture of inquiry was enacted using transformational leadership to address the opposition to the diversity requirement. Witham and Bensimon (2012) described the importance of a culture of inquiry.

We argue that this emphasis on learning and collective inquiry transcends conventional notions of culture of evidence as a set of functionalist, 'data driven'

practices, in favor of culture as a context for critical meaning making with an eye toward problematizing the role of structures, policies, and practices in the production of racial inequalities in education outcomes. (p. 47)

The ability for individuals to develop an equity frame of thinking requires that individuals participate in double loop learning rather than single loop learning. Single loop learning entails quick functional fixes to issues. Double loop learning entails uncovering underlying issues, mechanisms and structure that may have contributed to controversial campus issues (Bensimon, 2005; Witham and Bensimon, 2012)

Evidence from the study indicated that a proposal to reduce the campus's cultural diversity requirement led to a yearlong process using transformational leadership to facilitate a culture of inquiry through which the diversity requirement was sustained. While this issue was explained in detail in Chapter 4, the following section offers greater illumination within the context of the academic literature. During the time frame of the study, a proposal to reduce the college's cultural diversity requirement from six units to three units was approved and adopted by the college's curriculum committee. Faculty members on the curriculum committee argued that the requirement to graduate included too many cultural diversity units. These faculty members believed the diversity requirement limited the ability for students to complete the college's general education requirements. The argument, which led to the committee's decision to reduce the requirement, was an example of single loop learning. A quick functional fix was attempted to repair the perceived problem, without questioning any underlying issues that could have played a role in students not completing their general education requirements. Instead of using a double loop process to look at these underlying issues, the cultural diversity requirement was targeted for reduction. This process also threatened integrity

and value attributed to the values and knowledge of multicultural perspectives and identities (Shaw, Valadez, and Rhoads, 1999).

At Destino, the curriculum committee operated as a subcommittee of the academic senate. After the committee's approval of reducing the requirement, the proposal had been taken to the Destino College senate for final approval. The college's academic senate refused to sign off on the curriculum committee's decision, and instead a task force was created to explore the issue and to determine if the diversity requirement should, in fact, be reduced.

The transformational leadership that was used within the academic senate to facilitate the task force was reflective of double loop learning. Double loop learning encouraged the campus to move beyond a simple problem solving response, and instead engaged members of the community in a process of questioning the underlying mechanisms and structures that influenced the problem. Through its actions, the task force became a second loop of learning that brought to light invisible issues and highlighted that the diversity requirement was not cause of students not completing the requirements. The task force discovered that, in order to meet general education requirements to graduate, Destino students had to complete a greater number of units than were required at other community colleges. However, the greater unit requirements were initially devised so that Destino's students' course work could resemble the requirements that students would need to transfer to a four-year university.

Enacting double loop learning to look into the diversity requirement issue required the use of transformational leadership. In order to question underlying mechanisms and structures, transformational leadership components such as intellectual

stimulation, were important because they promoted creativity while questioning assumptions, values and beliefs associated with reducing the cultural diversity requirement (Bass & Riggio, 2006). Questioning assumptions is crucial in moving a college toward an equity-oriented culture (Jayakumar & Museus, 2012). The individual consideration component of transformational leadership was also important, especially when paired with the intellectual stimulation component. Individuals were allowed to bring any issues they wanted to the discussion including research, data, and ideas. Individually considering people's perspectives and ideas helped to develop a greater level of inquiry into the issue. With a greater depth of inquiry, the task force discovered that the initial quick fix issue of reducing the diversity requirement could not be supported. Instead, the inquiry uncovered other issues that were significant and had to be addressed by the campus at large. Along with the Principles of Community and engaging in culture of inquiry, leaders helped to create diversity-oriented culture by directly meeting the social and cultural needs of students.

#### *Transformational Leadership and Meeting Students' Social and Cultural Needs*

Another area of the findings indicated that transformational leadership was used to meet the social and cultural needs of students at Destino. Two components of transformational leadership, individualized consideration and intellectual stimulation, were complemented by one another, while the other two components of transformational leadership were not as clearly apparent. In meeting the social and cultural needs of students at Destino College, the leaders influenced a campus culture that was acclimated toward diversity. This dynamic was contrary to some academic cultures that can be harmful to students, such as institutions that promote cultural starvation or expect cultural



suicide, and only reflect the culture of the dominant society (Gonzalez, 2003; Tierney, 1999). In these types of campus cultures, students of color can be considered culturally suspect if they do not adhere to the academic culture of the institution (Quinnan, 1997).

Destino's culture of support for meeting the needs of diverse students was reflective of the unpublished work of Del Castillo (n.d.) which found that transformational leaders are prepared to embrace cultural competency skills, along with valuing and adapting to the diversity of their followers, because their leadership practices were reflective of the individual consideration and intellectual stimulation components of transformational leadership (cited in Bass, 1999, p. 19). Individual consideration involves a leader's ability to consider individual differences, needs for achievement, and desires. The leader acts as a coach or mentor and encourages personalized communication and interactions. Intellectual stimulation refers to when a leader questions assumptions and solicits new solutions and new ways of doing things (Bass & Riggio, 2006). Similarly, leaders at Destino College took into consideration the individual cultural and social needs of their diverse student populations. In doing so, they enacted a campus culture that was diversity-oriented in some of its programming and practices. Based on intellectual stimulation, leaders helped to challenge the Eurocentric campus cultural elements such as assumptions and ideologies, and practices that preserved the status quo. The leaders especially challenged the Eurocentric campus cultural element, which created an expectation that students assimilate into a homogenous culture.

Most of the leaders in the study enacted diversity values within the context of their individual areas of responsibility. This finding aligned with the work of Jayakumar

and Museus (2012) who argue that a diversity oriented culture have espoused and limited enacted values which can sometimes be regulated to subcultures such as an English as a Second Language Program (E.S.L.). For example, the leaders interviewed were active in creating courses that prepared Latino English as Second Language (ESL) students for academia. Other leaders started new initiatives to help student veterans, including the development of relevant student service supports, mental health services, and activities in which the students could have a voice on campus. Leaders of different social and cultural backgrounds were also found to be proactive in understanding students' cultural and social needs. Upon garnering an understanding of their students and their cultures, the leaders helped to provide programming to teach students how to bridge their home communities with academia.

In summary, the leaders at Destino used transformational leadership to meet the social and cultural needs of students. In meeting student needs, the leaders helped to change the institution rather than requiring students to assimilate to a homogeneous Eurocentric culture. Meeting the social and cultural needs was done within various programmatic and campus venues. For example, appropriate courses were developed, programming was established and methods were created for students to have a voice in college programming. One area in which the students' cultural and social needs were met also included programs that specifically supported targeted underrepresented students with enhanced educational programming.

#### *Transformational Leadership and Programs that Promoted Student Success*

Findings from the research showed that individuals that had oversight of programs enacted transformational leadership; specifically those that served

underrepresented students. Services that target underrepresented students with academic support have been found to be effective in creating a culture conducive to the success of students (Jenkins, 2007; McGrath & Van Buskirk, 1999; Rendon, 1999; Rhoads, 1999; Rhoads & Solórzano, 1998; Shaw & London, 2001). Student centered services can provide validating environments that build social and emotional capital (Rendon, 1999). In targeting a wide range of services to students of color, these services must also be linked to a larger network across campus (Museus, 2011). Furthermore, a dedication of resources to sustain these programs is crucial. Key staff and administrators that can impact students in support program must also have a strong presence on campus (Museus, 2011). This strong presence was apparent within the context of transformational leadership by key leaders that had oversight of programs that served underrepresented students at Destino College.

The leaders in this study engaged in the intellectual stimulation component of transformational leadership, and in doing so, they brought new creative approaches to challenge antiquated practices and values. These leaders constantly questioned historical assumptions at the college, especially as they pertained to the welfare of their programs and students. They helped to facilitate new or experimental programming for students to explore what worked for students and what did not. Many of these leaders were directly engaged with students and acted as cultural agents, helping students navigate the college system while considering and learning about their individualized needs (Bass & Riggio, 2006; Museus, 2011; Museus & Quaye, 2009). The transformational leaders' direct engagement with students differed from that of other leaders on campus who had little to no interpersonal contact with students.

Many leaders served as strong advocates for protecting their programs, both on campus and statewide. They were aware of the impact that impending state policies could have on their students and programs. It was common for almost all these program leaders to participate in statewide politics and visit the state capital to advocate for their programs and students. Their leadership was reflective of individual consideration because they constantly considered the individual needs of underrepresented, first generation and students of color in order to help these students be supported in college. With the students' needs in mind, the leaders also engaged in aspects of intellectual stimulation because they promoted new policies that could affect their students, instead of just waiting to adhere to the new laws in a transactional manner. The leaders of these programs also engaged in the inspirational motivation component of transformational leadership because they constantly tried to motivate and inspire staff and faculty on campus, as well as state policy makers, to support the underlying value and visions of programs dedicated to the success of underrepresented student populations.

In summary, transformational leadership was used to create a diversity-oriented campus culture. In drawing together the four examples, the Principles of Community acted as a diversity-oriented cultural artifact that slowly permeated the campus culture and set forth a collection of values for the campus to rally around. Complementing the Principles of Community was the facilitation of a culture of inquiry, which helped to sustain the college cultural diversity curriculum requirement. The diversity requirement was also an important diversity-oriented cultural element as it guided the standard of knowledge taught at the college. Next, leaders used transformational leadership to understand the social and cultural needs of diverse students and implemented appropriate

programming accordingly. Lastly, leaders used transformational leadership in their oversight of programs that specifically targeted underrepresented students.

### Conclusions and Recommendations

The study sought to explore the dynamic of leadership and campus cultural orientations at a single community college. The community college student population has rapidly become more diverse with underrepresented students making up the numerical majority. However, the higher education system has had difficulty in creating cultures and structures that ensure the degree attainment of the same populations (Moore And Shulock, 2007, CEPC, 2007). The culture and leadership enacted at a community college can directly act as a barrier to the success of the students ( McGrath & Spear, 1991; Ornelas & Solórzano, 2004 ; Shuock et al, ,2008) However, studies have also indicated that the cultures of colleges can be oriented towards diversity and multiculturalism which are more conducive of student success ( Jenkins, 2007 McGrath & Van Buskirk ,1999; Perez & Ceja, 2012; Rhoads, 1999) Appropriate Leadership is needed to enact such cultures ( Bensimon, 1993). This study has helped to expand on the limited amount of literature that focuses on Transformational Leadership and community college campus cultural orientations.

The findings elucidated unforeseen revelations about the self leadership that individuals were required to employ before they could enact transformational leadership that helped to build community college cultures that are oriented toward diversity and equity. Leaders ability to influence groups of individuals and organizational cultures is preceded by their ability to have appropriate capacities to cope with self-leadership areas such as being vulnerable, ascertaining self-awareness of their personal histories, critical

awareness, and engaging in self-reflectivity. These findings are unique to this study and other empirical research concerning transformational leadership has yet to adequately address.

This study also adds to the academic literature in terms of how transformational and transactional leadership coincides with the development of campus cultures. Unique to this case study is the manner in which transactional leadership coincided with business elements of the campus culture. The study arose during a unique time when fiscal constraints threatened the possibilities of layoff in colleges across the state. However the findings show how transactional leadership was required to stabilize an environment where transformational leaders could continue to be employed. Yet findings showed how Transformational Leadership could be implemented to create campus cultures that are conducive of equitable outcomes. Creating such campus cultures is instrumental for institutions to take responsibility for the success of their underrepresented student populations. The possible practical implications for this line of research can transcend from scholarly work to practical application.

The findings from the case study focused on two main areas. The first finding included transactional leadership's symbiotic relationship with the college's business culture. The second area of findings involved the use of transformational leadership to create a diversity-oriented campus culture. The business culture and transactional leadership helped the campus be fiscally stable. However, the business culture was also reflective of a Eurocentric campus culture that did not take into account student equity and meeting the needs of students. In contrast to the business culture was the way that transformational leadership was used to create a diversity-oriented campus culture. The

manner in which transformational leadership was implemented included three important areas. First transformational leaders engaged in self-leadership. Second, they demonstrated a strong critical awareness of the existence of a Eurocentric campus culture. Third transformational leadership was used to create a diversity-oriented campus culture. These findings and analysis lead to several recommendations.

First, changes to fiscal policy so that colleges can be funded in ways that help community college promote students equity will be discussed. Next, leadership development implications will be examined particularly in light of the findings concerning self-leadership, awareness and the implementation of transformational leadership components. Lastly, future research will be discussed in light of this study's limitations and within the larger scope of discourse.

#### *Recommendations for Policy*

The symbiotic relationship between transactional leadership and the business culture on the campus was an important focal point of this study. California's state funding model was central to maintaining this symbiotic relationship. However, the funding model does not account for the community college system's growing racial diversity and the need to adequately fund the services required supporting the growing population (Harbour & Jaquette, 2007; Shulock & Moore, 2005). The funding model, which does not account for equity, creates an economic contradiction. As delineated within the background and need for the study, if the racial populations that make up the majority of California's population do not become educated, this can potentially influence the per capita income and economy of the entire state (Shulock & Moore, 2005).

Additionally, this economic perspective should not overshadow a moral responsibility the State should have in proving equitable education outcomes. However, such moral responsibility can be difficult to challenge in light of entrenched ideologies. Instead, as Gramsci (1971) asserted, strategic and coordinated approaches must be taken to challenge hegemony, which can eventually lead to changing the values and meanings in society's structures. I assert that policy must begin to find a balance between market principals and democratic principles such as equity and diversity. By not meeting the moral responsibilities of democracy, and further entrenching antiquated cultural practices into society's structures, a negative impact can emerge within society. This negative impact is the result of a new marriage between democratic principles, such as equitable outcomes, and the ability for the market economy to sustain itself without collapsing. If the new majority of the population, consisting of racial minorities, is not educated than the State economy will be stifled. While the market economy and democratic principles may appear as two contradictory forces, it is apparent that a dialectical dynamic between the two is emerging.

Dialectics explain change as a continuous process of opposite forces interacting and ultimately forging resolutions (new synthesis). A thesis, which acts as a force of affirmation, is in conflict with an antithesis, which acts as a force of negation. The two conflicting forces synthesize into a resolution, which can sometimes become the bases of a new conflict. While market forces and democratic principles such as equity may have the appearance of being contradictory forces, they are evolving in dialectical nature and forged resolution must appear in the form of new fiscal policy (Vargas, 1985).



There is a need to change the manner in which California funds community colleges so that funding allocation promotes equity, instead of simply making students a commodity acquired to capture enrollment funding (Harbour & Jaquett, 2007). The findings of this research support Harbour and Jaquett's argument that funding should be more comprehensive and should include enrollment funding along with equity funding. Equity funding would consider students that may be underrepresented racial and ethnic minorities, homeless, students with disabilities, and other marginalized groups. When institutions have a strong economic foundation, leadership has a greater capacity to create more diversity-oriented campus cultures that can propel institutions along the continuum to becoming equity oriented campus cultures. However, state policy must also be created to support an equity oriented campus culture.

#### *Recommendations for Leadership Training*

The significance of this research stated that the findings could be used in the development and training of future leaders in higher education, especially within the context of understanding how to serve diverse student populations. In developing future leaders, training should contain three elements. First, leadership development should include training in how to take self-leadership, which includes developing self-awareness, coping skills, and self-reflection skills. Second, leadership development must include helping leaders to develop a strong awareness of campus culture and forces that may create inequity. Third, leadership development should incorporate transformational leadership components, along with the soft skill training necessary to implement these components (McDade, 2009; Kezar, 2009; Shulock, 2002).

In developing future or current leaders, having self-leadership skills is crucial. According to Vargas (1995), awareness is a leader's capability to be fully awake and conscious of one's self. Leaders need to be able to develop the ability to be aware or conscious of how past life experiences have shaped their leadership approach and perspectives. In developing self-awareness of their past, leaders can more easily cope and self reflect within the context of the present. Along with having self-awareness, leaders need to learn skills to manage the stress and vulnerability that accompany transformational leadership that promotes change. Brown's (2012) research shows that skills can be acquired to make vulnerability into a path to courage, engagement, and meaningful connection instead of a weakness. Lastly, leaders must also have the tools to learn how to engage in constant self-reflection. Conscious self-reflection must include understanding for movement, growth and adjustments to the leadership they employ (Vargas, 1995). Exercises and skills for leaders to be self-reflective can be developed and taught.

A second aspect of leadership development includes building the capacity to evaluate and understand campus or organizational culture prior to attempting to take leadership in shifting or changing the culture (Kezar & Eckel, 2006). In better understanding the campus culture, leaders also must be able to develop a conscious awareness of the forces that marginalize many students. A strong ideological paradigm on college campuses still involves colorblind rhetoric and the belief that we live in a post-racial society. However, inequities continue to exist and social structures and ideologies continue to create a stratified society (Bonilla-Silva, 2006). Leadership training to meet the current demographic population should entail helping leaders become aware of

contemporary multicultural issues, building awareness of racial inequities, and challenging assumptions that hinder student equity. In essence, leaders need to develop a Frierean (1990) “conscientização,” which is an awareness of the oppression and power dynamics that can hinder student equity.

When an individual has developed skills to take self-leadership and has a critical awareness of the cultures of society and their college campus, they can then have a stronger impact practicing transformational leadership. While the full range leadership model of transformational leadership is a useful paradigm, training programs should take into account soft skills that may need to be acquired to implement some transformational leadership components. For instance, in order to practice individual consideration or intellectual stimulation, the ability to communicate and listen would be important skill sets to acquire. It is important to assess and develop training around the appropriate soft skills needed to engage in the components of transformational leadership.

#### *Recommendations For Future Research*

This study was significant as it expanded on the discourse covering transformation leadership as it relates to diversity and equity in higher education. However, this research was not able to offer a clear identification of the demographic backgrounds, such as race or ethnic background, of the leaders that were interviewed. The Human Subjects Committee at Destino regulated restrictions to the research methods. The restriction was intended to protect the leaders in the study because some of the leaders could be easily identifiable if they gave such information. However, the backgrounds of leaders are vitally important and further research needs to focus on how leaders from different racial backgrounds work to create campus culture.

To look more closely at the influence of culture on leadership, specific findings could be explored in more depth through stand-alone studies. For instance, given this study's findings concerning transformational leaders strong awareness of Eurocentric cultures and inequities, research needs to expand on how and if leaders have an adequate awareness of the racial discourse on their campuses. This is especially important in light of the misperceived post racial ideology. Another research finding concerning the manner in which transformational leaders coped with vulnerability and stress arose from using a semi-structured interview format. The initial research and interview questions did not aim to discover such knowledge, yet the finding became apparent. Further research could expand on this theme of vulnerability and specifically study how transformational leaders, advocating for change and social justice, cope with vulnerability and remain resilient. The total scope of the research could also be expanded. This study was implemented because there was a lack of empirical knowledge in the research concerning transformational leadership and diversity, especially within the community college sector. Additional research should continue this exploration and add to the discourse in a manner which can be used for both practice and policy implications.

In conclusion, this case study explored the dynamic between leadership and campus cultural orientations. The research had substantive findings. The symbiotic relationship between a business culture and transactional leadership showed two significant challenges. The first was the challenge toward equitable outcomes. Yet, complicating the issue was that the finding that the same transactional leadership dynamic provided a stable economic environment for transformational leaders to champion issues of diversity and equity. Other findings included the way that

transformational leaders engaged in creating diversity-oriented culture on the campus.

The leaders had to engage in self-leadership and be aware of the Eurocentric forces. In doing so, they were able to engage in transformational leadership creating diversity-oriented campus culture.

This case study gave the researcher greater understanding into leadership and community college orientations. The findings provided a number of insights, and during the time of the study helped the researcher to be self reflective in his leadership practice. The research findings have served as a catalyst for dialogue and practical application amongst higher education leaders and Latino leadership groups in the community. Findings and conclusions from the research also served to help structure elements of an undergraduate peer leadership program.

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APPENDIX A  
INTERVIEW QUESTIONS

Interview questions:

1. Please tell me a little about what you do at the college?
2. How do you describe the culture of the college?
  - a. What values and norms do you feel guide the college and do you feel as if they encompass your own personal values and norms?
  - b. Do you feel as if the culture of the college is inclusive of all people? Why or why not?
3. Please describe your own style of leadership that you take on campus?
  - a. What leadership strategies have you found useful in helping the diverse groups of students that the college serves? How have these strategies been effective?
  - b. How do you think others describe your leadership style ?
4. What leadership approaches have you taken or witnessed in others that are effective and ineffective in advancing a culture that addresses the success of the diverse
5. In taking leadership of (enter the person's area etc. or responsibility.) what challenges do you feel you have had?
  - a. How have they have been addressed or not been addressed?
6. Do you feel like there is a collective sense of mission at the college? How would you describe that mission?
  - a. Do you feel as if the mission of the college is inclusive of the ideas and needs of all the colleges' members including staff, students and faculty? Why or why not?
7. What does diversity and multiculturalism within the context of serving students mean to you?
8. Do you feel as if the college meets the diverse cultural needs of the student population? Why or why not?
9. Do you or other leaders on campus help facilitate spaces for students to have a voice on campus? If so what skills have, are useful in enacting that voice?

## APPENDIX B

### CONSENT FOR PARTICIPATION IN A RESEARCH STUDY

## UNIVERSITY OF SAN FRANCISCO CONSENT TO BE A RESEARCH SUBJECT

### Purpose and Background

Mr. Eduardo Cervantes, a doctoral student in the School of Education at the University of San Francisco, is doing a study on leadership and multicultural campuses that are conducive to student success. I am being asked to participate because I am a member of one of the five shared governance groups within the college. These groups are the trustees, administration, faculty, non-certificated staff and students.

### Procedures

If I agree to be a participant in this study, the following will happen:

1. I will be interviewed will be asked questions about leadership and building a multicultural campus that leads to student success. The subjects will be asked questions about their own experiences, observations and opinions.
2. The interviews conducted by the researcher will be electronically recorded. Additionally, the researcher will take hand written notes during the interview and observational proceedings.
3. Interviews will be conducted in a private place which is comfortable for the participant and agreed upon by the interviewee. Observations will be made in open meetings as supported by the Ralph M. Brown Act open meeting law.

### Risks and/or Discomforts

1. Potential risk may include the possibility that some interview questions may make me feel uncomfortable or frustrated. If the case is that I may feel uncomfortable or frustrated then I will have an opportunity to decline to answer any question or stop participation at any time.
2. There also a possibility that I will be subject to a loss of confidentiality of records. To minimize the potential risk of a loss of confidentiality, I understand that all records will be kept as confidential as possible. All electronic data will be password protected on a computer. All physical data will be protected in a locked file cabinet. Individual identities and names will not be used in any report or publication.

### Benefits

There will be no direct benefit to me from participating in this study. The anticipated benefits of the study are a better understanding of leadership and multicultural campuses that promote student success.

### Costs/Financial Considerations

The costs to the research subject will be including an hour and a half of time for the interview. There will be no financial costs to me as a result of taking part in this study.

#### Payment/Reimbursement

I will not be reimbursed for my participation in this study which involves an interview. If I decide to withdraw from the study before I have completed participating or the researcher decide to terminate my study participation, I will not receive any reimbursement.

#### Questions

I have talked to Mr. Cervantes about this study and have had my questions answered. If I have further questions about the study, I may call him at (831) 239-5296, or Dr. Emma Fuentes at 415-422-5078. If I have any questions or comments about participation in this study, I should first talk with the researchers. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with protection of volunteers in research projects. I may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117- 1080.

#### Consent

I have been given a copy of the "Research Subject's Bill of Rights" and I have been given a copy of this consent form to keep.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** I am free to decline to be in this study, or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my present or future status as a student or employee at USF.

My signature below indicates that I agree to participate in this study.

Subject's Signature \_\_\_\_\_

Date of Signature \_\_\_\_\_

Signature of Person Obtaining Consent \_\_\_\_\_

Date of signature \_\_\_\_\_

APPENDIX C  
NOTIFICATION OF OBSERVATION

**Notification of Observation**

This letter is to notify your organization that you will be observed as part of research approved by Destino Colleges President and Destino Colleges Executive Cabinet, Office of Institutional Research and under the Ralph M. Brown Act open meeting law.

I am a doctoral student at the University of San Francisco's School of Education, I also serve at Destino College as the Director of the Mathematics Engineering Science Achievement Program and I am an adjunct faculty member in the department of Social Sciences. Lastly, I am Destino College Alum.

As the observer, I will be making observations of your meetings over a two month period. I will be taking written notes of your meetings. No electronic recordings will be made. I may request copies of your agenda and meeting minutes. Upon your request I am happy to provide copies of my research notes.

Sincerely,

Eduardo Cervantes

APPENDIX D  
DATA ANALYSIS MATRIX



## DATA ANALYSIS MATRIX

Campus Cultural Orientations	Full Range Leadership Model						
	Transactional Leadership			Transformational Leadership			
	Contingent Reward	Management by Acceptation	Laissez Fair	Idealized Influence	Inspirational Motivation	Intellectual Stimulation	Other
Equity Oriented							
Diversity-oriented							
Eurocentric Oriented							
Other							