Thirdspace Leadership: Depicting FBCOAI Leaders’ Transitional Identities and Experiences of Breaking “FBCOAI Bamboo Ceiling” in Chinese Immersion Programs

Shengnan Yue
THIRDSPACE LEADERSHIP: DEPICTING FBCOAI LEADERS’ TRANSITIONAL IDENTITIES AND EXPERIENCES OF BREAKING “FBCOAI BAMBOO CEILING” IN CHINESE IMMERSION PROGRAMS

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Submitted to the Graduate School of Education

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In partial fulfillment of the requirements for
the degree of Doctor of Education

By
Shengnan Yue

December 2022
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ABSTRACT

THIRDSPACE LEADERSHIP: DEPICTING FBCOAI LEADERS’ TRANSITIONAL IDENTITIES AND EXPERIENCES OF BREAKING “FBCOAI BAMBOO CEILING” IN CHINESE IMMERSION PROGRAMS

By

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December 2022

Dissertation supervised by Dr. Gibbs Kanyongo

This qualitative study explores how the transitional identities and experiences of Foreign-Born Chinese Origin Asian Immigrant (FBCOAI) leaders influence their leadership practices in American Immersive Chinese Language Program. In the Chinese immersion programs, FBCOAI leaders are those with ethnicity Chinese who entered the United States during adulthood, and immigrated during their adulthood. This study is to explore the Thirdspace leadership, an actual-and-virtual place, where the FBCOAI leaders reconcile their professional development and leadership into practice. FBCOAI leaders are bilingual, experiencing a transitional stage of immigration status, and geographical/cultural/occupational changes. This study stands on “an-Other” perspective to know the FBCOAI leaders from multiple, dynamic intersections, rather than from existing binary concepts. The FBCOAI Thirdspace leadership therefore cuts across
stereotypical category classifications to form a whole new alternative space and offers a conceptual understanding of “Thirding-as-othering” (Soja, 1996). The following central research questions will be explored:

• How do FBCOAI leaders in Chinese immersion program in the United States perceive and conceive their identities and experiences?

• How do the identities and experiences inform their leadership practices?

• How do they reconcile their leader identities in the United States?

This study manipulated qualitative data both individually and collectively by using axial coding. Qualitative analysis resulted in five priori themes regarding the theoretical framework and central research questions. The five themes were color-coded and reported as the main finding figure.

Limitations of the study, recommendations for employers and FBCOAI teachers along their way to leadership, and the leadership and scholarship agenda are shared.
DEDICATION

This dissertation is dedicated to the FBCOAI leaders of Chinese immersion programs in the United States who participated in my study. It has been my pleasure to know each of you.
ACKNOWLEDGEMENT

First, I am grateful for the opportunity to make the right choice at the fork in the road of my life. I came to the United States to continue learning and growing as an educator. As I began working as an educator, I deeply appreciated the transitions I experienced from a MAJORITY to a MINORITY and the impact these transitions had on my perceptions and behaviors that are unique to being an FBCOAI. I have faced many challenges as an FBCOAI teacher, and this doctor degree has strengthened my ability to address these challenges head-on with evidence and to begin to conduct research that will allow FBCOAI teachers nationwide who want to make career breakthroughs to understand themselves more fully and work to break through career bottlenecks.

Thank you, Drs. Kanyongo, Olson and Livingston. without your guidance and support, I would not be here. I have learned from each of you what it means to be a true educational leader. Dr. Kanyongo, thank you so much for the time, thought and effort you have put into helping me succeed. As my committee chair, you planned my overall dissertation writing framework and timeline and actively gave me suggestions for revisions, and whenever I needed your help, you were always super quick to respond to me, even when you were on sabbatical leave. Dr. Olson, you are truly a master of time efficiency. Not only did you help me sort out my data collection methods and analysis in my qualitative analysis, but you also suggested clear and precise changes to my paper, which was exactly what I needed! Dr. Livingston, as my mentor, your advice from a professional practice perspective was crucial to this thesis. From the very beginning of drafting my dissertation to formalizing the direction of my research, you were always in
touch with me to ask about my progress and what I needed help with. I hope we can continue to work together as mentor and mentee in the future.

To my participants, thank you for your support, for your flexibility, and for encouraging me and helping me grow along the way. I have learned from each of you and I have thoroughly enjoyed my interview time with each of you. But more than that, I loved the insights I received while listening to each of your stories. This means a lot to me as a FBCOAI teacher.

Thank you, my cohort, for all the encouragement and support you have given me over the years. You are the first ray of warmth I have felt as a FBCOAI. I already miss every Saturday when we were able to learn and communicate face to face, and every Saturday coffee and bagel. Deborah, thank you for being there for me every time I needed you, you were a benchmark for me to act upon, and I will learn from you to help others selflessly. I miss Michael’s enthusiasm and passion, your enthusiasm and passion infected me and was a strong moral support for me in my early geographical/cultural transition. I still remember the question Jamar asked me in my first semester, “Why did you come to America?” This question triggered my thinking and was an important question that guided me in establishing the topic of my thesis.

Thanks to my family and their unwavering support, Ketevan, you were in my belly during my first month of classes at Duquesne. You stayed with me through the entire Ed.D. program, as well as being a good girl in my belly late at night in the library waiting for me to finish my midterm and final assignment. When you were born, you met with every cohort in Zoom. I remember Kim saying that you were the ninth member of our cohort. I can’t believe you are now two and four months old. Dilin, we have
supported each other along the way. The process has really been amazing. We have met opportunities and faced challenges together. We have converted our basement into a study, workplace. The days there were vividly. Also, thank you for being there for Ketevan while I was looking for a job and for supporting me in my work and studies along the way. Kaylee, just like your sister, you are now in my belly with me every day at work, finishing my dissertation and about to defend it with me. Thank you, my babies. Thank you, Dilin, Ketevan and Kaylee, you are the loves of my life.

Thank you, Mom and Dad, for coming from hometown to take care of us and help us with our baby when we needed it. You have faced the challenges of language and cultural gaps, yet you have been there for Ketevan, taught her to speak Chinese, and taken her out for daily outdoor time. Thank you for supporting me and being my biggest cheerleaders. You are the best parents and grandparents ever. I couldn’t have worked and studied without you guys. I love you all.
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<tr>
<td>ADH</td>
<td>Associate Division Head</td>
</tr>
<tr>
<td>API</td>
<td>Asian or Pacific Islander</td>
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<tr>
<td>CAIS</td>
<td>Chinese American International School</td>
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<tr>
<td>CAL</td>
<td>Center for Applied Linguistics</td>
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<tr>
<td>CFL</td>
<td>Chinese as a Foreign Language</td>
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<tr>
<td>CIT</td>
<td>Chinese Immersion Teachers</td>
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<tr>
<td>CWL</td>
<td>Chinese as a World Language</td>
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<tr>
<td>DEISEL</td>
<td>Diversity, Equity, Inclusion &amp; Social Emotional Learning</td>
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<td>FBCOAI</td>
<td>Foreign-Born-Chinese-Origin Asian Immigrant</td>
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<td>FLES</td>
<td>Foreign Language in the Elementary School programs</td>
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<td>FLEX</td>
<td>Foreign Language Exploratory or Foreign Language Experience programs</td>
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<td>HWIS</td>
<td>Hudson Way Immersion School</td>
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<td>ISTP</td>
<td>International School of the Peninsula</td>
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<td>LEAP</td>
<td>Leadership Education for Asian Pacifics, Inc.</td>
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<td>MOTI</td>
<td>Multiplicity of Their Identities</td>
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<td>MP</td>
<td>Migration Patterns</td>
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<td>NBCOAA</td>
<td>Native-Born-Chinese-Origin Asians American</td>
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<td>NCSSFL</td>
<td>The National Council of State Supervisors for Languages</td>
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<td>NFLC</td>
<td>The National Foreign Language Center</td>
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<td>NL</td>
<td>Nativity and Language</td>
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<td>O3</td>
<td>One-On-One Meeting</td>
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RC: Race and Culture
SST: Student Success Team
TE: Transitional Experiences
TWI: Two-way immersion
LIST OF COLOR CODES

(ALIGN WITH DECODING ORDER)

[3S]: Thirdspace

[3S-inter] Intermediate (in-betweenness)
  [inter-cult] Culture
  [inter-lg] Language (hybridity used in interview)
  [inter-Beha] Behavior
    [Beha-lg] Language Using (Listing and Speaking)
    [Beha-lit] Literacy
    [Beha-fs] Friendships
    [Beha-lpRel] Interpersonal Relation
    [Beha-fd] Food
    [Beha-hol] Holiday Celebration
    [Beha-net] After-Hours Networking
  [inter-Val] Value
    [Val-harm] Harmony
    [Val-EI] Ethnic Identity
    [Val-Fam/Prnt] Family/Parents
    [Val-eld] Elders
    [Val-ChalAuth] Challenge Authority
    [Val-conf] Conflict

[3S-TE] Transitional experiences
  [exp-Chi] Experiences in China
  [exp-US] Experiences in the United States
  [exp-geo] Geographical transitions
  [exp-ocu] Occupational transitions
  [exp-visa] Visa transitions

[3S-MoTI] Multiplicity of their identities
  [MoTI-Chi] Chinese
  [MoTI-InStu] International student
  [MoTI-tchr] Teacher
  [MoTI-im] Immigrant
  [MoTI-ldr] Leader

[3S-3other] Thirding-as-Othering
  [3other-LdrR] Reconcilable leadership role
    [LdrR-lead] Leading
    [LdrR-flr] Follower
    [LdrR-serv] Serving Role
    [LdrR-Chi] Chinese
    [LdrR-tchr] Teacher
    [LdrR-prn] Partner
    [LdrR-mnt] Mentor
    [LdrR-CmtyRep] Community Representative
    [LdrR-learn] Learner
[3other-LdrFoK] Reconcilable leadership (funds of) knowledge
  [LdrFoK-cult] Cultural Tool Kit (China & U.S.)
  [LdrFoK-lin/com] Linguistic/Communicative Tool Kit
  [LdrFoK-cmty] Community
[3other-LdrP] Reconcilable leadership practices
  [LdrP-int-coll] Interactions with colleagues
  [LdrP-int-stu] Interactions with students
  [LdrP-int-fam] Interactions with families
  [LdrP-lg] Language use
  [LdrP-LdrshpCK] Leadership content knowledge
  [LdrP-LdrshpStr] Leadership strategies
  [LdrP-CMgmt] Classroom management
  [LdrP-CEnv] Classroom environment
[3S-TFoK] Transnational funds of knowledge
  [TFoK-lg/com] Language/Communicative funds of knowledge
  [TFoK-prnt] Parental funds of knowledge
  [TFoK-pers] Personality funds of knowledge
  [TFok-SchCtx] School contextual funds of knowledge
CHAPTER ONE:
RATIONAL AND INTRODUCTION

Introduction

Single-Race-Chinese-Origin Asian populations in the United States are fast-growing immigrants from the late 1970s to the present. In the meantime, the current single-race-Chinese-origin Asian populations in the U.S., with a diverse English-language proficiency, immigration status, migration patterns, education, socio-economic class, etc. composite a visible large group of new immigrants to the United States since 2010. According to the Migration Policy Institute (2015), represented the second-largest immigrant group in the country, the Chinese population accounted for 4.5 percent of the total foreign-born population in 2010. This number has been increasing each decade.

The increasing visibility makes them a rising population group which cannot be neglected by the mainstream American society. First of all, the single raced, Chinese-origin Asians are the largest single Asian origin group in the U.S., making up 23% of the total Asian origin groups. Further, varying by state, Chinese populations are the largest group in the District of Columbia and 12 states (ME, VT, NY, MA, RI, MO, CO, WY, UT, WA, OR and CA) - predominantly in the West and Northeast (Budiman, Cilluffo & Ruiz, 2019).

Based on their race ethnic identity, they can be categorized as single-race foreign-born-Chinese-origin Asian immigrants (single-race FBCOAIs, hereinafter referred to as FBCOAIs) and single-race native-born-Chinese-origin Asian Americans (single-race
NBCOAAs, hereinafter referred to as NBCOAAs). In other words, both FBCOAIs and NBCOAAs exclude the Chinese of mixed heritage (i.e., biracial and mixed-heritage Asians) and Chinese by association (i.e., the non-Asian spouse married to or partnered with a Chinese for an extended period of time who may adapt Chinese culture and customs and show culturally Chinese behaviors) (Hyun, 2005).

However, despite the increasing visibility of the numbers of population in this group, influenced by ethnic identity, the FBCOAIs are found to be underrepresented group in leadership at workplace in the America. The study from Hooper and Batalova in 2015 found that they are the third-largest foreign-born group in the United States after Mexicans and Indians. The recent study also found that they place more value on marriage, parenthood, hard work, and career success (Budiman, Cilluffo & Ruiz, 2019). In the study, they are always described as a better-educated and higher-income racial group in the United States. But while the populations have attained this status in these various areas mentioned above, they still face in challenges in reaching leadership positions at American workplaces.

In this dissertation, mirrored by “bamboo ceiling”, I make up a terminology “FBCOAI bamboo ceiling” to emphasize the invisibility and marginalized status of FBCOAIs in their professional development in educational field in the U.S.. Playing on the phrase “glass ceiling” (i.e., a metaphorical invisible barrier that prevents certain individuals such as women and minorities), a registered trademark of Bamboo Ceiling is developed by Hyun & Associates to identify the barriers and challenges that Asian Americans face in their career advancement (Hyun, 2005). The FBCOAI Bamboo Ceiling in my dissertation refers to a combination of ethnic identity, culture, and
organizational factors that impede the FBCOAI’s career progress inside educational organizations. To put in another way, the term “FBCOAI bamboo ceiling” in my dissertation is used to refer to the limitations and discrimination FBCOAI’s in the U.S. face in the educational workforce. The result of this bamboo ceiling is the lack of leadership representation amongst FBCOAI’s.

The first chapter in my dissertation primarily answered an explicit question around the relationship between race-culture-ethnicity of FBCOAI’s and leadership, to explore how does the relations affect perceptions of FBCOAI leadership. Therefore, this chapter decoded the FBCOAI Bamboo Ceiling engendered from a series of mainstream-society misconceptions by perceiving the causes from a variety of perspectives.

FBCOAI’s and “FBCOAI Bamboo Ceiling”

FBCOAI’s are unique at their transitional experiences across countries, cultures, and languages (TE) and multiplicity of their identities (MoTI). The FBCOAI bamboo ceiling in my study means the career barrier that hinders FBCOAI’s in upward mobility in career. The reasons are complex, remaining in FBCOAI’s race ethic identity, their Asian cultural, and behavioral values, as well as American mainstream society’s social and historical stereotypes towards FBCOAI’s. So, this motivates me to inquiry “Why TE and MoTI become disadvantaged characters for FBCOAI teachers in career advancement?”

Here the “Bamboo Ceiling” I used is originally a registered trademark developed by Hyun & Associates to identify the barriers and challenges that Asian Americans face in their career advancement (Hyun, 2005).

Race Ethnic Identity

Compared to NBCOAA’s, the current research studies rarely focus on FBCOAI
group. However, as NBCOAAs and FBCOAIs are all Asians from an ethnic-identity-based perspective, the literatures can provide a generalization of the Chinese-origin race in American workplace. In recent years, considering to ethnic identity, it has become even more apparent that FBCOAIs in the States may face even greater difficulties than NBCOAAs in the pathway to educational leadership due to a series of misconceptions of their ethnic identity.

FBCOAIs are viewed inaccurately by the mainstream American society. Perceiving from an ethnic-identity-based perspective, the misconception posits that FBCOAIs belong to three marginalized groups: (a) Chinese-origin Asians; (b) first-generation Asian immigrants; and (c) foreign-born populations. This conjecture is originated correspondingly from three main factors that are encompassed by ethnic identity. They are: (a) race; (b) migration patterns; and (c) nativity. To be more specifically, when it comes to race, the dominant or majority group in the US is White, while FBCOAIs belong to the marginalized racial group as Asians in general and Chinese-origin Asians specifically. In addition to that, they also belong to the marginalized group for migration patterns in being first-generation Asian immigrants rather than Asian Americans such as second or third generation Asian immigrants. Finally, compared with native-born Americans (i.e., the dominant group in the U.S.), the FBCOAIs belong to the marginalized group for nativity in being foreign-born populations.

The triple marginalization faced by FBCOAIs is referred in my dissertation as “triple jeopardy”. The impact of belonging to different marginalized groups has been studied by Bozionelos in 2020, who labeled the effects of discrimination based on race and gender as “double jeopardy”. Similar to “double jeopardy”, the FBCOAIs is facing
the three layers of ethnic-identity discriminations (i.e., race, migration patterns and nativity). Therefore, I payed on the terminology “double jeopardy”, and use the term “triple jeopardy” to refer to the overlapping effects of three marginalized groups belonged to FBCOAIs in my dissertation.

In conclusion, the ethnic-identity-based marginalized experiences highlight the FBCOAIs Triple Jeopardy, which intensifies invisibility in workplace since they hold different sets of underrepresented identities, such as Asian employees generally and foreign-born-Chinese-immigrant employees specifically (Kim, Block, & Nguyen, 2018; Tu, Zhou, Wong, & Okazaki, 2018). Meanwhile, the FBCOAIs Triple Jeopardy renders them to FBCOAIs Bamboo Ceiling in their leadership pursuits at various workplaces including educational organizations such as the public or private K-12 schools and higher educational organizations as well.

Centering “FBCOAIs Triple-Jeopardy”

A misconception on FBCOAIs’ interpersonal skills is based on a static rather than dynamic perspective. That is to say, the white-dominant admin team does not perceive or even ignore the fact that FBCOAIs are able to assimilate to the dominant culture. Thus, this myth causes the FBCOAIs Bamboo Ceiling at workplaces. However, tracing back to the root of this myth, FBCOAIs Triple Jeopardy is excavated from the underneath.

In educational organizations, the Triple Jeopardy impacts FBCOAIs adversely on their career path to leadership positions, thereby causing the FBCOAIs Bamboo Ceiling. This problem derives from a misrepresentation among the modern mainstream American society towards FBCOAIs’ ethnic identity. This misrepresentation perceives FBCOAIs as a monolithic group in a static status quo. When it comes to the core influencers on career
choices (i.e., getting in the door) and getting ahead on the job, FBCOAIs’ interpersonal skills in their workplaces always matter. To be more specific, the ethnic-identity-based misrepresented image depicts FBCOAIs as perpetual passive communicators who are less competitive in language proficiency, are yes-men, are not interested in social networking, does not speak up about issues, afraid to stand out from the pack, and are unemotional, etc. (Hyun, 2005). From this argumentation of Hyun, I subdivide the cause of passive-communicator image into (a) less competitive English proficiency and (b) low degrees of cultural assimilation/acculturation. Although acculturation is not the same as the process of cultural assimilation, both of the terms contribute to a positive-communicator image adopted by mainstream Americans at workplace. Under this circumstance, the three component factors of FBCOAI Triple Jeopardy (i.e. migration patterns, race and nativity) overlap to lead to the monotonous misconception which renders FBCOAIs to bamboo ceiling at a variety of workplaces including educational context in the U.S..

The three factors collaboratively lead to the stereotype towards FBCOAIs as passive communicators. The “passive communicator image” primarily comes from the less competitive interpersonal skills of FBCOAIs, while the relatively poor international skills can be explained reversely by the three contributing factors to underrepresented ethnic identity (i.e., migration patterns, race and nativity).

First of all, the monolithic perception of “less competitive English proficiency” among FBCOAIs is caused jointly by nativity and migration patterns. Firstly, in terms of nativity, Budiman, Cilluffo and Ruiz argued in 2019 that among all Chinese-origin employees in the U.S., nearly 62% of them was FBCOAIs. Compared with NBCOAAs, FBCOAIs are much less likely to speak English proficiently. This can be verified in
Budiman, Cilluffo and Ruiz’s study in 2019, which claimed that only 57% of FBCOAIs is able to speak English proficiently. This data is misused to prove the less competitive language proficiency among FBCOAIs population because it messes up the two terminologies (i.e., language proficiency and interpersonal skills). Obviously, interpersonal skills include verbal and non-verbal communication skills. The latter includes diverse skills such as negotiation, critical thinking, decision making and problem solving etc. Language proficiency can only show people’s verbal communication skills rather than non-verbal communication skills. Meanwhile, the leadership ability is demonstrated significantly through the non-verbal communication skills. Secondly, when it comes to migration patterns, according to a new study by the Pew Research Group, a majority of FBCOAIs have recently migrated to the U.S. on work visas (the US H-1B visa) or through family channels (i.e., immediate relatives of U.S. citizens, especially relationship as spouse). However, although both of the migration patterns can assist FBCOAIs in obtaining lawful permanent residence in the Unites States (also known as receiving a “green card”), they are perceived as perpetual foreigners because of their language proficiency. Migration pattern thus plays a key role in this stereotype and becomes a silent influencer for FBCOAIs Bamboo Ceiling. Hyun (2005) also claimed that even perfect English of FBCOAIs will not obviate the perpetual-foreigner-stereotype. However, since America is an immigrant country, this seems unreasonable that first-generation immigrants are treated as foreigners.

Secondly, the general view of “low degree of assimilation/acculturation” towards FBCOAIs is cooperatively spawned from nativity, migration patterns as well as race. The undifferentiated misconception perceives FBCOAIs as uncomfortable in non-Asian
contexts (i.e., in work settings) or strongly prefers all-Asian contexts; interested exclusively in ethnic culture; and friendships almost only Asians (Kitano, H., & Daniels, 2001; Song, 2019). The aforementioned key characteristics generate from their family upbringing, early childhood experiences and daily interactions with family members, which reflect the misrepresentation that FBCOAIs may feel uncomfortable operating in Western culture because of their nativity, race (i.e., the way they are raised) and migration patterns. This can further play a significant role in the creation of FBCOAi Bamboo Ceiling since this mirror how they think differently, behave differently, and perceive others differently in workplace. However, this misconception comes from the static perspective which argues that the FBCOAIs are a group of people with high race identity and low degree of assimilation everlastingly. This myth can be dispelled by the study from Kitano and Daniels in 2001. According to them, the FBCOAIs can identify start from “Low Degree of Assimilation” and “High Ethnic Identity” and ultimately transit to a status of “High Degree of Assimilation” and “High Ethnic Identity”. During this transition time, they also move through the different quadrants during the course of their life in U.S., such as their geographical transitions (China to the United States); visa transitions (F1 to H1-B) and occupational transitions, etc.. According to Kitano and Daniels (2001), the FBCOAIs may strongly prefer all-FBCOAI context at first, and then feels a little affinity with both FBCOAI and non-FBCOAI groups. Gradually, they embrace Western culture and finally reach to a status of “High Degree of Assimilation” and “High Ethnic Identity”- aware and accepting bicultural identity. They may also experience from interested only in ethnic culture to interested in both ethnic and majority cultures. Additionally, their friendship will also change from exclusively friendships to
multiethnic friendships. Therefore, if treated FBCOAIs with static perspective, the stereotype of “FBCOAI Triple-Jeopardy” will be created.

Social and Historical Stereotypes

The barriers to visibility for the Chinese in leadership opportunities may be caused by a subtle and complex stereotyping in the U.S. to Asians as a whole (Sy et al., 2010, p. 917).

From a historical perspective, the perception that Chinese-origin populations are unsuited for leadership derives mainly from the racial stereotype and a form of nativist racism (Chang, 1993), from which “model minority” is one stereotype often ascribed to both FBCOAIs and UBCOAAs.

The U.S. immigration law has ushered in a new straw of highly educated, highly skilled Asian immigrants. Taking Chinese immigrants in the U.S. as example, China is the top source of international students worldwide including America (Heng, 2020). The students after graduation immigrant to the U.S. through H-1B work visa. The hyper-selectivity of contemporary immigration significantly influences the educational trajectories and leads to group-based disadvantages that are consequential (Zhou & Lee, 2017).

The model-minority stereotype exacerbates the racialization of Chinese-origin people as perpetual foreigners within the United States (Chang, 1993). Beginning in the mid-1960s during the civil rights era (Suzuki, 1989), model-minority stereotype views Asian-origin population in America as an economically and socially successful minority group, and positions the entire group in a way that denies racial diversity (Sue et al., 2009). However, elaborated by Poon et al. (2016), this stereotype actually leads Asian-
origin people to an in-between status, a middle-person minority between whites and other people of color. This is further described with the theory of racial triangulation coined by Kim (1999), which labels the model-minority image as an outside group and subordinates as “non-American.” That is to say, even with citizenship, they are not perceived to be “true” Americans (Cheryan & Monin, 2005).

The stereotype not only renders Asian Americans including FBCOAI in a racial bind between whites and other people of color, but also deny the effectiveness of FBCOAI educational leaders in their workplace. Neilson and Suyemoto (2009) stated that Chinese-origin leaders who either possess the dominant leadership style such as assertiveness or non-dominant styles such as humility were constrained in professional advancement because from the dominant-framed view of leadership, they are often characterized as being passive, foreign, hardworking, and thereby considering incapable of being effective leaders.

Additionally, from a social perspective, the current migration policy (i.e., H-1B work visa or F-1 student visa) is another influencer for the racial stereotype. And adversely emphasize the “perpetual foreigner” image among U.S. employers. To illustrate, H-1B visa enables FBCOAI employees to stay in the US for up to six years and allows them to apply for permanent residency in the interim for a minimum of two years (Roy, 2021). For the FBCOAI who migrate on F-1 visa, applying for H-1B visa to the US immigration department is a commonly-used way in their path of immigration. However, during this process, according to the current migration policy, only the H-1B sponsoring employer can file an H-1B petition for the FBCOAI, Therefore, whether or not to find an employer who intends to sponger the H-1B visa matters significantly in the
first stage of their immigration road. Taking the schools who hire FBCOAI as Chinese language teacher for example. Only a small percent of U.S schools intends to provide the H-1B sponsorship and among them a lot more private schools provide H-1B sponsorship for those FBCOAI teachers in Chinese program than public schools. One reason is that only certain school districts get permission from the federal immigration laws to file H-1B petitions (Burr, blog post, 2019). Another reason is that the petition filling process for employer is time-and-money-consuming. According to U.S. Citizenship and Immigration Services (USCIS), the school is required to submit Labor Condition Application (LCA) to the Department of Labor (DOL) for certification. Then it should file Form I-129, Petition for a Nonimmigrant Worker. The prospective workers outside the United States need to do a lottery to apply for H-1B visa. Apart from the risk of doing the petition for a non-approved employee, during the process, the school is also required to pay for up to around $6000 for H-1B petitions and to pay an additional fee of up to $4500 for certain petitions. Thus, the petitioner may spend at least seven months and at least $6000 on bring an FBCOAI employee. The time-and-money consuming process will deepen the “perpetual foreigner” concept because it is far easier to hire an employee who has U.S. citizenship.

However, based on the USCIS policy, the employee who gets the sponsorship must meet a series of requirements on their educational experience and teaching certificate (i.e., attainment of a bachelor’s or higher degree in the specific specialty or its equivalent as a minimum for entry into the occupation in the United States). Therefore, in American educational sphere, normally, the FBCOAI are a group of people who can solve the nationwide teaching shortage and provide high-quality teaching experiences.
The fact that they face FBCOAI Bamboo Ceiling and are perceived as perpetual foreigner only because of historical and social reasons reveals why the complex stereotyping is a myth.

**Asian Culture and Values**

Chinese cultural values, to some extent, are opposite to the mainstream Western values. The difference between FBCOAI’s and mainstream Western values have serious implications for different communication styles. Influenced by Socrates, the main-stream Americans believe that “The squeaky wheel gets the oil” or “You have to learn to toot your own horn.” This in the workplaces can be translated into interpersonal capabilities that aid career advancement (Hyun, 2005). However, influenced by Confucius, a Chinese philosopher and scholar (551-479 bc), the FBCOAI’s are taught to value self-control/restraint, maintenance of interpersonal harmony, deference to authority figures and respect for elders and ancestors (Kim, Atkinson & Yang, 1999). Their culture lives closer to the adage “The loudest duck gets shot” or “The nail that sticks up gets hammered down.” Based on Pham, Hokoyama and Hokoyama (2006), the underlying Chinese cultural values can be interpreted as “collegial decision making and community over individualistic thinking”, “Self-control, modesty, duty, obligation, and humility over personal rights”, “Family privacy and harmony: The importance of avoiding shame and conflict”, “Education: The more, the better”, “Duty and diligence: The work ethic”, and “Respect for authority” (Hyun, 2005). However, this table provides generalizations of values of Asian Americans and Asian groups. As a part from this population group, FBCOAI’s do identify some values in the table, but may find themselves hold both of the cultures (mainstream values and Asian American values) (Hyun, 2005). In my study, I
emphasized the bicultural characteristics of FBCOAIs who hold both cultures and illustrated the generalization of both mainstream western values and Asian values. FBCOAIs’ cultural values are needed to be seen from a dynamic perspective. From this perspective, the FBCOAIs’ bicultural values may reflect on their in-betweenness of both spontaneity and self-controlled value characteristics. For example, they may not only see social skills, informal relationships and small talk important, but also speak only when spoken to. They may also accept to show emotions, but also hide emotions and have inner stamina to tolerate crisis. They may show their acceptability of questioning authority and also obedience to authority. The FBCOAIs may both believe in tough, individualistic, and authoritative leadership, but also have a strong sense of collective decision making.

Chinese values affect individual FBCOAI’s behavior and workplace interactions, which is another influencer hindering the FBCOAIs effort in becoming mainstream-American-believed successful leaders. Akutagawa (2013) argued that “Asian cultural value” poses a barrier or challenge to leadership. Therefore, it seems that leaders should strive towards cultural competence, that is, achieving a proficient understanding of different cultures and communities with the purpose of becoming more effective leaders. In order to break the stereotype, they must cross the barrier between the two cultural values and learn or integrate skills from “Western” leadership styles with traditional “Asian cultural” values (Akutagawa, 2013).

However, the FBCOAIs’ culturally racialize experiences in predominantly white workplaces in Western society can also add unique experiences in their leadership, so that they may display a totally new leadership style in breaking the Bamboo Ceiling. It is
commonly that FBCOAIs who newly immigrant to the States often experience cultural shock at work. But with the years of U.S. living experiences, many of them may find themselves in a transitioning period of acculturation/cultural assimilation. For them, they become more familiar with the new “rules of the game”, even though they appear to have threads of these values demonstrated in their attitudes and behaviors that frame their fundamental views of their boss and coworkers at workplace. The acculturation/ cultural assimilation process requires FBCOAIs strategically approach issues differently in their career advancement (Waring, 2003). Their unique leadership style may also differ from individual to individual because of different school culture such as the institutional racism they may or may not be countered through mentorship and support (Munoz, 2009). Overall, it is impossible to generalize whether the FBCOAI’s leadership style is effective, just based on their cultural values.

FBCOAI Teachers and “FBCOAI Teacher Bamboo Ceiling”

“FBCOAI Teacher Bamboo Ceiling” is the FBCOAI Bamboo Ceiling faced by the first-generation Chinese-origin Asian immigrant teachers. The FBCOAI teachers are recruited and then get job retention because of social needs and U.S. immigration policies.

In terms of the social needs, at the individual level, there is a huge need for FBCOAI teachers. Taking FBCOAI language teachers for example. Sun & Shouse (2016) found in their studies that Chinese language capability can provide competitive advantage to individuals seeking careers in business, politics, and many other fields in the States, especially to those aiming for globalized trade, technology, and the growing collective capacity to rapidly invest, compete, and share knowledge with social and
economic partners around the world. Various evidences of this tendency are reflected by an increasing number of student enrollment in Mandarin programs at both the K-12 and collegiate levels (Dillon, 2010; Pufahl & Rhodes, 2011; Shouse & Sun 2010). At the institutional level, due to China’s growing economy, considering China’s potential market of 1.3 billion consumers, more American public and private sectors tend to engage in the prosperous market (Calvo & Villarreal, 2019; Cavusgil & Knight, 2015). Thus, Chinese language learning in the U.S. has become a mushrooming program. The American Council on the Teaching of Foreign Languages (ACTFL) did a national survey in 2000 and in 2008 respectively, which revealed that Chinese was far and away the fast-growing foreign language taught in the public schools. It estimated that 5,000 students were learning Chinese in the year of 2000, while in 2008, this figure was estimated to be a tenfold increase at 50,000 (Matus, 2008). Based on the study of Liu, Feng, Li, & Ding (2019), almost all U.S. schools (95.6%) prefers to offer FBCOAI teaching position in Chinese as Foreign/ World language (CFL/CWL) programs. In the CFL/CWL programs, the hiring rate of non-FBCOAI with an intermediate level of Chinese proficiency or above (4%) is much lower. In conclusion, the social needs from both individual and institutional levels in FBCOAI language teachers lead to a significant number of their recruitment in current US schools.

Referring to FBCOAI teachers’ retention in U.S. schools, a large number of FBCOAI teachers have got the retention in US schools for the past four decades since 1990s, when President George H.W. Bush signed the “Immigration Act of 1990” (D’SOUZA, June 23, 2020). By 2010, rough calculations based on a government’s survey suggest that 1,600 American public and private schools are offering Chinese, and the
numbers are growing exponentially, which is changing the language education landscape of the country (Dillon, 2010). This huge demand arises the issue of supplying eligible teachers for these programs. Additionally, the US immigrant policy on H-1B visa program also contribute to the FBCOAI teachers’ retention. The H-1B visa was first launched in 1990. It is viewed by the FBCOAI as the golden gate to furthering their career, starting a family and building a new life in America because they can transition from it to a green card (Semotiuk, 2019). According to Semotiuk, each year, the U.S. Citizenship and Immigration Service (USCIS) opens a total of 85,000 H-1B visas. In conclusion, both the US schools’ FBCOAI teacher shortage and the US immigration policy have benefited to FBCOAI teachers’ retention since 1990s till now.

However, FBCOAI teachers still encountered social injustice because of their racial identity. First of all, from the racial perspective, FBCOAI teachers are perceived by the host culture as weakness in English language proficiency, in acculturation to the host culture and in small group size confined by the immigrant policies. All the factors contribute to the FBCOAI bamboo ceiling. Yet, apart from bamboo ceiling, they confronted a series of barriers caused by language proficiency, cultural gap (i.e., social interaction among colleagues) and unfamiliar of U.S. school (i.e., logistics, academic curriculum as well as classroom management). Even if they overcome the barriers aforementioned, the small FBCOAI teacher group size in each of their schools is another unignorable factor to FBCOAI bamboo ceiling. The minimal size of FBCOAI teacher population lead to the rare opportunity for them to get promotion and serve beyond their Chinese language classroom. Thus, the series of barriers faced in American schools reversely reinforce the FBCOAI bamboo ceiling, and make it hardly be broken.
Additionally, from the U.S side, rare literature researches, uncertainty immigrant policy and lack of institutional supports in FBCOAI teachers career development also lead to the FBCOAI teachers bamboo ceiling.

With more and more foreign language teachers have entered the teaching profession and have got retention in US schools, many researchers start to focus on studies of their professional identity as immigrant language teachers as a whole (Britzman, 1991; Cochran-Smith & Lytle, 1993; Goodson, 1992; Henry, 1998; Schubert & Ayers, 1992). Some studied the foreign language teacher groups from the cultural identities in their teaching and in the language curriculum and textbooks they use (Herman, 2007; Kramsch, 1993; Leeman & Martínez, 2007; Train, 2007). However, the FBCOAI teachers as a specific group are largely invisible in the national dialogue and in scientific research. This invisibility, apart from the “perpetual foreigner” stereotype, is probably because of their small group size. Chinese language programs are not nationwide demanded. Until 2020, it is still very bicoastal. It means that U.S. has a lot of Chinese programs on the coastal states where have larger demands. The states include NY, NJ, WV, DC, NC, GA, WA, OR and CA (Wong, 2021). Not many programs are found in the middle states. Therefore, the FBCOAI teachers’ group size are relatively small and cannot get attention from the mainstream society.

Also, although lots of FBCOAI teachers enter the country under the H-1B visa every year, the immigrant policy may easily influence the approval of the visa, thereby causing the uncertainty and panic among people who strive to migrate to the country. To illustrate, the number of workers who migrate under H-1B visa was seen a significant decrease during the Pre-Trump Presidency since 2017. Based on the USCIS (2019)
annual report to Congress, the number of H-1B petitions filed increased 3.6 percent in FY 2018 (418,799) from FY 2017, but the number of H-1B petitions approved decreased 9.1 percent in FY 2018. Meanwhile, during the COVID-19, there is a freeze distribution of H-1B visa. President Trump temporarily suspended new work visas in June, 2020 and barred hundreds of thousands of foreigners from seeking employment in the United States under H-1B visa (Shear & Jordan, 2020).

Besides, the FBCOAI teachers are also largely invisible in leadership position. It is to say, for FBCOAI teachers, there is rare opportunity to serve beyond classroom. This career barrier for FBCOAI teachers ranges from ethnic stereotypes to unintended consequences of the model minority myth. Other barriers include language, lack of social support, and workplace discrimination (Leong & Tang, 2016). It seems that the American schools still focus on their teaching competency rather than their career development in leadership (Liu, Feng, Li, & Ding, 2019). Haley and Ferro’s (2011) indicates that if CFL/CWL teachers want their teaching career to succeed in U.S. educational system, they must first clearly understand the educational and professional standards, requirements, procedures, and available resources of that system. U.S. government educational resources, guidelines and professional standards for CFL/CWL education. From the literatures that focus on the FBCOAI teachers’ preparation of teaching competency, they all claimed that FBCOAI teachers, especially the new teachers, lack of knowledge about American educational systems (Wang, 2008; Yeh et al., 2008). They stated that the educational systems in China and in the U.S. are significantly different with regard to teaching philosophy, curriculum, teacher-student-parent relationship, and instructional methodology (Leong & Tang, 2016). The lack of knowledge about
American educational system leads FBCOAI teachers feel unfamiliar, thereby having minimal interaction with their coworkers compared with teachers from the mainstream culture; the interaction between FBCOAI teachers and their colleagues is only for solving specific problems rather than building a long-term relationship (Huang & Teo, 2020). This insufficient interaction thus put FBCOAI teachers at a disadvantage from advancing in their career path to leadership.

The Researcher’s Leadership Perspective on the Problem

The researcher, myself as an FBCOAI, is a current minority in the United States but a former majority person in Chinese society which not only present in race ethnicity, but also in linguistic, cultural, social and behavioral values. This derives from my geographical, cultural and Visa transitions, which infuse me with multiple identities, such as international student, Chinese teacher or Chinese immigrant etc. Another perspective for me as a researcher is bilingual people whose English is her second language. I have to switch between Chinese and English language during work and overcome the language barrier coming from English. Apart from that, I also did my research through the perspective as an FBCOAI teacher who intends to break the bamboo ceiling and getting ahead on my job. As a former educational leader in China, I did not expect the huge constrains that I had to face in career advancement just because of my FBCOAI identity. The occupational transitions from teacher to leader in China and to teacher in America again inspires my thinking of my study.

First, as an FBCOAI, I drew from previous literatures to present several external approaches to FBCOAI leadership development. School administrators can play a role in attenuating the harmful effects of the stereotyping and prejudices against immigrants,
including FBCOAI teachers (Lee, 2019). In order to promote multiculturalism within schools and to reduce cultural distances as well as to enhance common goal striving, their target efforts can be centered on school policies and series of in-service trainings.

With the purpose of addressing workplace inequity including the promotion and leadership opportunities for FBCOAI teachers, school policies and procedures as well as employee training for multicultural awareness are needed (Leong & Tang, 2016). The workshops for all employees (both FBCOAI teachers and non-FBCOAI teachers) should offer opportunities for culturally relevant communication, FBCOAI teachers’ performance review process (such as classroom observations), and bidirectional feedbacks from school leaders to FBCOAI teachers and from FBCOAI teachers to school leaders. In the same vein, the diversity workshops should also provide the chance for FBCOAI teachers to find their voice to become contributing members to the organization. To be more specific, to invite FBCOAI teachers to join a task group or committee would be an effective approach. During this process, the FBCOAI teachers are able to do self-promotion and feel self-efficacy.

On the cultural level, FBCOAI teachers tend to focus on weakness as the result of valuing modesty in the traditional culture (Lin & Flores, 2011). Connecting them to community resources, providing skill-building workshops, assisting them with identifying their own strengths and building their self-efficacy are significantly important for schools to build a healthy multicultural environment (Lin & Flores, 2011; Schultheiss & Davis, 2015).

Within academic settings, schools and community agencies working with FBCOAI teachers should provide them in-service training related to teaching competency
in addressing the needs of them in classroom teaching. What’s more, language proficiency is considered a significant factor in FBCOAI teachers’ capability of perceiving career barriers in social interactions (Chang et al., 2013; Dong & Dong, 2013; Ma Yeh, 2010). Therefore, English enhancement opportunities, in-service training related to teaching competency can be considered for school administration in helping FBCOAI teachers overcome career barriers, acculturate to the host culture, build social connection, and expand their career options; thereby breaking the FBCOAI bamboo ceiling.

Second, I, as an FBCOAI teacher claim, that the approach to FBCOAI leadership development can be focused on FBCOAI’s self-awareness as an internal element of its philosophy and Leadership Framework. As discussed previously, the external contributors (e.g., race, identities, migration patterns, etc.) are essential to the perceptions that FBCOAIs are less than ideal leaders (Jung & Yammarino, 2001; Sy et al., 2010). Although multiple factors overlap to construct the stereotypes for FBCOAIs, which constraint their way to career advancement, I, as an FBCOAI teacher will not focus on the multiple perspectives when it comes to breaking the FBCOAI Bamboo Ceiling. I argue that effective leadership for FBCOAIs requires rejecting the stereotypical representations that FBCOAIs are culturally deficient in areas of leadership (Liang et al., 2002). Akutagawa (2013) documents the work of Leadership Education for Asian Pacifics, Inc. (LEAP), from which it included an “Asian Balancing Cultures” (ABC) model. This model was created by an instructor working with Leadership Education for Asian Pacifics (LEAP) in a leadership development programming, in order to encourage participants’ critical reflection of their cultural values and to deploy their cultural values to successfully enhance their leadership style (Akutagawa, 2013). In this model (Table
1.1), the Asian cultural values were no longer viewed rigidly as a “constraint or obstacle,” it reframed cultural backgrounds as a resource to leadership. LEAP (2013) emphasized the individuals’ own leadership ability in knowing how and where to find the correct balance between their own skills and cultural values, and what is required in different working environments (e.g., school culture). To find a correct balancing culture of their own as an individual-neither under-nor over reliance. The major goals of LEAP are twofold: “Keep your values. Develop new skills” (Akutagawa, 2013). This ABC model illustrates seven Asian culture-related values: “harmony, respect for authority/elders, shame, humbleness/humility, hard work, importance of success—be #1/be the best, learning/education.” In order to highlight the fact that these seven nominally Asian cultural values are neither “good,” nor “bad,” this ABC model offers ways in which each value is potentially career enhancing and also career limiting (Akutagawa, 2013). Therefore, the LEAP model suggests that intentionally balancing cultural values contributes to effective leadership.

Inspired by the LEAP ABC model, I developed the FBCOAI’s balancing cultures model. In this model, I presented several general traditional Asian culture characteristics to critically think of the FBCOAI’s balancing cultures model. For instance, the traditional Asian cultural values which was seen as limiting to career upward mobility by the mainstream society, on the contrary, could enhance the career upward mobility. In table 1.1, I listed the generalization values that may be seen on FBCOAI populations in the middle of the table. The bullet points in right column present from a limiting perspective related to the generalized values; while the points in left column show from an enhancing viewpoint to the related values in the middle of the table. Table 1.1 was modified from
LEAP ABC model (Akutagawa, 2013).

Table 1.1

FBCOAI Balancing Cultures (FBC) Model

<table>
<thead>
<tr>
<th>Career Upward Mobility Enhancing</th>
<th>FBCOAI's Asian Cultural Values</th>
<th>Career Upward Mobility Limiting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Team player</td>
<td>Self-control/Harmony</td>
<td>Unassertive and cannot be authoritative</td>
</tr>
<tr>
<td>Respectful and values boss(es) and those with experiences</td>
<td>Obedience to authority/Elders</td>
<td>Reluctant to disagree or challenge</td>
</tr>
<tr>
<td>Sensitive to the feelings of others and taking the view/feelings into account</td>
<td>Humility/Humbleness</td>
<td>No confidence and fearful of risks/changes</td>
</tr>
<tr>
<td>Being willing to learn from others</td>
<td></td>
<td>Does not get credit for contribution</td>
</tr>
<tr>
<td>Share credits</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reliable and results-oriented</td>
<td>Hard Work</td>
<td>Limits opportunities for social interactions/networking/informal relations</td>
</tr>
<tr>
<td>Puts 110% to do the best job</td>
<td></td>
<td>Work bee</td>
</tr>
<tr>
<td>Strive to meet and exceed goals</td>
<td>Learning/Education/Importance of success</td>
<td>Danger of being too narrowly focused</td>
</tr>
<tr>
<td>Open to new ideas and resourceful</td>
<td></td>
<td>Overly demanding and perfectionist</td>
</tr>
<tr>
<td>Continuously learn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Problem of Practice

The research is to learn from FBCOAI educational leaders’ career promotion experiences to collect data related to efforts they have made in the process of breaking the “bamboo ceiling” by virtue of their own styles, managed to perform as well as or better than their non-Chinese-Immigrant counterparts. In this way, this qualitative
research will explore how the FBCOAI educational leaders navigate their self-awareness and balance their cultural values in US schools. Then this research will also explore during their way of breaking the FBCOAI Bamboo Ceiling all the way to their leadership, with the intention of examining whether there is unique career advancement experiences, challenges or leadership skills that distinct from the previous leadership frameworks.

The literature review pertains to marginalized FBCOAI teachers from an identity-based perspective and situates the experiences of FBCOAI educational leaders in various contexts by providing a brief summary of several shared identities that have shaped the bamboo ceiling they currently confront as marginalized teachers. Then I will focus on the racial and ethnic strengths that they possess, from which I will present the key strengths from the literatures that contribute to their leadership development and the way they break the FBCOAI Bamboo Ceiling. An overview of a key Asian American leadership theoretical framework (Akutagawa, 2013) will also be reviewed to reveal the effective Asian American leadership. Although it is a general illustration of the Asian American population, the FBCOAI leaders, as part of this population, may benefit from the similarity with other Asian leaders in the United States and may also show distinctions from them. In this way, building from the previous Asian American leadership framework (Akutagawa, 2013), this study will depict a theoretical framework which represent a particular Asian population group.

In terms of problem of practice, based on the previous literatures related to Chinese immigrants in the U.S., Foreign Born Chinese Origin Asian Immigrant teachers (shortened as FBCOAI teachers in my study) in the United States are facing career barrier
(FBCOAI “Bamboo Ceiling”), which derives from: First, transitional experiences across countries, culture, and language. Second, the multiplicity of their identities (from foreigner to immigrant; from Chinese student to teacher/leader in the United States). The FBCOAI Bamboo Ceiling in my dissertation refers to a combination of racial identity, culture, and organizational factors that impede the FBCOAIs’ career progress inside educational organizations. Based on the previous literatures, I concluded the variety of factors in above mentioned two categories. I shortened the two categories as TE and MOTI. It seems that the American dominant society misperceives or purposefully ignores the FBCOAIs leadership, and mainly focused on the disadvantages related to TE and MOTI of FBCOAIs. Thus, to emphasize the invisibility and marginalized status of FBCOAIs in their professional development in educational field in the U.S., in my study, I named the career barriers faced by FBCOAIs as FBCOAI Bamboo Ceiling. Playing on the phrase “glass ceiling” (i.e., a metaphorical invisible barrier that prevents certain individuals such as women and minorities), Bamboo Ceiling is a registered trademark developed by Hyun & Associates to identify the barriers and challenges that Asian Americans face in their career advancement (Hyun, 2005). The result of this bamboo ceiling is the lack of leadership representation amongst Asian Americans. Since FBCOAIs, to some degree, belong to Asian Americans. I used the trademark and created to FBCOAI Bamboo Ceiling in my study.

Rationale for the Study

My Problem of Practice echoes from extant literatures to show the casual relationship between TE, MoTI and the creation of FBCOAI bamboo Ceiling (see in Figure 1.1).
It seems that the American dominant society misperceives and purposefully ignores the FBCOAI leadership, and mainly focused on the disadvantages related to TE and MOTI in their value of what characters of typical leader should have. Thus, TE and MoTI in FBCOAIs’ migration pattern, race and culture, nativity and language all lead to an underprivileged status for them in career advancement. Here I played on the terminology “double jeopardy” studied by Bozionelos in 2020 who labeled the effects of discrimination based on race and gender. I used the term “triple jeopardy” to refer to the FBCOAIs’ three layers of marginalized effects (shortened as MP; RC and NL). Then the triple jeopardy labeled FBCOAIs as “not a leader” stereotype. Thereby causes the FBCOAI bamboo ceiling existence.

When it comes to Asian Americans, most of previous literatures center on their study on Asian Americans’ Race and culture. Due to the commonalities and differences between FBCOAI and Asian Americans, I saved the perspective “race and culture”, but added another two perspectives closely related to FBCOAIs in my study. They are migration patterns and nativity and language. To better understand the interrelations between FBCOAI Bamboo Ceiling and a variety of contributing factors, including migration patterns, race and culture, nativity and language, TE and MOTI, I depicted a figure (figure 1.1) which concluded the casual relationship within the scope of previous literatures. FBCOAI Bamboo Ceiling is rooted in MP, RC and NL. Since the dominant society mainly focuses on the disadvantaged sides related to MP, RC and NL in FBCOAIs’ leadership development, the triple marginalization in career advancement faced by FBCOAIs is referred in my dissertation as “triple jeopardy”. The impact of belonging to different marginalized groups has been studied by Bozionelos in 2020, who
labeled the effects of discrimination based on race and gender as “double jeopardy”. Therefore, I played on the terminology “double jeopardy”, and use the term “triple jeopardy” to refer to the FBCOAIs’ three layers of marginalized effects. FBCOAI Triple Jeopardy continuously deepens the FBCOAI leadership stereotype, which renders an image of FBCOAIs as passive-communicator with a lower degree of culture assimilation American society. The stereotype constraints FBCOAI populations’ career advancement, thereby leading to FBCOAI Bamboo Ceiling. As TE and MOTI are two foci in my study, in this figure, I also highlighted them in blue and orange color to clarify the close relations between TE, MOTI and MP, RC, NL. It seems that MP, RC, NL all include both TE and MOTI. In this case, my study with a perspective situated within TE and MOTI is rationalized.

Figure 1.1

Casual relations to FBCOAI Bamboo Ceiling

Definition of Terminology

The term Immigrant refers to those who abandon their old patterns of life and
permanently live in a target country which has a new culture and language from their home society. I added the term *Immigrant* before single-raced China-Borne bilingual teachers as FBCOAI teacher to highlight their image of culturally related struggles in the target country. The *immigrant teacher* population in my dissertation has distinctive characteristics from *migrant teachers* and *international teachers*.

In literatures, researchers always inconsistently use both *migrant teachers* and *international teachers* to refer to those who have got their teaching licensure before entering into the United States (Bense, 2016 & Dunn, 2013). Dunn (2013) stated that they are recruited via government or non-government agencies that capitalize on cheap and movable labor from foreign countries in the name of globalization. Dunn also mentioned that they are also called “global ambassadors” to the United States to meet the racial diversity demand of US teaching positions (Dunn, 2011b). From the “global ambassadors”, those *migrant* and *international teachers* working in the bilingual program in schools are named as “*language ambassadors*.” Bense (2016) noted that term *migrant* and *international teachers* also “reflected the fact that there is a large number of teachers who relocate to a foreign country for professional reasons and the emergence of a global labour market for qualified migrant teachers” (p. 11; see also Bartlett, 2014). These teachers have also names in the literatures as foreign born/ qualified/ trained/ national teachers or overseas born/ qualified/ trained teachers (Guo & Singh, 2009; Miller, 2008; Santoro et al., 2001; Sharplin, 2009).

None of the two terms depicts the distinctive characteristics of the participants in my dissertation because the participants that I focus on in this study are those who firstly came to the United States as post-secondary students with F-1 student visas and then
adjusted their status of visa to work visas (i.e., H-1B visas), or other types of visas that allowed them to work and further their careers. For example, Immigrant Visa for a Spouse of a U.S. Citizen (IR1 or CR1). I use the term Immigrant educational leaders in my study to underscore the permanent rupture images as immigrants who experienced struggles in the process of abandonment of their old patterns of life and learning of a new culture and a language.

Being categorized in *immigrant teacher* group from a broad term *marginalized teacher* group, there are three reasons why FBCOAI teachers deserve a term that distinguishes them from other marginalized teachers. First, there is a scarce literature for Asian immigrant teachers. The literatures on the struggles of Asian immigrant teachers because of identity characteristics are even less. Meanwhile, as an increasing number of them entering in the US, the struggles in teaching position because of their unique racial identity are distinctive from Asian American teachers whose nativity is in the U.S. and from other marginalized teacher groups who may differ from race, language system, policy and culture. The FBCOAI teachers not only face the cultural gap but also encounter linguistic gap in the host country, which exacerbates their struggling in teaching position and adds to the difficulty level in the way of their career advancement, thereby highlighting the distinction of FBCOAI bamboo ceiling. Last, the term *Immigrant teachers*, especially the FBCOAI teachers serves to give authority to this teacher population. Although differing from the terms such as *international teachers*, *migrant teachers*, and *global/language ambassadors* in migration patterns and visa type, FBCOAI teachers are always foreignized and excluded from the discussion about marginalized teachers in the United States. The immigrant bilingual educational leaders
who participant into my study passed over cultural, linguistic, racial and geographical borders. They not only become the qualified bilingual teachers, but also effectively undertook the challenges of breaking FBCOAI bamboo ceiling. Apart from their successful stories, their unique experiences of acquiring the teaching skills necessary to teach in U.S. classrooms, and going through the same or harsher job-seeking processes in their visa transition, especially from F-1 student visa to H-1B visa. As such, this term, FBCOAI teacher from a broad term *immigrant teacher*, are currently not documented in research nor fully understood.

In this study, I focused on FBCOAI educational leaders whose nativity are mainland China where English is not the primary language, finished at least their secondary education in China, attended education programs in the United States, permanently got working permission in the United States, used to teach or are teaching in bilingual programs due to their proficiency in Chinese language.

**Purpose Statement**

Given the positive contributions FBCOAI leaders may offer to Chinese immigrant teachers in particular and to immigrant teachers in general, these educational leaders—and how they navigate their multiple identities and transitional experiences as they become leaders in the United States—are a critical group from whom the field of Chinese as Foreign Language (CFL) or Chinese as World Language (CWL) can learn as it seeks to transform the teaching philosophy and racial landscape of primary teaching profession. Their experiences, including occupational transition from student to teacher and to leader, geographical transition from home country to the United States, and immigration status transition from international student to immigrant, impact the
construction of their leader identity. In addition to better mapping, documenting, and understanding how these leaders construct their leader identities, we need to better understand how these identities are negotiated in the U.S. Chinese immersion program. As such, this study engaged in an exploration to map, depict and understand the unique strengths of FBCOAI leaders in Chinese immersion program in U.S. through a collective case study.

In the Chinese immersion programs, FBCOAI leaders are those with ethnicity Chinese who entered the United States during adulthood, and immigrated during their adulthood. This study is to explore the Thirdspace, an actual-and-virtual place, where they reconcile their professional development and leadership into practice. In accordance with Soja’s Thirdspace theory (Soja, 1996), Firstspace is the actual place where FBCOAI leaders experienced their transnational life environment changes (occupational/cultural transitions); Secondspace is a virtual place where they decoded and comprehended their transitional experiences in real world. Thus, the real-world experiences in Firstspace and the virtual-world transitional funds of knowledge (Sánchez, 2007) in Secondspace come together to shape the Thirdspace in American Immersive Chinese programs.

A lot of researchers have continuously claimed the need to prepare, hire and develop teachers of color for culturally diverse classrooms in accordance with the growing number of culturally, racially, ethnically and linguistically diverse students in the United States (Ambe, 2006; Goodwin, 2017; Hollins & Guzman, 2005). While researchers have insisted on the importance of diversifying the teaching force (Mensah & Jackson, 2018; Quiocho & Rios, 2000), the presence of transmigrant teachers has not been recognized in teacher education. With a burgeoning of FBCOAI teachers serve in
U.S. schools, there are louder calls for FBCOAI educational leaders who are able to better serve the FBCOAI teachers’ group. However, in relation to white educational leaders and other racial groups, the low numbers of FBCOAI educational leaders indicate that this population lacks a significant voice in determining or shaping institutional policies and decisions. Much of the research on FBCOAI educational personnel also does not specifically focus on their leadership or address their career barriers, but rather, discusses their teaching competency or combine their career experiences under the general umbrella of Asian immigrants, or clarifies the cultural reasons why they are unsuitable for leadership (Liou & Liang, 2021; Sheets & Chew, 2002; Snow, 2006; Zhou & Li, 2015; Zhou & Peverly, 2006).

Furthermore, much of the research on Chinese-origin populations in the United States tend to focus on Asian Americans at the neglect of the First-generation of Chinese immigrants or Chinese transmigrants (Rodriguez & Kim, 2018). In fact, the marginalized FBCOAI teachers whose identity characteristics overlap with those of transmigrant teachers. This includes teachers of color, immigrant teachers, and international teachers. Once breaking the bamboo ceiling, with the aforementioned unique identity, the experiences and perspectives of FBCOAI educational leaders will fill a key gap in the existing leadership work that tends to predominantly focus on Asian American leaders.

Additionally, the stories of current and past FBCOAI educational leaders might inspire others from similar backgrounds to seek leadership positions, especially executive positions in American school system. The FBCOAI educational leaders who contributed to this study also offered FBCOAI professionals with advice on navigating institutional barriers in the workplace, making strengths and contributions based on their unique
transmigrant identity, and general insights on professional development and networking that they believe will allow them to advise in their careers more seamlessly. Thus, affirming and centering FBCOAI educational leadership is significant, given the growth of FBCOAI teachers in American schools, and the need for more diverse faculty, staff, and leaders at all levels.

Most importantly, as I reviewed many scholarships in the first and second chapter of my study, one fundamental question that is explicitly in the literature was answered. The question is: How does Asian cultural values of FBCOAI leaders affect, positively or negatively, perceptions of FBCOAI leadership (Chung-Herrera & Lankau, 2005)? My qualitative research will yield sources that answer the explicit questions around the relations of cultural values and leadership. My study will also provide specific experiences of the unique population group to their leadership, thereby adding distinctive perspectives on the scholarship centering on the relationship between race, ethnic and cultural backgrounds and leadership.

The significance of this study is the implementation of Thirdspace Theory into educational settings to capture the in-between positionality of FBCOAI educational leaders’ leadership practices. This intermediate character presents in their “culture; language; multiplicity of experiences and thirding-as-othering”, as Soja said (1996). Thirding-as-othering is the basis of the concept of Thirdspace. The “third-as-other” is not a term that stands between the to opposites but it creates a deconstruction and a reconstruction of the opposites (Soja, 1996). FBCOAI leaders are bilingual, experiencing a transitional stage of immigration status and geographical/cultural/occupational changes. Therefore, they should be understood from multiple, dynamic intersections as “an-
Other”, rather than from existing binary concepts such as foreigner and immigrant, China and the United States, or Chinese language and English language. The Thirdspace cuts across these inherently stereotypical category classifications to form a whole new alternative space and offers a conceptual understanding of “Thirding-as-othering” (Soja, 1996). However, there are institutional practices that ignore the multiple and dynamic identity experiences of FBCOAI people. For example, the continued conscious and unconscious adherence to “perpetual foreigner” categorization for FBCOAI individuals reflects a strong bias for the transnational identities and a misperception of cultural-related leadership skills (Wu, 2002). Current studies are beginning to show evidence for the perpetual foreigner stereotype on this group (Ok, 2019). A large portion of the literature focuses on strategies of navigating and breaking the career advancement barriers to support this group in leadership development. There is little literature focus on knowing about this group’ leadership development and practices in the context of multiplicity transitions.

Another significance is that this study may make FBCOAI leadership visible in educational field. The FBCOAI people are facing career barrier (FBCOAI Bamboo Ceiling), which derives from: First, transitional experiences across countries, cultures, and languages. Second, the multiplicity of their identities (from foreigner to immigrant; from Chinese student to teacher/leader in the United States). Bamboo Ceiling is a registered trademark developed by Hyun & Associates to identify the barriers and challenges that Asian Americans face in their career advancement (Hyun, 2005). The FBCOAI Bamboo Ceiling in my study leads to the lack of leadership representation amongst FBCOAI people. This study centers on the FBCOAI educational leaders and
how they navigate their multiple identities and transitional experiences as they become leaders in the United States. They are a critical group from whom foreign-born Chinese immigrant teachers in particular and immigrant teachers in general can learn as they seek to break their career barrier, to transform the teaching philosophy and racial landscape of primary teaching profession.

Framing Literatures and Central Research Questions

My theoretical framework is rooted in Edward W. Soja’s Thirdspace Theory and Sanchez P’s theory of transitional funds of knowledge. I combined the two theories to create a figure which illustrated my theoretical framework (figure 1.2).

In order to capture the in-between positionality of Chinese immigrant educational leaders, my study has been guided in understanding US FBCOAI leadership by the work of Edward W. Soja. Edward Soja’s Thirdspace theory provides a perspective on the work of literacy learning and teaching, and offers conceptual understanding of “Thirding-as-othering” (Soja, 1996. p. 60).

Figure 1.2

Framing the Literature
In Soja’s Thirdspace theory, people’s existing ideas are restructured “selectively and strategically from the two opposing categories to open new alternatives” (p. 5). As I mentioned in rationale for the study that TE and MOTI add uniqueness of FBCOAI populations’ identities and experiences. FBCOAI leaders in immersive CFL/CWL programs are bilingual, are experiencing or experienced a transitional stage of immigration status, culture, and professional development (from teacher to educational leaders). Therefore, they should be understood from multiple, dynamic intersections as “an-Other” (p. 60), rather than from existing binary concepts such as teacher and leader, foreigner and US citizen, China and the United States, Chinese language and English language. The thirddspace cuts across these inherently stereotypical category classifications to form a whole new alternative space. The unique and complex multiple identities of FBCOAI leaders come together to shape a Thirdspace where the real world (the United States and China) and the virtual world of knowledge (interpretation and understanding of their transitional experiences) come together to form the FBCOAI leadership theory. Soja's Firstspace refers to the real material world, while Secondspace interprets the reality of the Firstspace through the world of people's thoughts. Soja (1996) stated that Secondspace interprets the reality of Firstspace through “imagined representations of spatiality” (p. 6), and Thirdspace encompasses “a multiplicity of real-and-imagined places” (p. 6). In accordance with Soja’s Thirdspace theory, Firstspace is the real material world where FBCOAI leaders in immersive CFL/CWL programs experienced their transnational life environment changes, cultural differences and work
promotion journeys across China and United States; Secondspace is a virtual place where they decoded and comprehended their transitional experiences in real world, and they found a Thirdplace, an actual-and-virtual place, for reconciling their professional development and leadership into practice. The Thirdspace for FBCOAI leaders is the immersive CFL/CWL programs.

The immersive CFL/CWL programs can be understood as “a fully lived space, a simultaneously real-and imagined, actual-and-virtual locus of structured individuality and collective experience and agency” (Soja. 2000. p.11). It should not be confined by spatiality, but a meta-space of radical openness where everything can be found, where the possibilities for new discoveries and political strategies are endless, but where one must always be restlessly and self-critically moving on to new sites and insights, never confined by past journeys and accomplishments, always searching for differences, and Otherness, strategic and heretical space “beyond” what is presently known and taken for granted. (p. 34) Under the theoretical framework, Thirdspace found by FBCOAI leaders in CFL/CWL is a space of dynamic and possibility where they perceive the in-between positionality (i.e., Firstspace), actively making sense of, transiting, developing and devising their transitional experiences (i.e., Secondspace).

The term Funds of Knowledge is a way to describe “forms of knowledge that arise dynamically from a range of everyday experiences among marginalized–and therefore poorly understood–populations who interact with mainstream society via its social structures” (Rodriguez, 2013, p.90). I employed the theory to understand the “transgressive conceptualization of lived space” (Soja, 1996, p. 34) held by FBCOAI leaders in Chinese immersion programs.
My study centers on how FBCOAI leaders dynamically create and reconcile their professional identities, culture and knowledge, bridging their experiences across countries, enacting their negotiated leadership practices in a Thirdspace within their workplace (i.e. immersive CFL/CWL program). This is illustrated by Sánchez’s (2007) theory of transnational funds of knowledge, which enabled me to better understand how the three FBCOAI leaders who participated in my study crossed countries and created their lived space in a Chinese immersion program in the U.S. (Soja, 1996). The term “funds of knowledge” in Sánchez’s theory underscore forms of knowledge that dynamically emerge from the range of everyday experiences of marginalized people who interact with mainstream society through social structures (Rodriguez, 2011). Employing transnational funds of knowledge in my study also allowed me to stand from a dynamic perspective to focus on my participants’ lived experiences derived from transnational journeying or membership in transnational communities, and reckoned the bidirectional flow of knowledge gained from both real world (Firstspace) and imagined world (Secondspace) (Dabach & Fones, 2016).

Together, Thirdspace and transnational funds of knowledge constructed my theoretical framework and build up my study to know about the FBCOAI leaders’ leadership development and practices in Chinese immersion programs in the context of multiplicity transitions.

In order to understand how FBCOAI leaders in Chinese immersion programs negotiated leader identity and leadership practices rooted in occupation, geographical, and migrational intersections, I asked the three research questions:

- How do FBCOAI leaders in Chinese immersion program in the United States perceive
and conceive their identities and experiences?

- How do the identities and experiences inform their leadership?
- How do they reconcile their leadership in the United States?
CHAPTER TWO:
REVIEW OF KNOWLEDGE FOR ACTION

Overview

In the previous chapter, I stated both internal and external influencers that contribute to the “FBCOAI Bamboo Ceiling.” These influencers interwoven in culture, identity, personality and social stereotypes. In this way, I presented how the race-ethnicity and cultural values affect the perception of FBCOAI leadership. Although the effects are always negative towards the marginalized FBCOAI population group, from which the “FBCOAI Bamboo Ceiling” is yielded. However, the positive side can also be seen. With the increasing number of FBCOAI teachers entered and served in the United Stated in Chinese program. There are seen a growth of FBCOAI teachers who went out of the classroom and provide services beyond teaching position. Schools with a great number of FBCOAI Chinese teachers will even have several FBCOAI administrators. A notable finding is that, even the female FBCOAI teachers are gender marginalization compared to their male counterparts, Chinese-born women immigrants were more likely than Chinese-born men to work in management in 2010 (Migration Policy Institute, 2015; Loo, 1998).

In this chapter, the following sections will begin by introducing the effects of race-ethnicity and cultural-values on perceptions of FBCOAI leaders, focusing on the previous studies about the negative effects (i.e., “FBCOAI Bamboo Ceiling”). I will next conclude from the current literatures around the central question that how does cultural values affect the ways leadership is enacted? In order to answer this question. In this section, my literature review will focus on the strengths they possess in their workplace,
which is contrary to the general stereotypes (i.e., teachers of color, international teachers, and immigrant teachers) that the host county has when talking to the FBCOAI populations. Therefore, I will review the specific teacher’s population and analyze their race-ethnicity and cultural strengths for leadership development. Under these circumstances, this section will contribute to understanding the reasons why in this severe historical, societal and cultural situation, there still have FBCOAI teachers newly breaking the bamboo ceiling and getting the title in administration team. Then I will provide an overview of a specific LEAP Leadership Framework (Akutagawa, 2013), which will serve as my theoretical framework, followed by how Grounded Theory serve as methodology for my dissertation.

Perceptions of Mainstream Society

**Race-Ethnicity Perspective**

Encountered “Triple Jeopardy”, the FBCOAI teachers’ group does not receive much attention from the US society and does not being studied extensively. Thus, it is necessary to emphasize the strengths of such a teacher population labeled as marginalized teachers. And it is also necessary to address the strengths of the three overlapping identities that the US society designates to them-teachers of color, immigrant teachers and international teachers, with reference to their race, migration patterns and nativity.

There is a paucity of data on the experiences of marginalized teachers in general and in immigrant teachers who face “Triple Jeopardy” in particular (Goodwin et al., 2006; Irizarry & Donaldson, 2012; Kohli, 2009; Lee, 2010; McDevitt, 2018; Miller & Endo, 2005; Sleeter, 2001; Villegas & Irvine, 2010). Studies about Chinese immigrant teachers are even scarcer, suggesting that their presence has not been recognized in the
field of teacher education. According to the Migration Policy Institute (2015) and Loo (1998), a tremendous growth of Chinese American population has been seen since 1940s. And a larger proportion of the Chinese-born immigrant adults arrived in 2000 or later. Compared to NBCOAAAs and other foreign-born immigrants, the literatures made a conclusion of the unique characteristics of this population and I would like to highlight several of them here: (a) limited in English proficiency; (b) more likely to have a higher level of education; (c) more likely to be naturalized U.S. citizens.

Societal stereotyping seems like a primary contributor for the FBCOAI teachers’ underrepresented identity and the FBCOAI bamboo ceiling in career advancement path. Meanwhile, the multiplicity of underrepresented identities labeled by the society reversely exacerbate the ingraining and persistence of the stereotyping.

The FBCOAI teacher population in the United States are always the victims of attitudinal stereotyping and behavioral discrimination. Compared to other professional field, the career barriers for FBCOAI teachers are relatively mild, which may include benign neglect from coworker and supervisors because of the perception of cultural or ethnicity difference (Leong & Grand, 2008). Although the cultural related stereotyping and discrimination is relatively mild, this population is severely impacted and to a large extent, is not in consideration of leadership positions in American schools. They are often seen as lacking the social poise, assertiveness, dominance, decisiveness and leadership skills necessary to be leaders (Leong & Mak, 2014). However, with the cultural differences in values, the FBCOAI teachers may possess a different set of traits and abilities than members of the dominant culture. Apart from the culture-based stereotyping, when the FBCOAI teachers want to be considered for movement into the
leadership track when the timing was right, they were usually told that their excellent performance as classroom teachers shows that those positions were where they could contribute most to the school. Female FBCOAI teachers are even subjected to the “double whammy” of encountering triple jeopardy and being a woman. These cultural and ethnic-based barriers and stereotyping create FBCOAI bamboo ceiling for FBCOAI teachers, comparable with the glass ceiling for women (Leong & Tang, 2016).

Reversely, caused by the series of stereotyping, FBCOAI teachers are always labeled as teachers of color, immigrant teachers and international teachers. The multiplicity of identities FBCOAI teachers possess are viewed by the host society as marginalized groups, with the word marginalized referring to racially or ethnically marginalized groups, thereby encountering the FBCOAI bamboo ceiling (Johnson & Bryan, 2017; Souto-Manning & Cheruvu, 2016). The three identities related to their migration patterns, racial identity and nativity, overlap and blur the boundaries that delineate a number of so-called marginalized teacher populations. Therefore, combined with the multiplicity of underrepresented identities that they possess, a series of stereotyping are also seen in the workplace, which collaboratively contribute to the FBCOAI bamboo ceiling.

Perceptions of FBCOAI Teachers

Identities Perspective

Among the FBCOAI teacher populations, those who serve as Chinese language teachers are well-known as CFL/CWL teachers. The CFL/CWL teachers are the teachers who work with Chinese as a Foreign/ World language (CFL/ CWL) programs. The CFL/CWL teacher populations in United States are native-Chinese speakers with at least
bachelor’s degree in China or America. For the effective CFL/CWL teachers, according to Stewart and Livaccari (2010), they are proficient in English speaking and writing, well-versed in American foreign language pedagogy, knowledgeable about and skilled in managing students in American classrooms, and able to work with the school and community at large. However, centering identities and experiences, FBCOAI teachers are typically called marginalized teachers, with the word marginalized referring to racially or ethnically marginalized groups (Johnson & Bryan, 2017; Souto-Manning & Cheruvu, 2016). Under marginalized teachers, several categories fall under it (e.g., teachers of color, immigrant teachers). FBCOAI teachers do not fit into a single category, but possess multiple identities because although they are teachers of color, but at the same time, are also immigrant and international teachers. Under these circumstances, this teacher populations are undoubtedly marginalized in workplaces, especially in career advancement. However, currently, there has seen an increasing number of FBCOAI Mandarin teachers who broke the bamboo ceiling in leadership positions or who served beyond the classrooms. This reflects the fact that U.S. schools are in need of diverse teachers and diverse leadership. The CFL/CWL teachers belong to three different marginalized groups: teachers of color, immigrant teachers and international teachers. The multiplicity of their identity and experiences brings them with multifaceted perspectives in teaching practices and teaching believes.

In accordance with the growing number of culturally, racially, ethnically and linguistically diverse students in the United States, researchers have continuously claimed the need of teachers of color and prepare teachers for culturally diverse classrooms (Ambe, 2006; Delano-Oriaran, 2012; Goodwin, 2017; Ladnson-Billings, 2005; Mensah
& Jackson, 2018; Merryfield, 2000; Sleeter, 2001). Teachers of color are claimed as important in solving historically and systematically persisting inequity issues (Borrero et al., 2016; Villegas et al., 2012). A vast majority of literatures argue the strengths of hiring teachers of color in three aspects: role modeling for all students and especially for marginalized students, positive relationships with marginalized students, and critical teaching practices (Dee, 2005; Quiocho & Rios, 2000; Villegas & Irvine, 2010; Villegas et al., 2012). They also have an understanding of the social inequities prevalent in schools and society and “bring to teaching personal experience with and insight into racism and ethnocentrism in society” (Villegas et al., 2012, p. 287; Borrero et al., 2016; Boutte & Jackson, 2014). It can be traced back to 1990s, Galindo (1996) claimed this unique characteristic of teachers of color as self-positioning. He also delineated this teacher group that they are able to make connections between their cultural and ethnic identities, experiences and teaching practices. He defined this as a way of bridging identity. The immersive CFL/CWL teachers who participated in this study underwent processes of racialization as they immigrated because they moved from center to margin. They were part of dominant ethnic and linguistic population in China and became marginalized in the United States (Ghim, 2020).

The CFL/CWL teachers also remain strengths in their immigrant identity and experiences. As immigrant teachers, their marginalized life histories and funds of marginalized knowledge enrich their belief as teachers and enact their critical teaching practices (Gupta, 2006; Jackson, 2007; McDevitt, 2018; Monzó & Rueda, 2003). With related to these strengths, a great number of researchers drew conclusions of immigrant teachers’ advantages include developing positive relationships with students and families,
cultivating target language support, and implementing critical teaching practices (Adair, 2014). Their life histories often include negative experiences in the transition period from part of dominant racial and linguistic population to marginalized group, from which they newly shape their beliefs about education, curriculum content, instructional strategies, assessment, and interactions with students (Monzó & Rueda, 2003). Additionally, as most immigrant teachers are multilingual, they are always the overwhelming supporters of bilingual education (Lee, 2010; Adair, 2014; Monzó & Rueda, 2003). Also, Subedi (2008) examined two immigrant teachers about their teaching practices and claimed that they nurtured by their racial and ethnic stereotypes and fostered effective critical dialogue around cultural differences during teaching.

CFL/CWL teachers also belong to international teachers (Bense, 2016). According to the reviewed literature, international teachers, broadly speaking, are defined by otherizing terms, such as “foreign”, because of their foreign nativity. Although they are not necessarily educated in the United States, they were not born in the country in which they are teaching and who are currently teaching in countries other than their nativity or country of citizenship. There are some similarities between international teachers and the aforementioned two marginalized teachers’ groups (i.e., teachers of color and immigrant teachers), which include positive connection with and support marginalized students and families, critical and culturally responsive pedagogies (Lee, 2015; Quirocho & Rios, 2000, p. 494; Virta, 2015). There also has a distinctive strength for this particular teacher’s group. The knowledge towards multicultural understanding that this marginalized teacher’s population possess is likely to be brought by them to classroom practices.
Chinese Immersion Programs and Leadership Development

Based on enrollment data provided by the Center for Applied Linguistics (CAL) and the American Council on the Teaching of Foreign Languages (ACTFL 2011), 18% of K-12 public school students in the U.S. (8.6 million) enrolled in foreign language courses in 2004-2005 and increased to 18.5% (8.9 million) in 2007-2008 (Rhodes and Pufahl 2010). Among the different language program options, Chinese language had the largest proportion growth, from 20,292 students in 2004-2005 to 59,860 students in 2007-2008. According to Mitchell (2016), one million US students have been studying Mandarin by 2020, a 17-fold increase compared to 2007-2008. The successes of K-12 CFL Program development in the U.S. are benefited from initiatives and support from multiple sources, integration of national standards in CFL curriculum and innovative CFL programs in elementary and secondary schools (Peng, 2016). In terms of the program types offered by elementary schools with language programs, Peng illustrated three main forms of Chinese instruction, namely Foreign Language Exploratory or Foreign Language Experience (FLEX) programs, Foreign Language in the Elementary School (FLES) programs, and Chinese Immersion programs. FLEX programs are mainly offered in public elementary schools (Pufahl & Rhodes 2011). It engages students in introductory exposure mostly to the culture as an approach to develop their interests in Chinese for future study. With the aim of some degree of proficiency, FLES programs are mostly provided by private elementary schools, where students may learn basic words and phrases through three to five classes a week for no less than 30-40 minutes each class (Pufahl & Rhodes 2011; Rosenbusch, 2002).

Chinese immersion programs involve content learning from the regular
curriculum which includes math, science, art and social studies in the target language (i.e. Chinese). Different from FLEX and FLES programs which focus on Chinese language and culture acquisition, Chinese immersion programs aim to using Chinese language as an auxiliary tool in content learning. In order to achieve Chinese language proficiency in academic subjects, students are learned at least 50% of their school day in the target language. In the United States, there are partial, two-way, and total immersion programs (Peng, 2016).

A vast number of literatures can be found when it comes to the different immersion models (i.e., partial, two-way, and total immersion programs). Partial programs beginning in kindergarten can have a 70/30, 60/40, or 50/50 split between Chinese immersion and English instruction (Hill, 2020; Lü, 2017; Lü, 2019; Parks, 2020). Two-way immersion (TWI) is a distinctive form of dual language education in which balanced numbers of native English speakers and native speakers of the partner language are integrated for instruction so that both groups of students serve in the role of language model and language learner at different times (Christian, 1996; Howard & Sugarman, 2001; Howard, Sugarman & Christian, 2003; Lindholm-Leary, 2005; Marian, Shook & Schroeder, 2013; Polanco & Luft de Baker, 2018; Valdés, 2018). Students are taught all academic subjects in Chinese in total immersion or one-way immersion program. The program begins in kindergarten and continues up to grade 5 or grade 6 depending on the configuration of the elementary school. In second grade, English Language Arts are introduced to the immersion students. At this point, the students are immersed in Chinese 80% of the day. At each grade level, an additional subject is added in English so Chinese immersion is reduced to 70% in 3rd grade, 60% in 4th grade, and
50% in 5th and 6th grades (Arnold, 2017; Bucknam & Hood, 2020; Fleckenstein, Gebauer & Möller, 2019; Liu, 2021; Parks, 2020).

Not limited in school types, Chinese immersion programs are implemented in public, charter and private schools, from which a great number of CFL/CWL teachers are in-service. The Portland Public Schools K-12 Chinese Language Program in Oregon, Yingshua Academy in Minnesota, the Utah Chinese Dual Immersion programs, and the Yu Ying Public Charter Schools in Washington DC are such public schools that implement Chinese immersion programs (Asia Society 2012). International School of the Peninsula (ISTP) in the heart of Silicon Valley, California, Chinese American International School (CAIS) in San Francisco’s Hayes Valley neighborhood, Hudson Way Immersion School (HWIS) in New Jersey and New York, and Avenues: The World School in New York are several well-known private independent schools that offered Chinese immersion programs. Among them, Avenues is helping to define a new category of school—a world school. According to Asia Society (2021), opened doors in 2012 with 740 students, Avenues has possessed a larger student enrollment, with 1750 students in 2021. Avenues is one highly integrated learning community with global campuses including New York, United States, Shenzhen, China, São Paulo, Brazil, and Silicon Valley, California, supported by a common mission, shared curriculum—including language immersion—world-class technology, and a headquarters team in New York City.

Despite of the flourishing in immersive Chinese program, there are major challenges in CFL/CWL program development and staffing. In terms of the program development, the significant challenge is the lack of a foreign language requirement in K-
12 schools, especially in elementary schools or school’s lower divisions. The National Foreign Language Center (NFLC) and the National Council of State Supervisors for Languages (NCSSFL) administered a survey in 49 states around the United States, only three states (New Jersey, Oklahoma, and Wyoming) and Washington DC put World Language study as compulsory study at K-5 level. United States, based on Wang et al. (2010), is one of three developed countries among 30 countries that do not emphasize World language study and do not require the study among its Public-School systems. Although benefiting from federal initiatives and funding opportunities, only 14% of public schools and 2% of profit-oriented private schools offered immersion programs in 2008 (Pufahl and Rhodes 2011). This may cause a rare number of literatures focusing Chinese immersion programs. This circumstance also renders CFL/CWL teachers who serve in immersive program a marginalized position in professional development. The major reason is that the dominant society still focus on their understanding of curriculum, instructional development, classroom management strategies, nurturing students in social emotional learning, work-relevant communicative skills, and skillfulness of adapting technology in teaching (Asia Society, 2012). The leadership development among immersion CFL/CWL teachers is scarcely seen by the dominant society. Along with their identities, race, nativities and migration status, the CFL/CWL teachers can barely be seen in leadership position.

Another challenge exists in staffing. According to Asia Society (2012), several qualities are demanded for effective CFL/CWL teachers. First, due to the higher demand of academic teaching and learning, the effective in-service Chinese teachers, with or without visa-support needs, are native Chinese speakers or heritage speakers who
immigrate to or live in the United States for at least a year. They always obtain their educational degrees in American universities or above and may or may not have earned teaching credentials. Second, the CFL/CWL teachers are culturally open minded. No matter the newly in-service teachers or veteran teachers, they are capable of recognizing cultural differences, reflecting on and refining their teaching practices to meet changing needs in curriculum, especially in relation to instructional practices, classroom management strategies, and students’ differentiated instruction. Third, the effective CFL/CWL teachers are adaptability given that the immersive Chinese teachers are required to modify age-appropriate academic content for second-language learners. Based on the aforementioned literatures, the immersive Chinese programs, no matter the immersive models (i.e., partial, two way and one way/ total immersion) are normally from Kindergarten to Grade 5 (Arnold, 2017; Bucknam & Hood, 2020; Fleckenstein, Gebauer & Möller, 2019; Liu, 2021; Marian, Shook & Schroeder, 2013; Parks, 2020; Polanco & Luft de Baker, 2018; Valdés, 2018). This younger age group requires immersive Chinese teachers to be knowledgable in early childhood education in instructional practices and classroom management strategies. Thus, the effective teachers are capable of integrating target language instruction into both daily academic curriculum and second language acquisition. Fourth, because of the lack of teaching resources amended for Chinese language immersion learning, the immersive CFL/CWL teachers are also required to be creative and resourceful, with the purpose of providing a curriculum which is comparable to learning in the dominant language. Last, they are also required to have a high-level English writing and speaking proficiency owing to living in an Anglophone environment. In the meantime, they also have demonstrated confidence in
communicating with parents and the school’s English-speaking colleagues.

My research context is the immersion program, from which my research participants are FBCOAI leaders who serve as the Chinese immersion coordinator or even FBCOAI administrators. Due to the uniqueness of Chinese immersion program and its staffing, the primary reason is that in the schools which provide immersive Chinese program, a larger percentage of CFL/CWL teachers in each school can be seen. For commonly selected foreign language in the United States such as French and Spanish, it is possible to staff a combination of native language speakers of the language and English speakers who are proficient in the language (Asia Society, 2012). However, in the Chinese immersion program, since Chinese is a less commonly taught language in the United States, there is a difficulty in hiring English speakers who major in Chinese language in university studies and become certified to teach it. The teacher pool in immersive programs are principally consist of native or heritage speakers of the language. Furthermore, compared to FLEX and FLES programs, Chinese immersion programs have a higher demand in students’ linguistic and academic learning. For non-native or non-heritage teachers, this generates an extremely high requirement in possessing Chinese literacy proficiency and naturalness in Chinese speaking. This uniqueness enables a large number of FBCOAI teachers to serve in immersive CFL/CWL programs.

In addition, the CFL/CWL teachers have more opportunities to break the FBCOAI bamboo ceiling. According to Asia Society (2012), with the purpose to support the consistent development in immersive Chinese program, schools always assign well versed CFL/CWL mentor teacher for new hires, supporting with both classroom
instructio

n and communication. Meanwhile, development of leadership among CFL/CWL teachers are also encouraged by schools to help coordinate and improve the curriculum. Thus, FBCOAI coordinators flourished in the successful Chinese immersion programs. CFL/CWL leadership is internally nurtured by involving Chinese program leaders with task forces, projects, and professional development.

Theory of Action

As previous discussed, a series of stereotyping arguments contribute to the perception that FBCOAI teachers are culturally deficient in areas of leadership in the American society (Jung & Yammarino, 2001; Sy et al., 2010). This section, I will review several studies that reframe race-ethnicity backgrounds as a resource rather than constraint or obstacles to leadership development. Under the umbrella of race-ethnicity, I will introduce a leadership framework to emphasize how cultural values can be skillfully managed to serve effective FBCOAI teachers as strengths and resources. This framework (Akutagawa, 2013) is particularly relevant in the action of FBCOAI leadership, thereby being fundamentally germane to my interest in construction of my study in practice.

Race Ethnicity and Leadership

“Race-ethnicity” was firstly used by Yanow (2017) as a single referent for both identities: race and ethnicity. Both of race and ethnicity represent important ingredients in the work of leadership (Ospina & Su, 2009). While race and ethnicity are contested terms that have often used interchangeably. Conceptually, race is considered a classification based primarily on visible physical characteristics, while ethnicity is seen as related to customs and traditions learned from ancestors (Ospina & Foldy, 2009). In practice, the lines between them are increasingly blurred and their social impact is often
Ospina and Foldy (2009) noted some models, which reevaluated the race–ethnicity of minority and marginalized leaders as a strength to leadership development. It, reviewing literatures about race-ethnicity and leadership from scholarship, based on the integrated and complex relationships between race-ethnicity and leadership (Ospina & Foldy, 2009, p.890). Ospina and Foldy (2009) documented researches which investigated the leadership styles of specific ethnic groups, including Native Americans, Latinos, Asians, and Africans and found that these relevant literatures show how these leaders transformed mechanisms of oppression into “effective tools for constructive change.” They argue that “leadership is influenced and shaped by our own personal and social identity constructions and politics” (Dillard, 1995, p. 558). Meanwhile, they also emphasize the ability to lead in a way that resonates with members of one's own racial-ethnic group while also connecting with the dominant way of working in a predominantly white environment (Ospina & Foldy, 2009). Specifically, the non-white managers and leaders must be bi-culturally fluent.

Ospina and Foldy (2009) noted an article on Chinese leadership that explores how "moral leadership" emerges naturally from Chinese culture, which contains Confucian, Taoist, and Buddhist influences (Wong, 2001). According to Wong (2001), all three traditions have an impact on the assumptions of leadership, especially since “China has had a long history of developing leaders based on morality since the time of Confucius.” (p. 314). The author also claimed that Chinese philosophers were more interested in the practical aspects of morality than in the more abstract thinking of the Western tradition. In practice, the kind of moral leadership embedded in the Chinese tradition emphasizes service to the state and the notion that everyone can succeed. Wong (2001) applies the
latter notion to his particular audience of educational scholars and leaders, arguing that all students are capable of learning. Ospina and Foldy (2009) argued that the emphasis on culture adds important texture to scholars’ understanding of the influence of race-ethnicity on leadership in various communities of color. Additionally, attention to contextual details tends to focus on identifying contingencies and factors that influence leadership styles, while downplaying issues of context and power.

**Cultural values and Leadership**

Akutagawa (2013) documented an overview of Leadership Education for Asian Pacifics, Inc. (LEAP), its leadership philosophy, and the LEAP Leadership Framework (Figure 2.1), which provide Asian American leadership and talent development strategies. Based on her note, LEAP was founded in 1982 to address the lack of Asian or Pacific Islander (API) leaders in the private, public and nonprofit sectors. Its founders wanted to create an environment in which APIs could develop leadership skills, realize their full leadership potential, and assume visible leadership roles that would impact the larger society. LEAP developed a plan both to increase the number of API leaders and to train these leaders to be more effective in their work. LEAP's initial program began with awareness and skill-building workshops and symposia with prominent API civic and community leaders, including business, government, and higher education who were frustrated with the lack of advancement and leadership opportunities work. By describing the widely accepted story and experience of the “glass or bamboo ceiling” (U.S. Department of Labor, 1991), LEAP expanded its audience and definition of "community" as it realized that the myth of the model minority and the subsequent glass ceiling effect, coupled with cultural misconceptions, racism, and ignorance, severely hindered Asian
American workers from participating more fully in economic, social and political. By the mid-1980s, LEAP had expanded its focus to include the advancement of Asian Americans in all sectors - public, private, and nonprofit - and in areas of interest such as education, civics, government, youth, and students, first in Southern California and, by the end of the 1980s, nationwide. Rather than waiting for employers, government agencies and nonprofit executives to remove informal biases from their selection practices, LEAP believes that organizations working with Asian Americans must develop leaders who understand such stereotypes, biases and questionable qualifications and find ways to counter, refute and/or deny them. Participants in LEAP culturally relevant workshops and programs are mostly introduced to American culture as grown-ups. Thus, they usually do not fully understand and navigate American corporate culture until they get their first jobs. The pressures coming from jobs are overwhelming, especially when judgments of competence are tinged with assumptions about accents and English fluency.

LEAP’s leadership philosophy has two layers: Keep Your Values and Develop New Skills. LEAP’s model is working on showing future Asian American leaders that they can retain their culture, identity, and values while developing the skills necessary to become effective leaders in their organizations, communities, and broader society.

LEAP has created and refined the LEAP Leadership Framework through more than 30 years of experience in developing and nurturing Asian American leaders. The framework is comprised of five key elements that are the cornerstone of nearly all of their leadership development (Akutagawa, 2013). The five components are: (a) expand your self-awareness; (b) lead and manage change; (c) continuously learn; (d) grow high performing teams, coalitions and partnerships; (e) sustain energy and stamina. Among
them, the first and foremost component is “expand self-awareness”. It is essential to leadership development because it focuses on the individual leader. To be more specific, the self-aware leaders are comfortable with themselves and understand relationships among perceptions, behaviors, and people’s values (Akutagawa, 2013). LEAP Leadership Framework is of importance to my study since its focus on leadership development. I inspired by this figure and developed my data collection tool later in chapter 3.

Figure 2.1

LEAP Leadership Framework


Some researchers argue the limitations of Akutagawa’s model. Researchers argue
that: (a) Akutagawa’s model reinforces the “otherness” of Asian Americans without substantially addressing racism or institutional inequalities, and (b) the model centers race to a degree, but it fails to include the necessary analysis of institutional power (Chung, 2014; Foldy & Ospina, 2009). Foldy and Ospina (2009) suggest that the leadership model did not direct towards transforming educational institutions to provide more equitable services for Asian Americans. Thus, based on this LEAP leadership framework, my study will incorporate a more critical view of Asian American leadership, which will actively acknowledge issues of race and cultural difference rather than “culture-free” (Liang et al., 2002).
CHAPTER THREE:
METHODS AND DESIGN FOR ACTION

Overview of the Research Design

Daiute (2013) stated that “The power of narrative is not so much that it is about life but that it interacts in life.” The nature of my research questions and study required a qualitative research approach (Bogdan & Biklen, 2007). Three central research questions framed this narrative inquiry study, and are listed as below:

• How do FBCOAI leaders in Chinese immersion program in the United States perceive and conceive their identities and experiences?

• How do the identities and experiences inform their leadership practices?

• How do they reconcile their leader identities in the United States?

This study stood as a qualitative research approach, using collective case study as a methodology. The researcher aimed to explore individual cases thoroughly while finding common themes across them. The stories and experiences of each FBCOAI leaders were treated as an individual entity, after which cases were analyzed using cross-case comparisons to find commonalities among the cases. For individual case, the study centered on FBCOAI leaders’ voices and position then as the main agents of my research. Each case was studied within the scope of narrative inquiry using a psychological approach. This study sought to understand how FBCOAI leaders experience the world by analyzing first-person accounts in the forms of interviews, acknowledging the fluctuating and shifting nature of person identity and its influence on the ways in which a person perceives and abductively portrays their experiences. The ongoing (re)positionings of the participants’ identities were “the narrative realizations of a person’s active engagement
with their personal meaning-making”. Through this approach, the researcher was able to recognize that the stories were constructed based on the leaders’ experiences and that it was the leaders who brought meaning to those experiences. The approach positioned the teachers as agents of their stories and allowed the researcher to read them in relation to the teachers’ identity formation to answer research questions. Meanwhile, the study collected multiple sources of data through participants’ leadership journey line, documents send through working email related to their leadership practices, questionnaires and interviews. The multiple sources of data served to complement the leaders’ stories by facilitating re-telling, providing opportunities to incorporate authentic threads into that story, to alter emphasis, to explore new opportunities for interpretation and making sense of events being related. Such an approach was an extension of my theoretical framework, Thirdspace, where everything came together through “all-inclusive simultaneity” to open new possibilities.

All data collection sessions and conversations occurred in an online, virtual environment. Participants were asked to create a first name pseudonym as an identifier for all artifacts and data generated by the instruments and interactions.

Participants engaged with the researcher in two sessions: Part A and Part B, that employed two main instruments: Reflective Documents and Semi-Structured Interviews. Part A is the creation of a self-reflective artifacts (i.e., journey line, story boxes, questionnaire). This reflection was sent out to participants before the interview. Part B was a one-on-one, 60–90-minute interview. The interview went back to the reflective documents and let the participants to share related stories.

This study sought a hermeneutics perspective of FBCOAI leadership in an
effective private, independent, co-educational school which provides Chinese immersion programs through the Lower Division (grades 1–5). The key of my qualitative research was the use of stories as data, and more specifically, first-person experiences with beginnings, middles, and endings told in the form of stories (Merriam & Tisdell, 2015).

This study stood as a collective case study, which grounded in an in-depth description of a contemporary phenomenon (i.e., FBCOAI Bamboo Ceiling) and investigates the “case” within its real-life context (Merriam & Tisdell, 2015). This study stood on the shared experiences of my participants as Chinese immigrant teachers who firstly experience their journey as teachers and then breaking the career barrier to be leaders and administrators in the United States. Since they all experienced such a transition time, I expected to understand how they make meaning of their Asian cultural values in leadership, and how they bring those meanings to leadership practices. Additionally, this methodology also provided a broader understanding of “categorically bounded cases” (Goddard, 2010). Each case, the unit of analysis, was connected and bounded by the shared cultural influencers to their leadership beliefs and practices. Through this study, I hoped to know how Chinese immigrant teachers firstly experience their journey as teachers and then breaking the career barrier to be leaders and administrators in the United States. During this transition time, I expected to understand how they make meaning of their Asian cultural values in leadership, and how they bring those meanings to leadership practices.

This collective case study embedded in LEAP Leadership Framework (Akutagawa, 2013), while it developed through an in-depth perspective towards FBCAOI educational leaders, especially FBCOAI leaders who work with CFL/CWL education.
Through the culturally relevant workshops and programs, LEAP has created and refined the LEAP Leadership Framework through 30-plus years of experience in growing and developing Asian American leaders who described their stories and experiences as the model minority myth and the subsequent glass ceiling effect (U.S. Department of Labor, 1991), combined with cultural misunderstanding, racism, and ignorance (Akutagawa, 2013). This framework focused on the entire Asian or Pacific Islander (API) community, while my study narrowed its focus down on Asians, especially FBCOAI for their fast growth in population numbers and their parallel expansion in the U.S. educational workforce (U.S. Census Bureau, 2016). Moreover, another significant difference is that my study only targeted on those first-generation immigrants who may encounter transitions that were occupational (student to teacher, and then to educational leader), geographical (China to the United States), and migrational (“foreigner” to immigrant) across geographical boundaries to become CFL/CWL leaders or administrators. Also, my research participants understood the micro-aggression from their selection and promotion practices (i.e., FBCOAI Bamboo Ceiling) and found ways to fight, disprove, and deny it, rather than waiting for employers to remove such stereotypes, biases, and questionable “qualifications”. In this way, standing on the LEAP leadership framework, I developed FBCOAI leadership framework in CFL/CWL education.

Each case was studied within the scope of narrative inquiry. Narrative inquiry originated in hermeneutics (the study of written texts) but extends its analysis to include in-depth interview transcripts, life history narratives, historical memoirs, and creative nonfiction (Patton, 2014). Narrative inquiry makes use of various methodological approaches to analyzing stories (De Fina & Georgakopoulou, 2011; Merriam & Tisdell,
2015; Riessman, 2008). In my study, psychological approach was chosen. I examined the cultural context of the story, how the story is constructed, and/or what linguistic tools are used. Therefore, my study analyzed stories in three layers. First, I emphasized within the perspective of inductive processes, contextualized knowledge, and human intention (Rossiter, 1999). In my study, I especially focused the analyses on participants’ self-awareness, way of managing change, self-learning goal as well as their values in growing teams and partnerships. By following their journeys retrospectively and interviewing their beliefs to leadership, I found that although they all, to some extent, broke the FBCOAI Bamboo Ceiling, each individual has differences in experiences and opportunities which are relevant to their cultural values. This approach positioned these FBCOAI leaders as agents of their own stories and allowed me to uncover them in relation to their leadership formation to answer my research questions. According to Hiles et al. (2017), the psychological approach in narrative inquiry recognizes the fluctuating and changing nature of personal identity and the impact it has on the way a person perceives and inductively describes his or her experiences. The continuous repositioning of participant identity was “the narrative realizations of a person’s active engagement with their personal meaning-making” (p. 159). Such an approach was an extension of my theoretical framework, LEAP Leadership Framework, where “Keep Your Values. Develop New Skills” is the LEAP’s Leadership Philosophy (Akutagawa, 2013). Building upon this framework, I explored and analyzed how FBCOAI leaders working in CFL/CWL sphere to retain their culture, identity, and values, while developing skills necessary to become effective leaders. Second, I chose this methodology as a means to uncover, in depth, the importance and influence of gender and
race, family of origin, life events and turning point experiences, and other persons in the participant’s life (Denzin, 1989; Denzin, 2013). Through such a psychological approach, I analyzed the FBCOAI educational leaders’ life experiences and stories, which enabled me to recognize that the stories were constructed based on my participants’ experiences and that it was them who brought mining to those experiences. Third, through linguistic approach or discourse analysis (Gee, 2014), I analyzed in a lens through the language of the story or the spoken text, attending to the speaker's intonation, pitch, and pauses, and also analyzing the structure of the narrative (Hamilton, Tannen, & Schiffrin, 2015). This project has been approved/verified by Duquesne University’s Institutional Review Board (see the IRB approval information in Appendix A).

Instruments

Three sections are consisted of my instrument. They are personal pre-interview narratives, Interviews and Leadership Work Related Artifacts. The artifacts included emails, working documents and posts, serving as a supplementary for the first two sections. Although these three tools are predesigned based on my frameworks and research questions, the data analysis of the first tool-journey line, aligned to the needs for further data collection through story box and identity exercise. In the following I described the first two sections.

Personal Pre-Interview Narratives (Part A)

This part included three tools: Journey Line, Story Box and Identity Exercise.

Leadership Journey Line (see Appendix B): This instrument and accompanying protocol (Swain, Bond & Smith, 2020) served as a foundational point of reflection for each individual’s story about their identity development towards a sense of self as an
FBCOAI leader. This self-generated artifact helped participants begin to tell their story. The researcher intended to provide direction to the participant but did not engage in the actual creation of that participant’s journey line artifact.

Reflective Leadership Story Boxes (see Appendix C): This instrument served as a foundational point of reflection for each individual’s story about their leadership values and beliefs. The participants received some important leadership characteristics related to Asian American (Akutagawa, 2013). And then they were asked to tell a story for each one. The leadership key characteristics were suggested by Leadership Education for Asian Pacifics (LEAP) and presented by Akutagawa in 2013, targeting the Asian Americans. The researcher used the story box as a pre-interview strategy for FBCOAI leaders to do self-reflection of their leadership beliefs. They can add, delete or revise and tag any artifacts as an example in the boxes, based on their own leadership values and practices.

Identity Exercise (see Appendix D): This instrument served as a foundational prompt of reflection for each individual’s story about their cultural behaviors in their work and personal life. This exercise helped participants to reflect their Chinese identity and helped researcher to understand how assimilated/acculturated they were (Kitano & Daniels, 2001). FBCOAIIs are those whose identity is primarily Chinese, whose most intimate friends and most people in a personal network are Chinese. This exercise was consisted of a list of descriptions to help participants gauge their identification with the Chinese culture. Far from being a precise measure, it was a tool to assist the participants in understanding themselves better and can provide a basis for some insightful dialogue with the researcher in the following semi-structured interview.
Semi Structured Interviews (Part B)

The semi-structured interview questions (see Appendix E) are the culminating experience of the essential components of this study. These interviews followed the generation of the journey line artifact, the participants’ response to the story boxes and questionnaire. The reflective documents in part A were all pre-interview strategy that served as a catalyst for discourse that includes or goes beyond the interview prompts. The objective of the semi-structured interview was to provide an additional narrative foundation that may grow into greater discourse and story-telling opportunities in a community setting. There are three parts in Part B, and each part is corelated to Part A’s reflective documents.

Site, Participant Selection and Recruitment

This proposed work explored the transnational stories of three to six adult (over 18 years of age) Foreign Born Chinese Origin Asian Immigrant (FBCOAI) educational leaders and their transitional experience in career advancement. For the purpose of this study, the researcher has decided to focus on the generational and social circumstances of those individuals who firstly have stayed in the United States via working visa (H-1B Visa, 2022), and then adjusted their status to lawful permanent residents as the first-generation immigrants in their families. While there are currently no specific considerations for the gender of the participants, I am anticipating the possibility that they may be predominantly, if not all, females. There is suggested evidence in the literature that points to connections between gender and its effects on FBCOAI’s career advancement opportunities (Migration Policy Institute, 2015; Loo, 1998). Female FBCOAI in the demographic are more likely to work in management than male
FBCOAI. Participants were recruited for this exploratory study using collaborative networking and snowball sampling through acquaintance referral.

Potential participants were recruited and invited into the study using a snowball sampling strategy using (Merriam & Tisdell, 2015) the researcher’s network, email and word of mouth from other colleagues and friends to expand the recruitment pool through recommendations (See Appendix F and G).

Those involved in recruitment were provided with conversation starters about the nature of the study, the research questions, and the requirements of participation. These recruitment associates were also given an information sheet that they may share with potential candidates if needed or requested. The researchers and those who choose to participate in the study were known to the researcher but not necessarily to each other.

The number of FBCOAI educational leaders in the United States is not only low but also difficult to keep track of due to various aforementioned factors (e.g., stereotypes, biases, and questionable “qualifications”) and the lack of attention to this population. This was a limitation of my study, but ended up informing my strategy in selecting sites and participants. I chose my site and participants through purposeful sampling, a strategy that is frequently used in qualitative research with the aim of gaining an in-depth understanding of specific cases (Patton, 2014).

New York City was purposefully selected. In my study, I intentionally selected New York City where is home to the largest population group of Chinese people of any city outside of Asia (New York City Department of City Planning, n.d.). Under these circumstances, the New York City becomes an optimal setting for my research on FBCOAI populations. According to Asian American Federation (2013), they account for
approximately 6.6% of New York City’s population, and the number continues to increase every year. Moreover, With the increasingly pivotal role of China in geopolitics and the globalized economy, a great number of schools are in need of Chinese language education (Stewart & Livaccari, 2010). Due to the large proportion of Chinese population, New York City houses a relatively large number of schools offering teaching positions to FBCOAI students, among which CFL/CWL teaching positions account for a significant proportion in primary, secondary and tertiary level education.

The Chinese immersion program was also intentionally selected given that this type of educational program provides the survival soil for FBCOAI educational leaders. Because of the considerable positive impact immersion programs have on children's target language skills, Chinese immersion (i.e., a form of Chinese-English bilingual education aimed at additive bilingualism) has become one of the most popular teaching models among CFL/CWL education in the United States (Chen, 2010). Also, due to the unique characteristics of immersion program (i.e. immersion program provides students with a classroom environment wherein at least 50% of the course curriculum is taught in the target language), in each school where provide the program, a great number of Chinese Immersion Teachers (CIT) are needed (Tedick, 2009). Compared to other forms of CFL/CWL education (i.e. FLEX and FLES programs) where only one or two Chinese teaching positions are needed in each school, Chinese immersion program do have the needs for an FBCOAI leader, at least a Chinese coordinator who can organize, develop and implement Educational programs including online talks, in-person events, tours, demonstrations, workshops, etc., on Chinese side; process and coordinate all details of incoming requests from Chinese teachers; organize, maintain, and oversee use of hands-
on Chinese Collection; disseminate of teaching materials, marketing collateral, and online/digital resources; recruit, schedule and manage volunteers as needed; support implementation of Education programs and events as needed; approach and engage visitors in conversation. In larger schools, except for the Chinese program coordinator, other forms of FBCOAI leader are also in need. My site is a large school located in New York City which provide Chinese immersion program, and currently have not only Chinese program coordinator, but also have positions open to FBCOAI teachers, such as DEI coordinator (Diversity, Equity and Inclusive Coordinator) and ADH (Associate Division Head). The diversity of FBCOAI leader positions further solidified my research results.

Further, my definition of FBCOAI leaders, entailed specific criteria, necessitating the use of criterion-based selection (LeCompte & Schensul, 2010). Every participant recruited for my study was an FBCOAI educational leader who met all of the following criteria: (a) grew up in China, (b) had schooling experiences in China, (c) started serving as an immersive Chinese teacher in United States on an F-1 student visa, and (d) was currently teaching and/or administering or leading in a Chinese immersion program in New York City. The first criteria (i.e., growing up in China) showed that my participants was a first-generation immigrant whose first language was non-English. The second criteria revealed that my participant was nurtured in Asian culture and education, specifically in Chinese culture; thereby facing cultural gap in workplace between their own cultural value and the dominant western culture. The third criteria uncovered the huge challenges that my participant encountered. The challenges come from both teaching theory differences between two cultures as well as working permit and/or
contract extension. Thus, they have faced the severe challenge on how to negotiate cultural difference within a foreign social context where FBCOAI teachers and/or leaders/administrators do not share the cultural or linguistic backgrounds of their students, and American colleagues (Xu, et al, 2013). The visa permit further added difficulties of my participants in selecting a workplace and getting contract renewal. The two major challenges exacerbate the FBCOAI Bamboo Ceiling. The last selecting criteria illustrated that my participants were all breaking the FBCOAI bamboo Ceiling to some extent.

According to Goddard (2010), collective case studies explore at least three cases, and my goal was to recruit three to four participants. Initially, I recruited four FBCOAIIs who met the aforementioned criteria, and whose job responsibility was related to leadership. However, I decided to focus on the three participants who have got the real title in leadership team in their school. The fourth participant served primarily in the classroom teaching and the participant’s job title was Head teacher, although she was responsible for training new recruit hires. Therefore, I decided to exclude her from this particular study. Focusing on the stories of the three participants allowed me to not only gain a comprehensive understanding of each case, but also to draw patterns or interpretations from the cases. (Creswell & Poth, 2016; Goddard, 2010; Yin, 2014).

In order to protect my participants, the name used in this study are all pseudonym. Three participants were recruited—Xiaoxiao Qu, Xi Chen, and Yi Liu. They all had broken the FBCOAI Bamboo Ceiling and earned the real leadership title in their workplace for at least 1 year. Table 3.1 shows the relevant information of the three participants recruited for the study. My focus was on knowing about FBCOAI leaders,
rather than learning from them while positioning each as the main agent of the told stories. The pros of my sample here is that individual FBCOAI leader has different job responsibilities and works with diverse colleagues and parents. For example, Xiaoxiao and Yi are dealing with work affairs among Chinese, Spanish and English teachers and leaders while Xi mainly in charge of Chinese teachers’ needs in literacy curriculum and instruction. Their focus are also different. For example, Xiaoxiao, as DEISEL coordinator, needed to present in various community meetings and mission tours to talk about DEI and student’s social emotional teaching and learning. Xi is more like a “resource” and coach for Chinese teachers in curriculum. Yi is responsible for a wide range of duties, including building teams, nurturing teachers’ engagement, providing effective coaching, feedbacks for diverse colleagues. Hiring and assessing faculty growth and impact, etc. This allows me, as a researcher, to have a comprehensive understanding of FBCOAI leadership through their interactions with FBCOAIs and non-FBCOAIs and listening to their own interpretations from those interactions. In this way, my findings are more valid in collecting data related to their Firstspace and Secondspace.

Table 3.1

Participants Information

<table>
<thead>
<tr>
<th>Participant Information</th>
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<table>
<thead>
<tr>
<th>Name pseudonym</th>
<th>Race</th>
<th>Native language</th>
<th>Year(s) living in the U.S.</th>
<th>Year(s) teaching in current school</th>
<th>Year(s) of leadership in current school</th>
<th>Current Position/Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xiaoxiao Qu</td>
<td>Chinese</td>
<td>Mandarin Chinese</td>
<td>8</td>
<td>4.5</td>
<td>1</td>
<td>DEISEL Coordinator</td>
</tr>
<tr>
<td>Xi Chen</td>
<td>Chinese</td>
<td>Mandarin Chinese</td>
<td>11</td>
<td>9</td>
<td>2</td>
<td>Chinese Literacy</td>
</tr>
</tbody>
</table>
Xiaoxiao, Xi and Yi comes from the same school-Peters Halvorson School (Pseudonym). This school is a 15-grade independent school located in Manhattan, New York. In the language immersion program, students in 2-year-old program immerse every day in a trilingual learning atmosphere with English-speaking; Chinese-speaking and Spanish-speaking teachers in one classroom. For students from nursery to 5th grade study in either English-Mandarin or English-Spanish track, building fluency in a world language. Peters Halvorson School values teacher development, which is organized around five core domains—“Meaningful Student Learning”; “Professional Growth and Learning”; “Building Culture and Community”; “Create the Future” and “Alignment with Peters Halvorson Organization”. In each core domain, there are five corresponding spheres, which are “my students and me”; “my team/cohort”; “my division & campus”; “my school”; and the “the world/global education”. Through adding on evidences each academic year, faculties answer key questions of each domain & sphere. The school admin team will also go through each module with faculties during one-on-one meetings to support teacher’s growth.

Peters Halvorson School also values a school culture of creativity, entrepreneurship and deep collaboration. Collaboration permeates everything teachers do here, as students in grades N-5 alternate between English and target language (Chinese or
Spanish) classrooms daily. Teams of teachers consisting of English and Spanish teachers or English and Chinese teachers share two classes of students. The teacher teams share responsibility for teaching the curriculum to promote student growth socially, emotionally, and academically in both languages. Under this structure, the teacher teams communicate daily to plan lessons and discuss student progress. In addition, teachers collaborate with colleagues from other grade levels and languages in weekly meetings.

Due to the specific requirements of the Chinese immersion program and the large demand for Chinese teachers, not only are the Chinese teachers at Peters Halvorson School not the only or the only minority, but they form a community. At the same time, because of the school’s emphasis on teacher development as well as value of teacher collaboration, there are more opportunities for FBCOAI teachers to break through the professional barriers and get a leadership career title at this school.

Data Collection Method

Contact information collected is solely for the purpose of scheduling online video sessions or correspondence to secure informed consent/demographics documentation, questions or requests to withdraw from the study. Phone contact information any be shared by participants at their discretion but is not required.

The second session was recorded digitally and transcribed using transcription software. Once the session transcription was completed and confirmed, all digital recordings were destroyed. All data and information were de-identified and secured in a password protected, cloud-based service. The individually generated artifacts were emailed or scanned and sent to the participant’s OneDrive folder that was shared with the researcher. The folders and subsequent files were identified using a pseudonym chosen
by the participant. The story was qualitatively coded and analyzed using multiple lenses for alignment/misalignment to the themes reflected in the research questions and theoretical framework. Prompts for the interview schedule were included in the appending documents. Additional prompts may be required as well as impromptu queries and unsolicited commentary. These unanticipated responses were also analyzed and coded accordingly.

Self-reflection artifacts, interview transcriptions, and notes taken in the interview were gathered and analyzed qualitatively by the researcher by using axial coding (Strauss & Corbin, 2018) as data analysis method. The relating data and codes were deductive and inductive coded in a process to identify central phenomena and integrate categories and subcategories (Simmons, 2018). During the first phase of data analysis, I treated each case as a separate entity and employed deductive coding with each case (Merriam & Tisdell, 2015). After all data was collected, I color-coded transcript and field notes and wrote codes on scanned journey lines and artifacts, using priori codes developed via “lean coding” (Poth & Creswell, 2020). After coding the data deductively, I carefully read and reread the data to “pull threads” from all cases (O’ Grady, Clandinin & O’ Toole, 2018) and got a sense of whole (Creswell, 2003). This second phase of the cross-case analysis involved a constant comparative method (Strauss & Corbin, 1994). The findings from the cross-case analysis were presented under common themes to build a general explanation that fit across all cases (Creswell, 2003; Yin, 2014).

Table 3.2 is a summary of the data collection methods used in the study. Based on my theoretical framework, the FBCOAI’s First and Secondspace leadership were mutually inclusive and formed together the Thirdspace, thus cannot be artificially split up
and cut apart. This is also explained why each of my research questions contains keywords that reflect both First and Secondspace leadership. My data collection method, therefore, aligned to this aforementioned characteristic. That is to say, not a single tool was designed pointing to a certain research question, rather all tools in my study were created to serve for all the three questions.

**Table 3.2**

*Research Questions and Data Collection Method*

<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Data Collection Method</th>
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</table>
| • How do FBCOA1 leaders in Chinese immersion program in the United States perceive and conceive their identities and experiences? | • Interview;  
• Leadership Journey Line;  
• Story Box;  
• Identity Exercise;  
• Leadership Work Related Artifacts |
| • How do the identities and experiences inform their leadership practices? | • Interview;  
• Leadership Journey Line;  
• Story Box;  
• Identity Exercise;  
• Leadership Work Related Artifacts |
| • How do they reconcile their leader identities in the United States? | • Interview;  
• Leadership Journey Line;  
• Story Box;  
• Identity Exercise;  
• Leadership Work Related Artifacts |

Interview transcripts and personal journey line narrative were the main source of data for the construction of the cases. The interviews center the narratives and of participants in my research. I applied the purpose of interviewing of Seidman (2006) to my study. According to Seidman (2006), the in-depth interviewing is not to get answers
to questions, not to test pre-determined hypotheses, and not to “evaluate”, but to understand the lived experience of individuals and the meaning they make of that experience. While interviews allowed me to center the narratives and stories of my participants, the personal journey line narrative, which involves participants’ reflecting on their formative experience, supports their self-awareness and leader development (Matthews & Lerner, 2017; Dehler & Edmonds, 2006; Quijada, McGrath, & Wheaton, 2016). Meanwhile, the life experience self-narrative is not simply useful for helping leaders increase their self-awareness (Seidman, 2006). Articulating their stories, values and how they came to hold those values to others crafts participants’ s story (Shamir & Eilam, 2005). Thus, as the data collection method, Interview transcripts and personal journey line narrative were aligned to my theoretical foundation-Soja’s Thirdspace theory-by unfolding FBCOAI leaders’ Thirdspace, an actual-and-virtual place, where they reconcile their professional development and leadership into practice.

Analytic Design

Analytic Strategy

As mentioned in Chapter three, three primary instruments-Personal Journey Line (Journey; Story Box and Identity Exercise); Semi-Structured Interview and Building&Leader Level Artifacts-were applied in data collection. The variety of data collection instruments supported my data triangulation (Patton, 2014; Yin, 2017). The data resources collected in my study showed that my findings were supported by more than a single source of evidence. Figure 3.1 shows that my case study’s findings will have been held up by more than a single source of evidence, from which to triangulate my data. Meanwhile, I also analyzed each source of evidence separately by utilizing
several analytic strategies to describe findings from difference sources.

The purpose of employing dissimilar analytic strategies is to triangulate my findings through another angle—the triangulation of methods (methodological triangulation) (Patton, 2014; Yin, 2017). Miles and Huberman (1994) listed some ways of “playing” with data. In my study, I manipulated the data based on the instruments.

**Figure 3.1**

*Data Triangulation*

![Data Triangulation Diagram]

Figure 3.2 shows the relationship between data and analytic strategies. The data were collected through semi-structured interview and the artifacts the participants mentioned in the interview.

All the narratives and artifacts I collected are based on three parts: the transnational journey line all the way to their leadership role; the specific examples and stories impacting their leadership theory and the identity exercise including the examples,
stories or reasons building up their identity belief. In terms of journey line, I analyzed
evidences in two levels: individual and collective. For data collection from individual
interviewee, I put information in chronological order in order to see their real
transnational life experience of the Firstspace. Then I added on the information related to
their perceptions and interpretations (i.e., Secondspace). In this way, the Thirdspace of
each individual were vividly presented. As for collective analysis, then I tabulated the
frequency of different events to search for patterns, insights, or concepts that seem
promising (Yin, 2017). In this manner of manipulating the data, the findings were
emerged. These findings partially answered the research question one and two to
illustrate how The FBCOAI's perceive and conceive their experience and identity as well
as their leadership beliefs.

Figure 3.2

Analytic Strategies Versus Data Collection
As for story box, I also examined the data through both individual and combined perspective. I first created visual displays for each interviewee to show their leadership theories. Then I made a matrix of contrasting categories-ethnic identity and degree of assimilation and placed the evidence within such a matrix. After examining the individual data, I tabulated the frequency of different events cross interviewees to search for commonalities among them. Thus, the data analysis around story box supported my findings in research questions one, two and three. That is to say, this part of findings answered partially how the FBCOAIs perceive and conceive their experience or identities as well as the efforts they made in reconcile their cultural and identity. The findings also reflected how the reconciling process inform their leadership beliefs.

Since I asked my participants to finish their identity exercise before the interview, during our interview, they are requested to share freely. The data I collected here were
placed within a matrix of contrasting categories. And the frequency of different events was tabulated. This analyzing process helped me to verify finding in research questions one and three from another data source.

In a nutshell, I manipulated the data both separately and collectively. The data source and analyzing methods were varied to triangulate my research findings.

**Analytic Technique**

To attend to all the evidence collected, after getting an embedded design and appropriately fine-grained data for the embedded unit of analysis, I adapted the general strategies in practicing a specific technique for analyzing my case study (Yin, 2017). This analytic technique I used was logic models, because my case study targeted on studying theories of change (Funnell & Rogers, 2011). The participants were all transnational educational leaders who experienced transitional experience in career advancement in the United States. Logistic models are used to analyze how a complex event occurs, attempting to specify and manipulate a complex chain of occurrences or events over an extended period of time. These events proceed in a repetitive causal pattern, so that the outcome (event) of the previous phase can become the stimulus (causality) of the next phase (Peterson & Bickman, 1992; Rog & Huebner, 1992). Thus, by using the logic models, I explained how and why evidence appeared to have produced subsequent evidence. Meanwhile, I was able to present data about the transitions.

As a qualitative analysis, I stipulated sequence for my case, which was based on the previous literatures. The use of logic models can also help me to match empirically observed events to theoretically predicted events (Yin, 2017). Therefore, after comparing the consistency between the observed and the originally stipulated sequence, I affirmed,
rejected and modified the original sequence based on the data collected. The original sequence was the three tools-Journey Line; Story Box and Identity Exercise- I used in collecting data.

**Data Analysis Method**

In my study, I used axial coding which was introduced by Anselm Strauss and Juliet Corbin as my data analysis method (Corbin & Strauss, 2008). Axial coding synthesizes and organizes the data into more coherent, hierarchically structured categories and subcategories. This approach requires researchers to continually modify and reshape their emerging conceptual framework as they examine more data (Scott & Medaugh, 2017).

During the first phase, within each case, I treated each case a separate entity and employed deductive coding. Then during the second phase, I analyzed cross-case data inductively and comprehensively (Simons, 2018). It involved a constant comparative method (Corbin & Strauss, 2008).

The priori themes were developed based on my research’s theoretical framework-Thirdspace (Soja, 1996) and on central research questions. The priori theme that I deducted from the theoretical frameworks were-Thirdspace (3S); Transitional Funds of Knowledge (TFOK). While the themes from research questions were-Multiplicity of Their Identities (MoTI); Transitional Experiences (TE); Leadership Practice (LdrP). Under each theme, there were subcategories which “make connections between categories that reveal themes, new categories, or new subcategories,” as outlined by Simmons (2018, p 80). Those subcategories were developed when I constantly “read, re-read, compare, re-compare, and contrast data” (Simmons, 2018, p 81). I then
systematically created a chart to show a comprehensive and lean priori code categories and subcategories. In this chart, Thirdspace (3S) was pinned as the central theme since finding out the FBCOAI educational leaders’ Thirdspace leadership was my focus. Under the central theme, the subcategories were developed as a coding methodology. They were- Intermediate (3S-inter); Transitional experiences (3S-TE); Multiplicity of their identities (3S-MoTI); Thirding-as-Othering (3S-3other); Transnational funds of knowledge (3S-TFoK). To more specifically present all the collected data, I created a variety of groups below each subcategory and also provided codes for each group. For better understanding data, I then color-coded all data collected through interview transcripts and artifacts and created another chart to show patterns across cases by using different codes (Appendix H). The five colors were randomly selected.

After I identified categories and subcategories through axial coding, I described each participants’ journey line, story box and identity exercise as a separate entity and then analyzed cross-cased. That is to say, findings were all presented by theme; subcategories and groups and analyzed comprehensively to build a common and general explanation for all three cases (Creswell, 2003; Yin, 2017).
CHAPTER FOUR:

DESCRIPTION OF FINDINGS

Overview

In chapter three, I explained my general analytic design, which consist of analytic strategies and technique. Then followed by the design, in this chapter, I first presented each FBCOAI educational leader's journey line which was created by themselves and clarified during the semi-structured interview. I presented the examples and stories of each interviewee’s chronological transitions from China to the United States and career transitions from foreign student with F-1 visa to teacher and educational leader with H1-B working visa, a green card or a citizenship, focusing on the frequency of different events. The single case analysis was then followed by a collective case analysis to find patterns and commonalities by using the same analytic strategy (i.e., putting information in chronological order and tabulating the frequency of different events). Second, I displayed each participant’s story box, tabulating the frequency of different events and making a matrix to show the relations of contrasting categories. The I tabulated collectively to search evidences of how FBCOAIs reconcile their leadership identity in the United States. Third, I centered only on their identity reflections, to triangulate the finding in their journey line and story box. In this way, I managed to answer all of my three primary research questions and explored their Thirdspace leadership.

This section is followed by a description of the school setting in which educational leaders were working at the time this study occurred as well as the artifacts provided by each of the participant. To protect the identities of the participants, all proper names of participants and schools are pseudonyms in this document.
Leadership Journey Line

I illustrated each participant’s journey line narratives into several figures (Appendix I). In Appendix I, I concluded from the transcripts through two perspectives: journey lines and multiple transitions. In the following, I first reported each one’s journey line, followed by transitional experiences. Then I reported from a cross-case perspective.

Case 1: Xiaoxiao Qu

Before Coming to the U.S.

Before Xiaoxiao came to the United States, she just “went to school as [she] was supposed to.” She was “a very positive person” who loved to “communicate” with others. She thought “this has something to do with parenting.” She mentioned that “[her] parents gave [her] a lot of security to raised her up” as a very confident person. She was willing to take challenges and had not been a person who is afraid of failure. Therefore, quoted from Xiaoxiao “my personality has a lot to do with my family upbringing”.

Xiaoxiao isn’t “into surprise” in her life. According to Xiaoxiao, she knows her own experience “like the back of [her] hand”. Her personality is relatively aggressive, but she thought that she personally “gifted in communicating” with people. She also would want to take this to the extreme. However, when she is “in doing something, it will behave very aggressively”. And then sometimes it can be very forceful. For example, she shared,

Let's say we do a project, I don't want to be a group leader, but just want to do this thing well. In this process my team member will say that you come to lead it, because it seems you have a lot of ideas. I just want to say “OK, fine” and that's it. But you have to say for example, I'm doing this thing when I think “OK, I wanna be a leader.”
That's not true. But I do want to do everything to a more satisfactory degree. (XQ’s interview, 03/14/2022)

She doesn't have any “major criticism” about educational system in China. It's just that I may not be “the same” to most of Chinese internationals students who may have concerns for Chinese education. She mentioned that she met a bunch of friends who have the same “learning interests” with her and everyone in her friend circle has been "immersed in” learning. She has been in a “relatively positive experience” in all her studies in China, so she was “logically” guaranteeing a place in graduate school in China.

She shared an example,

Then there was a great experience that I had been in a position where I had just entered a school that had been at the bottom of the pile. Then through my own efforts I was able to have a relatively good grade. When I first started in science, I was in the bottom five every time, and then after I switched to liberal arts, I started to get in the top ten. Then when I was a senior, I was basically either first or second. Then at the end of the mock exam, I can rank at the very top of the school district. (XQ’s interview, 03/14/2022)

Studying in the U.S.

She was also very “confident” in U.S. school, and she felt “no worse for wear” than students whose English was their native language. An example she shared here is,

There was a class called language development taught by a Scottish professor. A majority of students had a difficult time to follow the professor. There were more than 30 people in that class, including five Chinese international students. There was a difficult test. I was the only one who got a perfect score. At that time, lots of students
were complaining because although it was an open-book format test, it was still very difficult. What I did was recording all lessons at school and then listened to the recordings at home to review all the lessons assisted by lesson slides. At that time, many Americans complained that it was too difficult, saying no one possible to pass the test. The professor said “no, someone got a hundred”. And this person is me. (XQ’s interview, 03/14/2022)

Teaching in the U.S.

Xiaoxiao entered in her current school as an intern (student teacher). One year later, she became an associate teacher. In the following two years, she has been promoted to a head teacher from associate teacher. Compared to other Chinese colleagues, her career promotion speed is particularly fast. Currently she has been a head teacher for two years, and she just got promotion again to be a DEISEL (Diversity, Equity, Inclusion & Social Emotional Learning) coordinator when I interviewed with her. Two years ago, when the COVID-19 starts, the school adopted “self-contain” mode, which means there were only one Chinese teacher and one English teacher in a class. Normally there are four teachers as a team. Two classes of students took turn spending one day in English with two English teachers (associate and head teacher) and one day in Chinese with two Chinese teachers (associate and head teacher). At that time, although Xiaoxiao was a Chinese associate teacher, her partner was a part time English head teacher who only showed up half a school day. Therefore, a lot of things were handled by her. She mentioned “Not just being a teacher to teach a class. Communicating with parents [and] colleagues account a large percentage of her daily work”. According to Xiaoxiao, this situation gave the parents a feeling that “Xiaoxiao is actually the head teacher who can
always reached out”. This also gave her “motivation” to apply for the head teacher position and is a great opportunity for her to be promoted.

For the past two years of her head teacher experiences, she shared with me that she would meet so one or two very good parents every year. The parents gave her lots of confidences and encouragement as a teacher and as a DEISEL leader. For example,

*They came half an hour late on Curriculum Night (A teacher-parent meeting which will include: Meet the Teachers Cornerstones of grade experience; Grade Curriculum; Homework; Specials; How to ask your student about school and Logistics), but because you know that as soon as someone joins my zoom, I'll see a notification. All the other parents had already left, but I went to the zoom anyway. At the end of the day, it was just me and these two parents. Then I talked to them. Then later that parent that academic year is very very… It's not that they were polite, they just felt genuinely grateful. And when they met the principal on the road they would say “I'm very happy to have Ms. Qu this year” … Another time the family sent me an email saying that they were having dinner when their child suddenly came out of nowhere and said, “I really like Ms. Qu because she really cares about me.” They felt that they didn't prompt the child, but her child suddenly wanted to express herself. And then so… because there is this relationship, after that [if there] is ... somewhat problems related to their kid or...school, whenever I called to them is relatively smooth. (XQ’s interview, 03/14/2022)*

Another case Xiaoxiao shared is,

*There was another child named P. His family actually sent an email all of a sudden [with appreciation]. Before that, his parents were the kind of parents who are very
nice. I could feel that they were very good parents because they would want the teacher to be more convenient. The emails were very polite, and the child was fine. Then, around January, they sent an email (See in Appendix J and K) to Head of our Division, which was very long and very specific, saying “the teacher never hesitates to reach out when there is a problem. But we really want to reach out when the teacher is doing something great.” The next thing they said was very specific, “My son is having a great experience this year.” …They’re very specific…as they mentioned that they can feel the change in the child. The last thing they mentioned was that they care about academics, but the most important thing is “Ms. Qu is modeling positive mindset.” They sent it to the head of lower division and head of school at the time. Then the division head replied to the parents and asked if [she] could send the email to Ms. Qu and it went around in circles before forwarding it back to me. (XQ’s interview, 03/14/2022)

Xiaoxiao kept saying that when she used to do associate teacher, she thought whether parents have a questioning voice or a praising voice, but it was not just for her oneself. It's all about the whole team. Now, the “head teacher” title gave her ownership. She really enjoyed the trust relationship she built with parents. The trust from families became a strong backbone for her to have career breakthrough. For example,

There were another girl's parents too. The parents [just like P’s parents who] believed in my judgement. [For example, they] would ask me “How to keep my kids' learning flow in Chinese during summer [vacation]?” I did a lot of mission tours this year, and it just so happened that P’s dad and the little girl's mom were on the tour, and when they saw me they were so excited and said, “wow, there is Ms. Qu, the
magic Ms. Qu”, and said to the other parents, “this is my daughter's teacher last year…” I felt that both of them even shared more to other parents than I did. (XQ’s interview, 03/14/2022)

Xiaoxiao is a reflective person. In her teaching philosophy, she is more targeted on developing students’ stamina, positive mindset because as she told me that she “observed” a bunch of English teachers and Chinese teachers’ classes to learn how to cultivate students’ SEL (Social Emotional Learning). She stated that “learning itself is not just about how many words you know and how much Chinese you can speak.” She believes that no matter how the teacher teaches the knowledge, “some kids will acquire the knowledge and some kids won’t”. But the priority of teaching is to build up students’ stamina and their positive mindset which enables the young students to get rid of frustration when they confronted with learning difficulties. She repeatedly emphasized that what she discussed before is more “valued” than learning how many words, because eventually students may forget the words they learned, but they can still learn by themselves when they want to learn. She said, “I want to motivate children to learn on their own”.

**In the Role of Leadership**

Xiaoxiao is a head teacher in second grade and also a DEISEL coordinator. She shared during the interview that “this is my first year in this position, and I'll be working with second graders this year”. In this position, she needs to present in many meetings and events, such as “community meeting, Lunar New Year celebration, Black Month History meeting and Asian History [meeting] next”. She shared that, for example,

*I'm going to some events, like the newly admitted parents will invite us to do a DEI...*
presentation to talk about DEI protocol. I also did a presentation for all teachers on Wednesday. So far, I did a lot of mission tours this year. (XQ’s interview, 03/14/2022)

According to Xiaoxiao, she has constantly received supports, encouragements and praises from the second grade ADH and Head of School. She shared, for example,

In fact, my ADH also gave me a lot of support. In every meeting, if it is DEI-related, she will definitely ask “Xiaoxiao do you have anything to add on?” Once, I went to the second session of a parent event to do a presentation, and then I happened to catch my ADH who also happened to be at that event. She sent me a text message saying “you are amazing.” And I didn't have time to see it, she sent it again for the second time, and said specifically “you are amazing in that event. I even want my daughter to be in this kind of school after listening to your speech. “Later the head of school also sent an email, also a voice of encouragement. So far, there are still more encouraging voices come out. They praised me, mainly saying “you are very confident.” (XQ’s interview, 03/14/2022)

Xiaoxiao thought she is “visible” as a Chinese and is able to “voice out” in her current leadership position. She believed that it all because of her “confidence”.

Geographical Transition

During the second year of graduate school, Xiaoxiao came to the Confucius Institute (an educational and cultural promotion program sponsored by Chinese government) in Hawaii and stayed for a year in a role of Chinese student teacher. She stated that she gained lots of confidences there. She shared, for example,

Because in China, I was in a nation-wide top ten university, in fact, I am surrounded by exceptionally talented people. Basically, after graduated from college, most of
them went to graduate school in China, went to Hong Kong or studied in the United States. I didn’t realize that something that you can easily get within reach, for many people are unreachable. But the experiences in Hawaii was a big change for my world view. I mean, I used to think I was actually good, but I didn't know how good I was. After coming to Hawaii, many people said “you are so smart and so good at English. Did you grow up in the United States?” I used to teach at a university there, and many people asked, "Are you a Harvard or Yale graduate?” Then I met a professor who had just gone to the University in Hawaii. He was very young and had just graduated with a PhD. I was his teaching assistant then. He suggested me, "You should come to America to study.” He also shared me with his own experience. A Harvard professor recommended him to study in the U.S and was willing to write a recommendation letter for him. So, he came as a matter of course. Then I heard his story and encouragement, and I thought “I'd give it a try.” I applied to three schools in New York, and I didn't consider other schools because my boyfriend and now husband were in New York. I received offers from two Universities, and then picked the one that gave me a scholarship. (XQ’s interview, 03/14/2022)

Visa Transition

Xiaoxiao’s visa transition was really smooth because her current employer totally supports employee’s working visa (H1-B). Her current school is also the only school she worked in right after graduated in the U.S.. She also mentioned that it is one of her professor’s recommendations that motivated her to apply the teaching position in the school because her major and the job position is the perfect counterpart. For example, she shared,
At that time, I had a teacher who taught foundation bilingual education, and he said to me “you have to go to see this school, this school is very good.” After I graduated, I applied right away. Another teacher at that time also highly recommended my current school to us and told us to visit it. This school was also in our textbook at that time. (XQ’s interview, 03/14/2022)

**Occupational (Teacher-Leader) Transition**

Xiaoxiao is a risk-taker and willing to listen to other’s advice as well as do her self-reflection. She mentioned that she is the first Asian teacher who got this title. The idea of applying for this position came about with the encouragement of ADH. After making the decision, she also got the support from Director of Mentoring Programs who helped her to go through her resume, and also gave her encouragement.

When I interviewed Xiaoxiao, she was still in a “transition period” because it was her first year working as a DEISEL coordinator of the whole division. She emphasized that she received lots of supports from her DEISEL partner. According to Xiaoxiao, since here's no clear responsibility for what you're asked to do, “my partner gave me some coaching and training”. The partner also gave her supports and lots of ideas. For example,

*There is a lot of uplifting work, she will also take care of it when she found me still need some time to figure out. Once I have to go to a parent event to do a presentation. She would also go through the script for me. She provided very good advice on one of the questions. She said “why don't you talk about this”, and then I added it in. Later that day, the parents were more than satisfied with the question. Another time, in a presentation I did have a topic- learn, unlearn and relearn. In fact, she was the one*
who brought that up. So, I was going along with his idea. But if I were to think about it on my own, I wouldn't know what to do in this direction. Including the presentation that we did before, she would lay out the big aspects. (XQ’s interview, 03/14/2022)

Xiaoxiao’s teaching experiences also contributed on her new job. The experiences offered her lots of vivid examples for her to share in DEISEL meetings and various events.

Case 2: Xi Chen

Before Coming to the U.S.

Xi hoped to become a kindergarten principal and run her own kindergarten in China. She learnt Spanish in college in China. She felt that the Chinese way of teaching a second language was “not the most effective”. In her college, students were just “studying the language itself”, rather than using the language as a communicative tool. Thus, Xi wanted to change the unreasonable education system in China. She shared with me that she wants to “make a difference”. She expected to study in the U.S. and then returned to China to run a bilingual immersion school starting from kindergarten.

Studying in the U.S.

In her graduate school, Xi majored in TESOL (Teaching English to Speakers of Other Languages) and there were six Chinese international students in her class. Two professors impacted her positively on her “future teaching and leadership philosophy”. According to Xi, the professors would invite the international students to their home for cultural communication during iconic American holidays such as Thanksgiving and Christmas. She emphasized that the way American professors building up personal connections with students was significantly “influential” to her as a Chinese student.
because in her perception, Chinese professors do not invite students to their home to establish any personal contact with them. She felt that “there was still a certain distance between the teacher and the student”. She then used the term “cultural difference” to explain this dissimilarity. Besides, she recalled that her professor said in class that “you will encounter many things in your life that you will find difficult, but you need to be strong”. She kept this in her mind and did her best to do what the professor told her to do. Therefore, she believed that students will learn when they trust teacher and so do the relationships between team members and leader.

**Teaching in the U.S.**

After being 11 months of associate teacher at her current school, Xi was promoted to a head teacher and worked with a variety of grades including Kindergarten, second graders, third graders and fourth graders. During this process, she worked with four different ADHs as she switched between grades. According to Xi, three ADHs were very supportive and always provided her strategies in “collaboration and communication”. For example, she recalled, in her first year of being head teacher, had a hard time with her associate teacher. She thought it was a failure in collaboration, because they were supposed to cooperate with each other, but ended up of making each other nervous. She stated that the ADH gave her advice in how to adjust herself, which facilitated her self-reflection. She then realized that as a head teacher, she was also “a mentor of associate teacher”. Based on her narrative, as she looked back on this experience many years ago, she thought she had to be more patient with new teachers during their transition period and tried her best to serve them in understanding the curriculum. She also mentioned that this influence even extends to her current leadership work as a coach.
Xi used to be doubted on her working experience and age. She used to be evaluated by her supervisors that “Xi is too young to in charge of …”. She wasn’t frustrated, instead she was eager to “show” herself that she was not “young”. An example was brought back into her mind,

*I was a fourth-grade teacher at the time, and the [rising] fourth graders got feedback from their third-grade teacher as “very difficult and challenging to work with.” Some of the third-grade teachers thought the job was dramatically difficult and were too frustrated to continue the job. After I took over, the kids were so into learning Chinese and the feedbacks from the parents were also positive. At that time, I thought I showed myself that “I am not young.” (XC’s interview, 03/13/2022)*

In a nutshell, the doubts, in a flip side, were motivations for Xi to try her best to seek career breakthroughs. During this process, positive feedbacks from others such as students or their families were significant heartening.

Xi also talked about her language proficiency. She said “[English] language is definitely getting better and better” with the help of her team partners. She shared with me a specific example,

*I remember the very beginning, writing students’ final report narratives was really challenging for me because from my perspective, this task requires a non-native speaker to write a report as well as a native speaker. The first year when I worked in my current school, the school required us to write one paragraph for each subject, so the volume was especially large, much more than now. I was writing for several nights, and also wrote to the early morning, constantly revising and correcting. At that time I was associate teacher, my head teacher and English partner helped me to*
go through and amend a lot. They said to me “it's okay, go home, we will help you to correct.” At that time, I felt that the support between my peers was very important to me. (XC’s interview, 03/13/2022)

In the Role of leadership

Xi broke her career barrier, being promoted as a Chinese language specialist for half a year when I interviewed her. As a literacy specialist, she mainly in charge of teachers’ Chinese literacy coaching, including setting goals for each coaching cycle and provide professional class observation and suggestions based on teachers’ individual needs (see in Appendix L). She also mentioned that she was in a role of bridging the American mainstream teaching method and Chinese pedagogy to make a balance for students’ effective learning experience.

When she talked about her leadership experience, she centered on her leadership philosophy and findings. She treated herself as a “resource” for teachers. Due to her first year in this role, she was “worried and apprehensive” that whether she can serve as a useful “resource”. This anxiety also comes from job switching. According to Xi, she was in charge of online teaching & learning last year and she only had 50% working time in campus. Meanwhile, her current school curriculum was “constantly changing” and would had “new elements” added on each year. In order to better “serve” her mentees, she studied the reforms before she took on the job, read a lot of reform-related MATERIALs, and did researches for new things that she hadn't been exposed to. As she said, “I tried to combine theory and practice to bring a lot of useful information to my mentees”.

She then shared with me merrily that so far, she has received many teachers’ supportive “feedbacks”, which meant a lot for her doing coaching cycle. She felt that she
was “still very useful as a resource”.

Xi saw herself as a serving and supporting role in leadership for the whole Chinese team because she mentioned that “I still feel that leader is the role of support. I don't think it is in lead them”. In her leadership role, she stated that knowing each team member’s preference and deciding things that worth to be discussed or learned were two findings in her first year of leadership practice. Meanwhile, she emphasized the importance of “thoroughly understanding of your job” because she believed that if she wanted to be a “think tank”, she had to gained experiences from practice. According to Xi,

My understanding of leader is: you have to start from the grassroots and thoroughly understand it before you can go to support others, which is also [the meaning of leader.] I think if you want to be a leader, you have to come from the masses. If you’re going to be a leader, it has to be something that you know how it works. So, my understanding of leader is: to start from the grassroots, thoroughly understand before you can go to support others, which is also the meaning of leader. (XC’s interview, 03/13/2022)

Geographical Transition

Xi encountered a lot of difficult things in life and study, especially in her first and second year in the United States. She thought the geographical transition brought her to a totally different living environment. She recalled an experience when she received a parking ticket and had to go to court to argue with the judge for being charged too much. She was really stressful and scared before she went to the court. Her professor heard of her experience and said to her “be strong” after class. These two simple words have been
imprinted in her mind for so many years, influencing her mindset dealing with life and work difficulties.

**Visa Transition**

Xi has little resistance on visa transition from student visa (F1) to working visa (H1-B). She thought her current employer fully supported international employees’ visa transitions. Just as she explained that,

*There is no resistance on the visa side. Because I have been working at my current school for so many years directly after graduation, I have been able to get a legal work/residence visa without any problems, and my school fully supports it. (XC’s interview, 03/13/2022)*

**Occupational (Teacher-Leader) Transition**

Xi mentioned several supportive factors that facilitated her to seek occupational transition from a teacher to a leader in the U.S.. The first facilitator was her teaching experiences. She believed that with years of teaching experience in multiplicity of grades, she acquired lots of useful information for helping teachers and serving their needs. According to her, she had been a homeroom teacher, so she knew what a certain unit needs from the leader’s support and help. And also, because she had led classes in third and fourth grade where only one Chinese teacher was equipped with, she knew how challenging an only teacher could be to lead a whole class. She did not think that she would be qualified to be in such a leadership role without those experiences. To sum up, her teaching experience contributed on her leadership practice.

Second facilitator was her self-reflection ability. According to her, many teachers are trying to improve their pedagogy and teaching techniques. She has learned a lot from
them as she mentored them.

Another factor she mentioned was the “personal connection” built between college professor and students, which had a deeper impact on her as a leader in the United States. From her perspective, only when the relationship was built, the leader was able to run a team smoothly and effectively.

Supervisor's doubts about Xi was also a motivation to her to seek for career breakthroughs. When she was a classroom teacher, she applied for totally two leadership roles, including a math specialist and admission associate director. But she received denied feedback from the school-wide supervisors for twice times. They gave her an evaluation as “too young”. This made her feel unreasonable because she shared that “I had been a teacher at my current school for seven or so years. My own age had reached 30. I don't know how they define young as a thing”. At that time, she thought it was unfair. She kept thinking that even if she was young in age, how did her supervisor know she couldn't do these jobs. So, this is a case when she felt “biased”. She explained that,

I don't know if it's because of the Asian people. Maybe others can't see your age clearly. So, they might think I'm very young in age. But my real age is not young. My working experience is not short either. (XC’s interview, 03/13/2022)

So, at that time, people's doubts about her gave her the motivation to try to do something to get people to take away her “young” label.

The fifth facilitator she mentioned was the Chinese coordinator’s encouragement. The coordinator kept cheering her up to seek for career breakthrough. With the uplifting supports, she did not give up and finally achieved career advancement.

**Case 3: Yi Liu**
Before Coming to the U.S.

Before coming to the U.S., Yi’s father had an influential impact on her career choice, personality and interests’ development. According to Yi, she has always liked being a teacher since she was a child, and this may be related to her father. She shared with me that her father is a university psychology professor who has been teaching for 37 years or so in total. He started his own psychology of emotional teaching and sought for career breakthrough to become the vice president of the Psychological Society. “He was more accomplished along the way”, Yi said. She believed that her father had a lot of influence on her growth.

In terms of personality influence, Yi became a person who was always in pursuit of perfection. She belonged this to his father’s influence. According to Yi, since Yi’s father was engaged in emotional teaching, he was more enthusiastic. He kept trying to do his best. First of all, in the classroom, he wanted to do his best. And he normally thought “I'm done with this, what else can I do next”, so he was not satisfied with the goal he has achieved. “The next step will continue to challenge himself and keep climbing up to gain another achievement. He is such a person.” Yi shared. Yi also stated that she was a proactive person and she also belonged this characteristic to his father’s influence. She shared, for example,

He is now over 70 years old, but he still makes himself busy every day, such as publishing papers and so on. He enjoys it and is in very good spirits. Some relatives in China have a hard time understanding this, thinking, “You have already won so many awards, so you should stop doing some things.” But I was always the one who understands and upholds his every single decision. (YL’s interview, 04/05/2022)
Yi mentioned that probably she was influenced by American culture, she was more understanding of his father, because she thought if her father has this interest, then he should continue to work, no matter how old he is. According to Yi, her father was also the one who always understands her and supports her decision.

When Yi was a little child, she had a particular interest in language learning. She believes in that her interest could be separated from her father’s parenting. According to Yi, there were very few people who could be bilingual when she was a child, but her father insisted in raising her up bilingually. Her father also sent her to a Chinese-English bilingual school. Therefore, Yi concluded that the parenting was a facilitator for her to come to the U.S. to pursue study.

**Studying in the U.S.**

Yi was a graduate student in the U.S., she gained both English and Chinese teaching certificates. She was a risk taker and was very proactive to catch the opportunities. She shared that, for example,

*I learned that* I could get the certificate for teaching Chinese at the same time by adding six credits, so I thought I could save time and get a good deal because I didn't need to take another program. (YL’s interview, 04/05/2022)

**Teaching in the U.S.**

Yi had one year teaching experience as Chinese head teacher in a public school before she worked in her current school. That school was not a Chinese immersion school and only had one Chinese teacher in a whole school. According to her, she spent most of her time at current school, starting from working with kindergarteners as associate teacher for a year, then getting promotion to head teacher the following year.
She mentioned that during the transition from associate teacher to head teacher, her Chinese partner encouraged her a lot and told her that she had the ability of being a head teacher. So, she applied and got the chance. Although she had a difficult first year as her recalled, she “overcame all kinds of difficulties along the way and carried it off” by herself.

**In the Role of Leadership**

Yi had several leadership titles since she worked in her current school, Chinese literacy specialist, Chinese coordinator and ADH (Associate Division Head). She was also the first and only Chinese who got the leadership title as an ADH since her current school established.

As a Chinese literacy specialist, she said her position was “a bit more awkward”. She shared that, for example,

*The meeting was held by Chinese coordinator, and the specialist was only a part of the meeting. Sometimes when giving feedback to teachers, there will be some tricky, because some teachers will think “you are not my evaluator, why tell me how to do this.” (YL’s interview, 04/05/2022)*

Yi’s Chinese coordinator position required her to take over “a wide range of responsibilities”. At the beginning, she received lots of “supports from division-wide supervisors” who helped her to go through all her tasks, including looking through her familiar areas and unfamiliar aspects. For the unfamiliar responsibilities, they also helped Yi to develop a work plan.

When talked about the experience of being a Chinese coordinator, she also mentioned the tricky aspect. Based on her opinion, although it was a leadership title, not
all of the Chinese teachers were “O3” (doing one-on-one private meeting. During O3, leaders provide supports based on teachers’ needs) with her. Some teachers will O3 with their ADH or other leaders. So, Yi thought that she was “still not those Chinese teachers’ supervisor”. This made some teachers do consider Yi’s position when accepting feedbacks of Yi. They will “decide if they want to listen to” Yi and “how much” they will listen. Yi shared a case, for example,

*There are very few teachers who think, “What you say won’t help me, so I’ll go to my ADH.” But the ADH (no Chinese ADH at that time) doesn't understand the Chinese language. He or she may think the teacher is right. Because what this teacher said is in line with the general mainstream teaching method in the US. So, he or she might think I was strange on the contrary. Because I was the one who said no, I became stranger. So, this is where I feel more challenging. (YL’s interview, 04/05/2022)*

Therefore, to avoid these embarrassing moments, Yi believed in the importance of “setting up tone”. Yi shared that the benefit of her coordinator position is that she could communicate with the ADH or other leaders. In this way, she tried her best to posit her opinion and let them understand why she suggested in that way. During this process, she managed to let the US mainstream understand the difference between Chinese literacy and English/Spanish literacy. She stressed that she would like to avoid the bilateral talk, but prefer the trilateral open conversation between the teacher, the ADH and her as coordinator. In this way, she could bring everyone in a same page to reach a consensus.

Yi was promoted to be an ADH for a year when she participated in my interview. This is also her first year in this position. Based on her understanding, as an ADH, she needs to ensure and support faculty success by “engaging teachers” and effectively
supporting students in a “professional” way. During this process, she will collaborate intensively with “diverse colleagues” such as faculty, other ADHs, etc. Yi said that she was responsible to let faculties consistently feel trust, connection and belonging. As a divisional and organizational leader, Yi serves in a leadership team with division and school-wide shared ownership. According to her understanding, she needs to “build teams of faculty through coaching, feedback, hiring and assessing faculty growth and impact”.

Yi then shared her opinion that “Voice out sometimes is challenging, but sometimes is easier and louder”. She first shared evidences that as a Chinese ADH, voicing out sometimes is challenging, for example,

... and people accept my opinion when they know them, but some of them, when I say “I can't do these in Chinese side.” Sometimes they think, "how Chinese cannot do it.”

I remembered in Chinese Mid-Autumn Festival, everyone is discussing the time arrangement of parent-teacher conferences, and I may be the only one who comes out and says, “We can't arrange parent-teacher conferences at this time, because Chinese teachers are going home to celebrate this holiday.” It's also possible that some Chinese teachers don't celebrate, but I think the school needs to set aside this space for those who need to celebrate. (YL’s interview, 04/05/2022)

According to Yi, it is a FACT that the mainstream American society will not notice the cultural difference. Thus, unless Yi stands up and voice out, they will understand. Another case she shared was,

When the COVID-19 begins, many faculties thought that the school had done a good job in protecting students and faculties, except for the Chinese faculties who felt that
the school’s policy is not very protective and does not take our safety into account very well. That's actually because some of the mainstream media propaganda within China, the online coverage is very different between US and China. What I needed to do at that time was to tell the school that actually the Chinese teachers were going to hear another voice, and that the two voices were still contradictory. So that’s why Chinese teachers sometimes think “the protections here (in American schools) is unsafe.” (YL’s interview, 04/05/2022)

Therefore, Yi believed that she had the responsibility to VOICE out in these cases. Nobody was biased, but just people had different perspectives.

When dealing with opinion conflicts, Yi still preferred the way of having an open conversation to include all parties with different perspectives. She used to do a presentation in front of the whole division, because she had constantly heard some questioning voices saying “why Chinese side always objects to …”. As she shared, for example,

...we heard some voices, just from time to time. Some from the leadership level, some from teachers. Always hearing these voices, I think we should just sit down and talk away. Otherwise, I can only explain one by one. I can only speak to a few people at most, because some voices I can’t hear at all, and they don’t reach my ears. It is better to speak together. So, I think it is very difficult for an Asian leader to say. But now it might be easier because we have done some preliminary work. (YL’s interview, 04/05/2022)

Yi also shared with me some evidence to argue that in her position now, “voicing out sometimes is easier and louder”. First, she mentioned that because she had more
empathy to see other people's confusion, when she voiced out, she would put forth a more convincing point of view. She did not just present Chinese side anymore, instead, as an ADH, she also presented English and Spanish sides. As a consequence, Yi’s opinion would be more receptive due to the switching position title. She also explained to me from her internal factor. She thought she was more comprehensive when she made statements. Although her point of view was the same as before, she would preface if with “I know that English and Spanish need this, but Chinese may need it more” or “I need this in Chinese, but I know I need it in Spanish, too”. As if to say, “you listen to me not because I don't know. I know all that, but I need more in Chinese…”. Thus, according to Yi, since her position was to make sure everyone gets the support they need, so it was fairer and more equitable for all three sides to accept her statement. Another reason was that “the position becomes higher, the voice of speech will also be relatively louder”, as she felt, compared to the experiences of her previous job position. She shared, for example,

...now that the position is relevant to all languages, the weight of my voice comes up a bit. Because sometimes I'm talking about things that are relevant to them as well, I'll have examples of Spanish, examples of English, and examples of the whole grade level. (YL’s interview, 04/05/2022)

She continued to share that there was also an inner mindset switch. Before Yi was promoted to this ADH position, she was only willing to involve in discussion that was related to Chinese. But now in this position, she was interested in a wider range of topics, which inspired her to listen and to voice out. An example is,

A simple example is field day (in May/June, the kids have a half day to do a lot of fun
activities in a big stadium) discussion. Before, I have nothing to do with what they are discussing. I wouldn’t participate in the discussion, because I think it has nothing to do with me. If I say it, they may not listen to me. But now this topic is completely related to me. I will definitely participate, so my own participation is also increased. (YL’s interview, 04/05/2022)

Yi then concluded that all of these obstacles and positive sides have something to do with her personal growth. Meanwhile, a lot of obstacles in turn had become a supportive force. She believed that “everything was intertwined and somewhat related”.

**Geographical Transition**

Yi’s geographical transition could not be separated from her family supports. With the family supports, her interests in teaching and learning English was able to come true.

**Visa Transition**

According to Yi, she had a hard time to find an ESL (English as a second language) job after graduating in the US. Then, in order to keep her legally working as a Chinese, she spent a year working as a Chinese teacher in a bilingual school. However, the visa did not work out there. She has to search job opportunities and applied to the schools which sponsored her working permit. She finally finds her current employer who was totally supportive in her H-1B visa.

Yi shared that her first job in the US was “mainly teaching English” during the day and “a little bit of Chinese” after school. She mentioned that “although it was called a bilingual school”, the school was actually “not very balanced” in English and Chinese ratio. Also, because the students were all “new immigrants”, they actually adopted “ELA
(English Language Arts) syllabus” with a little Chinese learning added on.

At that time, it was easier to find opportunities to teach Chinese language because the gap in Chinese teacher recruiting was bigger. Teaching English jobs were more saturated. Therefore, she was admitted to her current school as an associate teacher. She told me that she was “lucky” because she got her H1-B visa in a month after transferring to her current school. As she recalled, it was “the last year, or the penultimate year” for Chinese to have their H-1B visa without doing lottery. So, she just got it after the school applying the visa for her. She also mentioned that her current school as a whole is still “more tolerant and friendly to foreign teachers who need visa support”.

**Occupational (Teacher-Leader) Transition**

During Yi’s occupational transition from teacher to Chinese Literacy Specialist, she mentioned two facilitators: one is the opportunity and another is her personality. As she put forth, the school had a literacy specialist position for the Chinese side. She decided to try. Her personality is willing to accept some challenges and try new things. According to her, she does not like to “stick to the rules”, and she believes that it is meaningless “to do something that is familiar over and over again”.

For the transition from Literacy Specialist to Coordinator, Yi mentioned the partner recognition. According to Yi, her partner put her in a position of fairness and parity. Thus, she could have the opportunity to involve and be visible in the team. She also stated that the partner recognition also came from the way how her partner teacher supported her to explore the areas and find where her interests lie. She said their cooperating mode was less like superiors and more like “thought partners” or a “more reciprocal relationship”. “…she took more of my suggestions. So, it gave me a lot of
opportunities to try things that I wanted to try in the process”, Yi said. For example,

_She brought me in a project of writing assessment books. I was the writer; I probably wrote ten books in total before and after. Then she gave me the opportunity to lead a team, so level N-V [books] were all about me leading and then guiding team members do it. (YL’s interview, 04/05/2022)_

She recalled that this was the first experience that she was involved in an actual “leadership role” in the process, although it was a very small project. Then, a bunch of other leaders provided her supports and encouragement in this process. She added that the other leaders referred to the “principal-level leaders” because the coordinator position is a cross-grade and cross-division job title.

When it comes to the transition from coordinator to ADH, three primary facilitators were the supports from division-level head, personnel director and a campus-wide Asian leader. Yi shared that the division-level head gave her lots of encouragement. Once in her O3 with the head, Yi talked about the isolation feeling as the only Asian ADH and put forth an expectation of connecting with other campus-wide Asian leaders. The head not only expressed understanding, but also connecting Yi with another Asian leader, whose native language is English, but culturally interconnected with Yi. Since then, Yi had the opportunity to have a monthly O3 with this Asian leader.

Yi also shared that how the personnel supervisor supports her during the occupational transition. She used to have a “rather big confusion” of this transition. She thought that she used to be the one who in charge of all Chinese side’s logistics, but now she was working in three language sides (Chinese, English and Spanish) in one grade. “I have been in Chinese side since the school was founded, so I am very clear about the
changes and development of Chinese”, she sides and Chinese is like her “own child”. Now she was going to give it up. It was a little hard for her to let this emotion go. According to her, at that time, she was told by the head of human resources that,

>You should not think that these are two doors that are not connected in the middle. Only if you close one and you can open another. In fact, you can consider in this way: these two doors are connected to each other. You are like standing in a hallway, and then two parts you can take into account. In this way, you can consider which part you would have done and which part you would like to explore... (YL’s interview, 04/05/2022)

Yi then found this way of thinking was very inspiring and it helped her to dispel all kinds of doubts and confusions.

Yi also shared the supports from the campus-wide Asian leader. From her perspective, the monthly O3 was very helpful, because some of the things she put forth were easier for this Asian leader to understand. “Even she does not speak Chinese, but there is some heritage background connections”, Yi mentioned. Yi would like to ask some specific question during their O3, such as “Sometimes, when I talk about something, others are not particularly receptive to it, what kind of format can I use to talk about it”. Based on Yi’s opinion, the Asian leader also gave her a lot of encouragement and support to help her easily pass her transition.

Cross-Case Analysis: Thirdspace Leadership Journey Line

Analytic Methodology

In order to substantially increase my research findings’ quality (Corbin & Strauss, 2015), I followed the four principles of data collection, which was mentioned by Yin
According to Yin, the four principles are: using multiple sources of evidences; creating a case study database; maintaining a chain of evidence and exercising care when using data from social media sources. I have already talked a lot about “using multiple sources of evidences” in analytic strategy and technique ahead in this chapter. Meantime, I used Zoom as a data collection tool, rather than as my actual subject of study or as a participant-observation scene to take live photographs or video. By using Zoom, I just use it as a convenient platform for distant interviews. After the interviews, I transcribed the audio into text and documented all data for future analyzing. In this circumstance, the participants would also turn off their camera but unmuted to finish their interview. Therefore, due to these reasons aforementioned, I will not talk about the first and the fourth principle here. But the following cross-case analyzing methodology will closely aligned to the second and third principles-creating a case study database and maintaining chain of evidence.

My case study database does consist of two separate collections-data base and researchers report, which matched Yin’s (2017) description. In my research database, I assembled all evidences, containing the documents and tabular materials from the field, and my preliminary memos about the data.

My report of findings was developed based on the database. First, I summarized each piece of information from the extensive database into keywords, chronologically grouping into categories and illustrating into tabular documents. Corresponding each keyword to colored codes, I have got the complete color-coded journey line data. Then, I made a tabular document with the information of the three interviewees, so that I have got a complete table of cross-case analysis chart (Appendix M). I continued to simplify
my data by removing the specific transcripts of interviewees, only leaving the color
codes. I arranged the colored codes according to the categories and order described in list
of colored codes to facilitate the organization of information. That is, to facilitate the
comparison and analogy of the information of the three cases. At the same time, I marked
the number of occurrences to record the frequency. It is worth mentioning that as I
observed Yi’s US-leadership information codes, I found that the three experiences-
literacy specialists; coordinator and ADH-were all under the blue [3S-TFoK] and green
[3S-3other] code categories, so I combine these three experiences codes together in one
column. It is also easier for me to mark the frequency of occurrence and to compare with
the other two cases-Xiaoxiao and Xi’s case. However, but since new codes appeared with
each new transition, I thus did not sum the codes of Yi's three occupational transitions
together. A complete Cross-Case Leadership Journey Line Codes (Appendix O) was
therefore put forth in this chapter. Next, I identified group codes with the same
influencing factors based on code analogy and plotted them in a figure (Figure 4.1)
according to the subcategories to which these group codes belong.

With the purpose of establishing the construct validity and reliability of the
evidence (Yin, 2017), I managed to maintain a chain of evidences. In order to allow the
reader of my case study to follow the derivation of any evidence from initial research
questions to ultimate case study findings, all my findings were extracted from my
database, which can be traced to the color-coded documents. Plus, the findings were
consistent with my central research questions and the literature framework-Thirdspace
(Soja, 1996) and Theory of Transnational Funds of Knowledge (Sánchez, 2007).
The whole figure (Figure 4.1) is circular shape, aligning to the central framework of the Thirdspace theory (Figure 1.2). The background was colored by red, which is determined by the code of the subcategory-[3S-TE] Transitional experiences.

The horizontal arrows represent each of the interviewees’ real experiences. From the bottom to the top are-China; US-Studying; US-Teaching and US-Leadership. The reader can see that the top horizontal arrow is US leadership, which also indicates the status of the three interviewees so far.

The vertical arrows represent the various transitional experiences, or the process of transition, for the three interviewees. I used the vertical arrows because they are able to show the excesses and fluidity better. From bottom to top are geographical transition; visa transition and occupational transition.
Each vertical arrow is connected to a corresponding horizontal arrow, which is also arranged chronologically. For example, the first spatial experiences in China and US-Studying are connected by vertical arrows indicating “geographic transition”, while the teaching and leadership experiences in the US are connected by vertical arrows indicating “occupational transition”.

The different colored squares on each vertical and horizontal arrow represent different subcategory codes (Appendix H), making it easier for the readers to see the various factors that influence Thirdspace leadership. Meanwhile, the number in the colored squares show the frequency of each codes occurred. It is also convenient for me, as a researcher, to make comparisons and analogies to the data.

**Report of Findings**

I reported the major findings in this part by five themes. They are listed as following:

- **Theme 1**: 3S-TE are accumulated as they reconcile themselves as a marginalized population and follow the social structures of the mainstream society.
- **Theme 2**: 3S-TFoK (dynamically arising knowledge) contributed to their career breakthrough.
- **Theme 3**: 3S-inter showed in the language hybridity in interview transcripts (Appendix N).
- **Theme 4**: Self-awareness of 3S-MoTI starting from geo-transition.
- **Theme 5**: They overturned the existing binary and created a new alternative in Thirdspace as “an-Other”.

From the figure, we can see that all three FBCOAI educational leaders talked about
their journey line in relation to their transitional experiences. Throughout their journey as leaders, their intermediated experiences have influenced their interactions with the mainstream society. These experiences are accumulated as they reconcile themselves as a marginalized population and follow the social structures of the mainstream society (Rodriguez, 2013).

Their four journeys - China, US-studying, US-teaching and US-Leadership - are all closely related to “transitional funds of knowledge”. This means that they have been actively or passively accumulating their funds of knowledge, and this dynamically arising knowledge thus contributes to their career breakthrough as a FBCOAI leader (Rodriguez, 2013; Sánchez, 2007). As minorities, their transitional knowledge, skills and strategies were accumulated by their own reflections, others’ influences and/or observations, supporting them to counter cultural and language deficit along the way to their leadership journey. For example, Xi mentioned “ADH ’s supports” when talked about her teaching experience in the U.S. as well as how others’ “doubts about her” raised her up as a leader (XC’s interview, 03/13/2022).

It is worth noting that when talking about their current teaching experience as head teacher and leadership experience, the three respondents mentioned “transnational funds of knowledge” a total of 22 times. This suggests that their leadership role has helped them to accumulate knowledge, skills and strategies that countering the language and cultural deficit significantly faster than before their career breakthrough. They continue to carry on the Transnational funds of knowledge and internalize them as assets for their future use to reconcile the mainstream social structures.

Also, looking closely at the group codes under the subcategory “transnational funds
of knowledge” that they collectively mentioned, these knowledges focus on culture, language, communicative and school context. Among them, “parental funds of knowledge” and “personality funds of knowledge” are outliers and not commonly mentioned factors. However, two of the three interviewees mentioned four times that parental funds of knowledge played a huge role in their experiences growing up in China. For example, Xiaoxiao said, “…gave me a sense of security” (XQ’s interview, 03/14/2022). While Yi claimed that “my career choice and interests’ development can’t be separated from my father's impact” (YL’s interview, 04/05/2022).

They had a deep sense of intermediate when they were in China preparing to come to the U.S., and when they had just arrived to study in the U.S. Although we do not see any continued mention of language or cultural in-betweenness from the graphs, it is worth noting that throughout the interviews. They were asked to choose their own language of communication (i.e., Chinese or English language), and as can be seen in the excerpts of the original interview transcript (Appendix N), the three interviewees did not mention any language or cultural in-betweenness at the beginning, middle, or end of the interview, or about any topic (e.g., job responsibility; working experiences or interactions). This also indicates the in-between positionality of the three FBCOAI leaders in terms of language.

All three interviewees talked about the diversity of their own identities. This diversity emerged when they were studying in the United States. This suggests that the three FBCOAI leaders developed self-awareness of their multiple identities while studying in the U.S. The multiple identities they mentioned included-Chinese; international students; teacher; and leader. It is noteworthy that none of them mentioned
the word Interestingly, one of them also mentioned “...wanting to go back to China to start her own kindergarten”. The other two, when talking about their future career plans and goals, both mentioned “...not thinking about it at the moment, just want to be satisfied with my current job”. All three mentioned of their love for English or bilingual education. It is easy to see from these narrative segments that the three FBCOAI leaders do not intentionally want to stay in the United States. They just naturally became first-generation Chinese immigrants along the way. In contrast to Chinese immigrants drawn by the economic boom in the 1850s, and the ones arrived because of the reform of the U.S. immigration system in the 1960s, three of the interviewees ended up becoming first-generation immigrants because of their interest in English language or bilingual education (Migration Policy Institute, 2015).

When talking about the U.S. teaching and leadership experience, all three education leaders frequently mentioned "Thirding-as-othering" and how they reconcile their leadership role, leadership funds of knowledge and also their leadership practices. According to Soja (1996), FBCOAI leaders cannot be defined based on the previous existing binary as foreigner/international leader and immigrant leader. They should be understood by the mainstream society as people from dynamic and multiple intersections which overlapped several categories. They are "an-Other" (Soja, 1996, p. 60). They crossed the categories and created a new alternative in Thirdspace through their unique and complicated experiences and identities. This new alternative was created by them as "an-other" in their own reconcile experiences and identity. All three of my interviewees accumulated Reconcilable Leadership (funds of) knowledge while working as teachers and, in their leadership roles, frequently referred to their interactions with colleagues,
I did not ask the interviewees to talk about their transitions in my semi-structured interview. However, the multiplicity of transitions was easy to find in their journey line narratives. During their geographical transition and visa transition process, they both mentioned the multiplicity of their identities and the transitional funds of knowledge. The complexity of identity transitions is reflected in their simultaneous international student and immigrant status. In the geographic transition and visa transition, all of them mentioned their status as international students; however, when talking about the experience of visa transition, all of them mentioned the immigrant status. This indicates that in the process of staying and working legally, all of them inevitably have to face the change of immigration status. It is important to note that the immigrant identity mentioned here is not simply understood as immigrant which against nonimmigrant or foreigner. In this process, those FBCOAI leaders are bilingual, in a transitional stage of immigration, culture and language (See in Appendix I, especially the “Transitions” part) have lived in China, and transitioned from student to US teacher and then US leader who have got the permanent living and working permission in the US (Soja, 1996).

In the process of geographic conversion, all three respondents mentioned their own personality factors, which can be seen in the code, “Personality funds of knowledge” was mentioned four times. The “School contextual funds of knowledge” was mentioned four
times in the code. In the next career change process, "Cultural funds of knowledge, “Language/Communicative funds of knowledge” and “Personality funds of knowledge” are constantly mentioned as influencing factors. Thus, it is easy to see that the influence of personality factors is constantly present at different stages of transition. This shows that one's own personality has a lot to do with breaking through the career barriers and becoming a leader. It is worth mentioning that among all Transnational funds of knowledge in career transitions, “Language/Communicative funds of knowledge” appears 10 times out of 23 in their narrative segments is 10 times, which also shows that language and communication skills with personality factors are important factors to break through the career ceiling. The frequency of “Cultural funds of knowledge” is 6 out of 23 times, which accounts for a small percentage.

In a nutshell, under the umbrella of “transitional experiences”, “multiplicity of identities, and “transitional funds of knowledge”, FBCOAI educational leaders’ leadership showed up its uniqueness in “Thirding-as-Othering” and “intermediate”.

Story Box

**Data Collection and Analysis Method**

Through the cross-case Journey Lines analysis, we’ve had a clear picture of “How do FBCOAI leaders in Chinese immersion program in the United States perceive and conceive their identities and experiences?” and “How do the identities and experiences inform their leadership?”. Through the colored codes, we clearly have seen the patterns of three FBCOAI leaders’ perceptions of their unique identities and transitional experiences as well as their conceptions to their leadership.

In this part, I invited each participant to talk about their understanding of the
characteristics in the structured Growing Leader Framework (Appendix C) which was generated from previous literatures (Akutagawa, 2013). In this framework, LEAP researchers developed five themes of the Asian effective leadership framework with subcategories under each theme. I have hidden all the subcategories, just leaving the five main themes- “Expand your self awareness”; “Lead and manage change”; “Continuously learn”; “Grow high performing teams. Coalitions and partnership” and “Sustain energy and stamina”- for my interviewees to reflect. My interviewees then shared with me their understanding towards this framework, involving disagreements and agreements about the framework. Some of them also made revisions, such as adding on the elements they believe in as an FBCOAI leader who are as “an-Other” (Soja, 1996) or linking the characteristics with terms that they learned through their transitional experiences and identity. All of my participants explained their thoughts by providing me vivid and juicy examples and stories. After data collection, I then summarized the narratives I transcribed from their transcript documents. Since when I pull out the evidences to make summary, I did find some amazing overlaps between my data and the subcategories I hidden from original LEAP framework. Thus, after I illustrated and describing each FBCOAI Leadership framework beliefs based on the summarized subcategories, I more focused on the “Thirding-as-Othering” perspective in the data analysis, with intend to look for evidences of “How do they reconcile their leadership?”. Specifically, my data analysis process focused more on finding out “How do they reconcile in leadership role, leadership (funds) of knowledge, and leadership practice?”. The three parts aligned to the group codes-[3other-LdrR] Reconcilable leadership role, [3other-LdrFoK] Reconcilable leadership (funds of) knowledge and [3other-LdrP] Reconcilable leadership practices (see
Appendix H).

For an astonishing high frequency was seen in the subcategory code “[3S-3other] Thirding-as-Othering” in Journey Line data, and compared to other subcategory codes, this code only started to show up since FBCOAI leaders have worked in US school as teachers until now as a US educational leader, I thus decided to keep explore the code in participants’ Story Boxes. Meanwhile, the Story Box was designed to answer the third central research question- “How do they reconcile their leadership in the United States?”, which in another aspect, aligned to my intentions of analyzing group codes- [3other-LdrR] Reconcilable leadership role; [3other-LdrFoK] Reconcilable leadership (funds of) knowledge and [3other-LdrP] Reconcilable leadership practices- which subordinate the subcategory code “[3S-3other] Thirding-as Othering”. Based on the two reasons, I created a list of “Thirding-as-Othering” group codes (Appendix P) under the central theme code “[3S-3other] Thirding-as-Othering" and its three subcategory codes. These codes were created according to all the data that I collected from my participants’ Story Box narratives.

To sum up, I pulled out the key points from their narrative segments to describe each participant’s FBCOAI “an-Other” Leadership characteristics. During this process, the original subcategories developed by LEAP researchers were used as references.

The data reporting was categorized in two ways-single-case analysis and cross-case analysis. For the single-case analysis, I first describe the data under the umbrella of five subjects: “Expand your self awareness; Lead and manage change; Continuously learn; Grow high performing teams; and Sustain energy and stamina” (Akutagawa, 2013). By doing so, I created the Coded “an-other” leadership (Appendix R) and reported
the unique and specific FBCOAI “an-Other” leadership characteristics, which were listed as sub subjects in figures (Figure 4.2, Figure 4.3, and Figure 4.4). Then I disrupted my data and reanalyzed it with “Thirding-as-Othering” group codes. By doing so, and reported my data from this perspective.

For the cross-case analysis, I listed all commonalities and illustrated the common characteristics into a figure, then added the group codes into the cross-case FBCOAI “an-Other” Leadership (See in Appendix R “Cross Case”). Those group codes were under the theme of Thirding-as-Othering and its subcategory codes “[3other-LdrR] Reconcilable leadership role”; “[3other-LdrFoK] Reconcilable leadership (funds of) knowledge” and “[3other-LdrP] Reconcilable leadership practices”. It is worth to note that the theme code was developed based on my literature framework and central research questions, while its subcategory and group codes were generated from the data collected from participants’ Journey Line and Story Box narrative transcripts. In a nutshell, the final cross-case “an-Other” Thirdspace Leadership Characteristics Figure were identified as green color, aligning to its theme color code and included commonly recognized leadership characteristics.

The cross-case analysis involves two layers. The first layer of analyzing center on FBCAOI “an-Other” leadership characteristics (Figure 4.5), while the second layer of coding focused on FBCAOI reconcilable characteristics (Figure 4.6). The former was developed based on five subjects- “Expand yourself awareness; Lead and manage change; Continuously learn; Grow high performing teams; and Sustain energy and stamina” (Akutagawa, 2013). The latter grounded on three “Thirding-as-Othering” subcategories-Reconcilable leadership role, Reconcilable leadership (funds of)
knowledge, and Reconcilable leadership practices. By doing so, I intended to triangulate my data through two sources of evidences to describe the FBCOAI Thirdddspace leadership.

**Case 1: Xiaoxiao Qu**

**Subject One: Expand your self awareness**

Xiaoxiao is comfortable with herself now and she likes who she is. According to Xiaoxiao, she is currently in her first year in a leadership role. Although she feels she is still in a slow "figuring out" process, she wants to celebrate some small change or small steps, instead of thinking, "Oh, I can't do this, I can't do that, because that doesn't help anyone. She feels that she is now a very "comfortable leader". There is still a lot she wants to learn. According to Xiaoxiao, she has made at least one new change in each of her five years at her current school. For example, this year she became a DEISEL coordinator, which was not in her career plan. She just wants to do what needs to be done in front of her. But she doesn't want to be stressed about what she's going to do in the future. She thinks that planning for the future may affect what she has now. That is, if she keeps planning for the future, she may not look at what she has now in a very grateful way. She gave an example, “some people may want to achieve a goal, but after many years, they still can't reach it.” This person then will be very frustrated. Xiaoxiao will do well in the immediate future so that when the opportunity comes, she can seize it.

Xiaoxiao understands relationships among perceptions, behaviors, and values. According to Akutagawa (2013), a successful leaders can utilize a wider range of behaviors and skills to manage perceptions and positively leverage their values to achieve greater awareness. Xiaoxiao shared a bunch of examples and a couple of them can
answer the question developed by LEAP researcher “How do my values influence my behavior and how is my behavior perceived by other people?” (Akutagawa, 2013). The first example that I pulled out from her interview transcript is as following.

*Every time I have a parent-teacher conference, I especially want to speak English after a day of parent-teacher conferences. Then I find myself feeling a great improvement in expression and communication.* (XQ’s interview, 03/14/2022)

Another example can answer this question. She pointed out that “the real leader is those who are willing to serve others”.

*Only if the leader is able and willing to serve others, the teacher and leader have a great relationship. A very important point is that you have to know how to serve other people. A truly leader is not that he or she stands here and say “you do this, do that”. No one will listen to you. There may be some who will listen to you, but they think you are a leader and I am afraid of you. But they won't be willingly thinking “I wanna do this.”* (XQ’s interview, 03/14/2022)

An example also can be pulled out.

*I live in an apartment building that has a recent problem with marijuana smoking. I've been fighting this stuff. Eventually the building became a smoke free building. Eventually my neighbors got really blacklisted and really moved out. I think leadership skills are not just about being a leader, in fact I think everyone has leadership skills, but in fact it's just that everyone stays at a different stage, or everyone's performance is different.* (XQ’s interview, 03/14/2022)

Xiaoxiao found that her behaviors can enhance her working effectiveness. She thought her leadership role is greatly benefited from teacher practices. According to her,
if someone lets her to talk about DEISEL, she is capable of sharing a whole bunch of very detailed and juicy examples, which were all gained from the teaching practices.

I also found out evidences about “How do other people’s values influence their behavior and how is their behavior perceived by me?” (Akutagawa, 2013). According to Xiaoxiao, she changes teams and class every year at current school. This year, she is in the same class but with a different team. She has experienced a lot of different partnerships, and had a lot of bonding sessions with different colleagues. She is more “tolerant and empathetic”.

When communicating with others, she feels that her principle of communication is to be “loose and tight”. She shared, for example,

> ...sometimes if you're too tight you put a lot of pressure on other people. And then if it's loose all the time, there's no way to handle things in a timely manner. So, I think it's important to find a balance. (XQ’s interview, 03/14/2022)

Akutagawa (2013) documented the LEAP researchers’ explanation for Asian American leaders’ one element in self-aware when representing community and bridging to others. The foci are on “Asian Community” and “Asian Cultural Values”. But I did find the difference here in Xiaoxiao’s narratives. From Xiaoxiao’s perspective, as an FBCOAI, the “community” she talked about are multiplicity including school, grade-level, Chinese and team community, such as DEISEL community. She shared with me artifacts related to community building (Appendix Q). In the artifacts, Xiaoxiao was included several communities, including school-level community (Excerpt of Faculty Sunday Bulletin), division-level community (Excerpt of DEISEL Resources: all faculties), and Chinese community (Excerpt of DEISEL Resources: Chinese side).
Thought the resources she shared with me, I can also find easily the evidence of language transitions and hybridity between English and Chinese.

To toot your horn, Xiaoxiao believed in “giving back of your time, talent, and treasure”. She stated that giving back offers the means and opportunity to practice and hone leadership skills (Akutagawa, 2013). She shared, for example,

*I think being a teacher has a lot to do with being a leader. If you can manage these kids well, you are testing your leadership skills, that is, if you want to be a head teacher and do a good job in classroom management. You will need to get a good grip on your class to serve your class. Thus, as a leader, I will try my best to serve teachers, to understand their needs and solve issues by standing on their standpoint.*

*(XQ’s interview, 03/14/2022)*

**Subject Two: Lead and manage change**

Xiaoxiao developed her own strategy and philosophy to effectively deal with change and ambiguity. The change and ambiguity she mentioned here is more related to the new adding of DEISEL team. Her current school used to have DEI team but added new element since she works in this team. All faculties, even the division-level admin team were exploring and figuring out the meaning of DEISEL department. During this process, through each step she and her DEISEL team taken, she is also helping all faculties to make sense of ambiguity and to make the right choices. As she shared, for example,

*I'm doing DEISEL for the first year this year, and DEISEL is relatively new term to all of us in this school. I had a lot to learn, including what to do every month and what my job responsibilities are. A lot of things are from the mindset side to prepare.*
(XQ’s interview, 03/14/2022)

She also talked about adaptability and flexibility. Based on her understanding, everyone's ability to adapt to change is different. Personally, she is more adaptable to change. For her, she may not be able to stand constant change—“a change you make every day”, but she thoughts she is more tolerant to change than others. She added that for some people, a change per month will be unbearable. So, she thought that each person's capacity of dealing with change is different.

She is also a risk-taker, willing to jump out of her comfort zone. When encountering with change, she always says “I wanna give it a try.” She shared one of her job mobility experiences,

I don't know how many people applied for this DEI role, or how many people were encouraged to apply for this role, but for me, “Since my ADH thinks I can do it, then I will do it”, I just think about it in this way. During the interview process, I gave many examples of what happened in the classroom. Although it was really troublesome to prepare for each time. But in the process, I found it quite interesting.

(XQ’s interview, 03/14/2022)

**Subject Three: Continuously learn**

Xiaoxiao believed that she is a lifelong learner. The learning happens every moment when she is working and dealing with issues in life. I have found four examples she shared with me when talking about learning. An example is related to her life experience, through which she gained experiences and expertise knowledge. She shared, for instance,

...You’ve worked hard for it, you made a change, right? The whole process took me a
year, and I'm not saying I didn't send an email after that. I've been following-up. I learned a lot about how to manage the building, and so on and so forth. It's like I just knew—Who is responsible for the fine? How much is the penalty the first time, the second time and the third time? Then about the policy towards this person, like in what situation, he will be deported from our building? What does the management office in charge of? Who are the management team and board members? How are they related to each other? What are their duties? These are actually very important living skills... (XQ’s interview, 03/14/2022)

Plus, I find evidences to show that Xiaoxiao’s willingness of learning in her daily work. She posits that as a leader, she should know the people that work with her and make sure she meet where they are at. She said she has to understand the kind of people around her and how much capacity they can handle with. If some people are willing to learn and taking risks, she can work with them to make more changes. If some people's personalities and current abilities lean toward stabilization, she will make sure to arrange tasks one on one, trying not to overwhelmed them. She believes that “Leadership deals with people, deals with relationship.”

The Third example she shared also related to the knowledge she inquired through the interactions with colleagues. She learnt that “With a positive attitude of communication, people ended up understanding each other and getting along with each other.” She shared, for example,

*Last year, my American partner said to me, “Look, everything in this classroom has to be done your way.”* So this year, with a new English partner, we have bonded a little better and faster. I will immediately know where her point is. Because everyone
has their own style of doing things, you have to express what you want to express, but you can't always let things go the way you want them to go. I'm learning now to know where her point is. (XQ’s interview, 03/14/2022)

She also talked about her mindset switching process. She said that last year she was in a hurry when she came across things she had to deal with. But this year, she was totally different. She shared, for example,

*When something happened to a student, I thought, “Oh my God, the sky is falling, how could this happen, what am I going to do?” So that's a change in mindset. Including responding emails, it may not be the same. I used to write very long and polite emails. Then I read a lot of American teachers back to the email. They do not need to get very humble style. “You have to have your own stand”, which is a very important thing I learned this year. (XQ’s interview, 03/14/2022)*

**Subject Four: Grow high performing teams**

Xiaoxiao mentioned several times of parent conferences which were all happened online. She also mentioned the ways she deals with students’ issues, she will email or Zoom call with parents. Beyond of students and family interactions, she also talked the way her team build DEISEL community. They will have regular online assembly with multiple grade-levels. Through these evidences, I found that Xiaoxiao utilized the range of technologies available for virtual interactions, and no longer no longer limited to working with and collaborating with only those who are in the same geographic proximity (Akutagawa, 2013).

As a DEISEL coordinator, she interacted with people with a diversity race and ethnicity, culture, geography, generation, job positions and communication styles. She
also mentioned many times that she was enjoying what she is doing now. She thought the diversity is of importance and her current school is inclusive, which provides an ideal setting for a diversity of people to work and communicate as a team. Through her narratives above, I can match this evidence to what Akutagawa (2013) documented that “Effective leaders understand the importance of diversity in a group setting are able to create teams that reflect a multitude of diversities—experience, function, gender, race, ethnicity, culture, geography, generation, work, and communication styles.”

According to Xiaoxiao, her current school natures the partnership, given that the school is providing a language immersion curriculum, which offers students to learn in two different language environments. In this way, each class has two set of teachers—target language teacher(s) and English teacher(s), each teacher here thus works with a educational team. They are not alone. Xiaoxiao mentioned that “This mode itself is all about a partnership.” She talked about her understanding of community. She belongs to a lot of different teams, such as lower-division DEISEL team, Early Learning Center DEISEL team, Upper Division DEISEL team, second grade team and school admin team. She is managing to “find where she is in a lot of places”. She shared with me some evidences that can show her effectiveness in building the partnership with her colleagues, for example,

As a classroom teacher, I am growing high team performance and stuff. In second-grade team, I am finding balance to work effectively with my English partner. I need to find how we work for being able to support each other. With DEISEL coordinators, we will share in each team meeting about where we are in terms of something. (XQ’s interview, 03/14/2022)
Xiaoxiao is a fan of one sentence in school mission—Be a follower when you should be and be a leader when you can. She even takes this as her motto to drive her behavior and values. “This sentence is very, very touching to me, because the real leader is not you lead all the time, but you know when you be a follower and when you need to lead”, she said. Xiaoxiao mentioned that she will take a step down to listen to others based on the situation. But she will always be prepared to lead if needed.

Subject Five: Sustain energy and stamina

Xiaoxiao has her own strategy to reenergize oneself as well as stimulate oneself intellectually, psychologically, spiritually, and physically (Akutagawa, 2013). She said that this is most related to her personality. In fact, she personally feels that from personality wise she is a person who has a very strong stamina and energy. She thought she is that kind of person who is more involved in something and hard to be distracted. So, she will be more immersed in the things she does. “…will be a great outbreak of energy, because you will not be distracted from this thing…”, as she shared.

She likes the term “sustain”, because she believed that always keeping a high energy is not very realistic. So sustaining is an ideal status to find a balance between high moral and low spirit. She said, “I think this is more permanent and sustainable” (Akutagawa, 2013). Xi showed her willingness of supporting teachers, especially newcomers to immersion curriculum. She shared that,

"I have to be more patient with many new teachers. I need to be more patient with many new teachers and help them understand the immersion because they need a period of time to adapt. As a mentor, I should be more patient and take my time to help them.

Coding Xiaoxiao’s “an-Other” Leadership
I analyzed Xiaoxiao’s leadership through “Third-as-Othering” perspective and coded it in the Appendix R. Figure 4.2 illustrated my findings here.

**Figure 4.2**

*Xiaoxiao’s “An-other” Leadership*

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**Subject One: Expand your self awareness**

Xiaoxiao is a comfortable “leader” and “learner”. She likes who she is now. In her “leadership role”, she mentioned that, as an FBCOAI, there is still a lot she wants to learn to accumulate her (funds of) knowledge of Community including school community, grade-level community, Chinese community and team community.

By achieving greater awareness, she managed to unitize a wider range of behaviors and skills to cope with perceptions and cultural values. She perceiving herself as a teacher, partner, community representative, and in a serving role. She mentioned that “a true leader” needs to know how to “serve other people”. With this perception, she successfully acquired “an-other” funds of knowledge by adding on her Chinese and American cultural tool kit as well as her linguistic or communicative tool kit in both
Chinese and English. According to her, she enjoyed the moments when she “especially want to speak English” after a day of parent-teacher conferences. And she benefited from the process of her continuously and relentlessly “fighting the marijuana issue” in her apartment building. In the process, she accumulated linguistic and communicative (funds of) knowledge.

Xiaoxiao also expanded her self-awareness through an FBCOAI reconcilable leadership practices. The practice exists in her daily interactions with colleagues, students and families; the hybridity of Chinese and English language use; the applying of leadership content knowledge and strategies, and in daily classroom management. For example, she “appreciated her teacher role” which gave her lots of leadership contend of knowledge and the classroom management knowledge. She also developed her leadership strategies through building up multiple “partnerships” with colleagues, from which she was more “empathetic” and “tactful” in communication.

As a community representative of school & grade level, Chinese people, and team member, Xiaoxiao bridges to others intentionally or unintentionally. Her representative identity granted her a multiplicity of leadership roles, which include leader, follower, serving role, Chinese, teacher, partner, community representative, and learner. Through these roles, as an FBCOAI, she continuously developing leadership practices (interactions with colleagues and families; leadership content knowledge; leadership strategy). Her cultural, linguistic, communicative and community (funds of) knowledge also was expanded.

As a self-aware leader, Xiaoxiao depicted herself outwardly toward “giving back time, talent, and treasure” and honed her leadership skills during this process. She
believed that being a leader “just like being a classroom teacher”. Serving the class provides the means to practice “management skills”, which tests “leadership skills”.

**Subject Two: Lead and manage change**

As a “leader”, when encountering with new changes, Xiaoxiao firstly “explored and made sense of” ambiguity herself. Then she tried her best to help faculties to deal with change and ambiguity and to make the right choices. In this process, she is both in a leading role and a learner herself.

Xiaoxiao also perceived herself as one who has “stronger adaptability and flexibility to change”. This personality developed her leadership practice, especially in leadership strategies because she thought compared to others, her “capacity of dealing with change” can assist her in “keeping calm and professional” when she is needed to be.

Xiaoxiao gained a lot of leadership content knowledge when she is in “teaching role”, from which she benefits a lot in the “interview for job advancement”. This leadership content knowledge continuously contributes her to be a "risk taker” in her current leading role.

**Subject Three: Learn continuously**

Xiaoxiao is a life-long learner. After graduation, she learned consistently in leadership, people and communication, which provides her opportunity to add on her transitional experiences and expertise. In this process, apart from a learner, she is also a leader, Chinese, teacher and partner. As a Chinese, she kept to gain (funds of) knowledge in culture, ethnic and race, and linguistic and communicative skills. As a leader, teacher and a team member, she continuously developed her leadership practices and strategies in daily interactions with colleagues and families. Due to the uniqueness of FBCOAI
perspective, she switched back and forth in Chinese, English and sometimes mixed languages in classroom environment. From her point of view, “leadership deals with people and relationship, so as a leader, one should know the people that work with you and make sure you meet where they are at.” She “collaborated better” with her American partners, which benefited from the “increasing her leadership strategies and communicative skills”. She also become more comfortable in communicating with “families”, such as emailing them with her “stand”, rather than in a “humble” tone. All of this aforementioned are not static, but rather fluid as she continues to learn.

Subject Four: Grow High Performing Teams

Leadership practice was developed via interaction with families and colleagues. Both as a teacher and a leader, she accumulated her leadership (funds of) knowledge in linguistic and communicative aspect. In her current school, she needs to grow high team performance by using virtual technologies to increase convenience and effectiveness. The virtual interactions provide Xiaoxiao a platform to adding up on her linguistic and communicative tool kit because of her “an-Other” language use style-hybridity of languages. As a DEISEL coordinator, she believed in the diversity of community backgrounds and experiences, and managed to create her team reflecting the multitude of diversity. In this process, Xiaoxiao has different roles-Chinese and community representative. Her role as a Chinese teacher showed in the interactions with students and families; while her role as a DEISEL community representative displayed in the interactions with colleagues, families and students as well.

A true leader is “you know when you be a follower and when you need to lead.” This is Xiaoxiao’s belief in building coalitions and partnership. Thus, she emphasized the
importance of her multiple leadership role as a leader, follower, a serving provider to students and faculties, a partner of her team members, a mentor to her “associate teacher”, as well as a life-long learner. In coalition with different teams- “DEISEL team, second-grade faculty team and admin team”, she and her colleagues would “find how they work for being able to support each other” to grow high team performance and stuff. Sometimes, Xiaoxiao will “take a step down” to be a “follower” or a “listener” to be a “supporter” in that situation. In this way, she believed that she is able to “motivate” her “partners” and build up a “positive relationship” with her different partners.

**Subject Five: Sustain energy and stamina**

Sustaining energy and stamina was viewed by Xiaoxiao as a leadership strategy. It is a mean for an effective leader to “find a balance” between “always keeping a high energy” and have a “low morale”. For her, finding out parts in job position to keep herself persistently in a great passion is a key to help her in shape intellectually, spiritually and psychologically. It is also an approach to model her team members how to deal with difficulties; thereby contributing to growing sustainable high energy and stamina team.

**Case 2: Xi Chen**

**Subject One: Expand your self awareness**

Xi is comfortable with herself now. Just like her said “I'm quite happy doing specialist now”. On this subject, I found that Xi mentioned a great deal of examples to explain how her own transitional perceptions impact her values and behaviors. When she talked about the relationship between her and her mentees-Chinese teachers, one example she gave was closely relevant to her occupational transitional perceptions from teacher to
leader. She shared,

*I try to get them to talk about what they've done successfully, to get them to name those. I try to get them to say what they've done successfully, get them to name that, and while I'm giving them ownership, I'm also holding them accountable.* (XC’s interview, 03/13/2022)

From her narratives, we can see that when she was leading the class as homeroom teacher, she learnt that the successful classroom management cannot separate from giving students “ownership”. Thus, when she transitioned to a leader role, this value still drives her to deal with the relationship between her and teachers because she mentioned “hold them accountable”.

Accumulated “an-Other” perceptions and values, Xi then was able to discern how the mainstream society may be interpreting people’s behaviors through cultural lens. Just like Akutagawa (2013) stated that “one’s perception of others consciously or unconsciously, filled through his/her values ‘lens’, such as cultural, which allows the person to interpret and perceive others’ behaviors. As an FBCOAI, Xi’s interpretation and perceptions towards others more focused on cultural roots and her cultural value lens helped her to interpret both her Chinese and Non-Chinese colleagues. That is to say, she, as an FBCOAI, is able to stand in a dual perspective to understand relationships among perceptions, behaviors, and values. According to Xi, she found that Chinese teachers have a common characteristic that they do not good at building their personal reputation. They are “better at putting their heads down and working hard.” From her understanding, the mainstream society favors to see a leader who has characteristics that are no fear of promoting of personal accomplishments. That is to say, most of her non-Chinese
colleagues are not shy away of rewarding themselves for outstanding actions and more visible; while the Chinese colleagues are more humility with low individual visibility and tend to share power with others. Besides, she also claimed that compared to Chinese who have self-control and discipline, a majority of American colleagues are more spontaneity and casualness, who are good at social skills, building informal relationships and showing full range of emotions. For example, she shared,

...something that is 10 points, you will only tell others that you did two points. But foreign teachers are not like that, they usually do two points but say to others that they have done six or seven points. So, you can imagine that they can talk about 10 points when they have done 3 or 4 points. They are generally characterized by being able to speak well, whereas Chinese teachers are much more diligent (not that other teachers aren't diligent either, just that they have a lot of weaknesses in comparison). Chinese teachers always digest their own emotions. How about when I encounter difficulties, I don't talk to others about where my dilemma is or what I have done. They generally just work it out on their own if they can. (XC’s interview, 03/13/2022)

I also found that Xi is a self-aware leader who can not only looking inward but outward towards “what LEAP calls giving back of your “time, talent, and treasure” (Akutagawa, 2013). She expressed her willingness of supporting teachers as a literacy specialist, especially to those newcomers to this Chinese immersion curriculum. She shared that,

I have to be more patient with many new teachers. I need to be more patient with many new teachers and help them understand the immersion because they need a period of time to adapt. As a mentor, I should be more patient and take my time to
It is noteworthy that Xi did not show confidence in the role of a “community representative and bridging to others” (Akutagawa, 2013). She mentioned that she felt that “Chinese teachers still need a person who can help them advocate.” She also mentioned that even she has the expectation to push the envelope with school administration team, she is not in that position who can represent the Chinese teachers to voice or question authority, especially anticipating of problem areas, opportunities or initiating appropriate actions (Hyun, 2005). This reflected that her humility to some degree, which was identified as a typical Asian American value by Hyun (2005). This is because she did not perceive her individual power, instead she believes in shared power; thereby resulting to her low individual visibility. She also shared her dilemma in job upward mobility,

*My original goal is to be a coordinator who can in charge of more [responsibilities] and represent the Chinese community as a whole, but currently this position is picked away, so I am also thinking about what my career plan afterwards... (XC’s interview, 03/13/2022)*

but it seemed that she does not have the impetus to cultivate curiosity and act as a facilitator of knowledge between Chinese and non-Chinese (Akutagawa, 2013).

In addition to bridging to others, I found from her interview transcript that she did mention the difficulties of bringing other non-Chinese a deeper of understanding of the Chinese community, especially the cultural values and uniqueness of Chinese language in teaching and learning. She believed that there is “no incentive” for mainstream society to familiarize Chinese teachers’ culture, values at her current school. Although the current
schools are already very “inclusive” in the U.S. and at the same time especially supportive of Chinese teachers, leadership positions are predominantly held by non-Chinese. Chinese teachers have promotion ceilings and it is difficult to have career advancement, especially from head teacher to leadership positions. She shared with an example,

Some Chinese teachers go to the ADH when they have problems, but the ADH is usually a foreigner and they don't fully understand the dilemmas that we face. There is still a disconnect and a gap there. (XC’s interview, 03/13/2022)

From this transcript, we also found that the “disconnection” is another factor that hinder the Chinese and non-Chinese’ informal relationships construction as well as the Chinese teachers’ ability to push the envelope with colleagues.

**Subject Two: Lead and manage change**

According to Xi’s narratives, I found evidences that Xi is a risk taker in her expertise, but her adaptability and flexibility is relative low. She shared an example about how she anticipated problems in curriculum and initiated appropriate actions (Hyun, 2005). She shared, for example,

I think math, world course and literacy are all closely related. I think everything is connected to literacy. I'm also trying to push towards the principal's side, to convince her that Chinese is not just literacy, reading and writing. (XC’s interview, 03/13/2022)

Another example she shared showed her resistance to “change”. She posits that she understands that her current school policy and curriculum are constant changing, but she still object to the frequent changing, especially in Chinese curriculum. She shared with
me that her school is a profit private school, and she is “worried” that the people who make the decisions have not been in education sphere and are making decisions for profit, which leads to changes every year. She also compared her school with public schools to show her resistance to the frequent change. As she shared, for instance,

...If the whole education system is changing all the time, team members, especially teachers, will get bored. If there is something new every year, teachers will feel exhausted. Of course, everyone is open mindset, but our team members are mainly teachers, and teachers will compare with other schools. Our school's characteristics are changing every year, but other schools, especially the public schools are generally fixed curriculum. If the school board wants to make big changes, this is also a slow change. I feel that my current school is still changing especially a lot, especially frequently. (XC’s interview, 03/13/2022)

In terms of dealing effectively with change and ambiguity, Xi mentioned more than once that effective leaders should know “how teachers are teaching day-to-day” in the classroom. This is the only way to make sense of the decisions that are made.

**Subject Three: Continuously learn**

Xi is willing to add communicative skill to her tool box. She mentioned that she felt that the language is the biggest barrier that constrain her position advancement. Xi thought her “personality” rooted deeply in Chinese cultural and she would like to push herself forward to "assimilate culturally”. She is expecting her job mobility to a higher level such as "coordinating Chinese side, recruiting Chinese teachers and promoting curriculum”.

**Subject Four: Grow high performing teams**
According to Xi’s description of her job responsibilities, one predominant task is to analyze and use data to design, modify, and evaluate curriculum, instruction, and assessment. She thus shared that she needs to update “Chinese Announcements” each month to act as a “resource person” to promote teacher’s growth in teaching Chinese literacy. Besides, she also mentioned that she is in charge of creating the “Chinese Literacy Data” file for teachers to put students’ assessment data in. Then she uses a variety of data to “assess student abilities and disabilities in literacy learning” and works collaboratively with classroom teachers to “adjust instruction” or school staff (e.g., school psychologists) to meet the needs of all students. I pull threads from her description of her job responsibility, and found that she effectively utilized the range of technologies available for virtual interactions because she kept mentioning “Google Drive”, “Google Calendar” or “Google Sheets” during our interview, with the purpose of explaining how she scheduled coaching sessions with Chinese instructors, posting announcement as well as assessing data. Therefore, I saw the evidences that her work is no longer limited to working with those who are in the same geographic proximity. Her working efficiency was enhanced dramatically with modern technology.

Apart from the virtual interactions between Xi and her colleagues, Xi talked about the importance of understanding the diversity in a group setting (Akutagawa, 2013). The diversities she mentioned were more centered on communication styles, teaching experiences and generation. Give that her mentees are all Chinese teachers, there is no diversity in race, ethnicity and culture. But Xi talked about the difference preferences of different teachers based on their teaching experiences and ages; thereby requiring different communicative ways of her in collaborating with them. Plus, in order to grow
high team performance, Xi paid special attention to the partnership between she and teachers. She always put herself at a position of partnership rather than “leading”. As she said, “I will set up the tone” before coaching to let the teachers know that she is not here for “evaluating” them, but “supporting” them. She shared, for instance,

...I will ask “how do you feel about the new curriculum that you have tried this year?”, “Do you think there are any changes or changes that need to be made to the curriculum after the whole year of teaching this year?” and "Is there anything that you think is successful and can be maintained?” I would ask the teachers if you have any feedback after each unit block. My overall feeling is that I will go to lead a thing, I make a decision, I have a hard say, but there are some things I want to know how the teachers teach, so partnership is a very important point for me. (XC’s interview, 03/13/2022)

From the narratives, she, as an FBCOAI leader, learnt from her transitional experiences that she not only initiates partnership in her team, but also set the teams of operation and success.

**Subject Five: Sustain energy and stamina**

Xi has her own way to keep her passion and persistence at work. The most important one she mentioned was asking for feedbacks. She so far has not received any negative feedbacks, which laid down her anxiety, because she thought this proved that she is a real “resource”. Just like her shared in the interview,

*I’m in my first year as a specialist this year and it’s pretty stressful. What exactly do I have to be proud of? I am also trying to find the answer from the feedbacks that my teachers give me. Every time I finish a coaching cycle, I go over it with the teachers*
and summarize. The feedbacks I received were very positive and I felt that I could still learn something. I think that I am still very useful as a resource. So this still makes me feel quite happy. This moment will make me feel that I have completed my original purpose, very sense of accomplishment. (XC’s interview, 03/13/2022)

Coding Xi’s “an-Other” Leadership

I analyzed Xi’s “an-Other” Leadership with the codes and reported in Appendix R (figure 4.3). The codes are substitutes for the intertwined pieces of narratives. By substituting the interweaving evidences pulled out from interview transcripts, I easily and conveniently described my participant’s “Thirding-as-Othering” leadership.

Figure 4.3
Xi’s “An-Other” Leadership

Figure 4.3 illustrated Xi’s “an-Other” leadership. The figure aligned to data collection tool, and showed the major findings with the codes reported in Appendix R. Therefore, the following descriptions were presented by five subjects.

Subject One: Expand your self awareness
Xi mentioned her multiplicity of FBCOAI leadership roles as a leader as a Chinese literacy specialist, in a serving role for Chinese faculties, a Chinese who is a minority in school, a partner and a mentor to coach faculties in Chinese literacy teaching practice. Her multiple “an-Other” roles provided her dual values “lens” to understand relationships among perceptions, behaviors, and values. To be more specific, her perceptions towards her leadership roles influences her behaviors in accumulating leadership (funds of) knowledge, and guiding her leadership practices. For example, she, as both a serving role and a mentor to faculties made her understanding the importance of giving back of time, talent and treasure to faculties. The values then influenced her behavior in developing her reconcile leadership practice. During this process, her behavior was perceived by others and in turn affected her interactions with others. The interactions finally contributed her in expanding her (funds of) knowledge.

It is worth to mentioned that, for Xi, her rooted Chinese cultural values influenced her unconsciously on her perceptions and behaviors. Her Chinese role sometimes still impacted her mindset. For example, she still has humility in her personality when taking about challenging the authority. She thought she was “a nobody” in admin team, who was “invisible” in opposing the authority. She expected someone who can be the Chinese community representative to voice out for the whole community.

Her cultural (funds of) knowledge also gave her a dual value “lens” to understand values and behaviors. The dual value “lens” here means that Xi can perceive the relationships between values and behaviors both through Chinese culture and US mainstream culture. For example, she shared the different values in promotion of personal accomplishment. Chinese tended to be humility while the mainstream values
tended to reward individuals for outstanding actions. The value difference led people to two different behaviors. For example, the Chinese spoke only when they are asked to and tended to hide emotions while the non-Chinese were more visible in team. However, although Xi has this dual “leans”, as an FBCOAI, she still confined, to some extent, in the influence of Cultural values. Just like her shared above that she still believed that she is “a nobody” in “representing the Chinese community” to oppose authority.

**Subject Two: Lead and manage change**

Xi is an effective leader when dealing with change and ambiguity related to her expertise and Jon responsibility. She, as one of leaders in literacy specialist team and a mentor of Chinese faculties, believed in the importance of leadership content knowledge. She mentioned that she earned the leadership content knowledge through her years-long teaching experiences in different grad-levels. Thus, she expected leaders who made the decision of curriculum changes have experienced leadership content knowledge.

Her personality as a risk-taker also showed up when she dealt with changes related to her job responsibilities and expertise. I did not find evidences of her as a risk taker in other spheres. Just like I analyzed in subject one, Xi was still showed up “humility” personality, which constrained her as a risk taker. With “multiple” reconcile leadership roles, Xi’s leadership goal was to “connect math, world course and literacy” together in Chinese side, rather than separating literacy-Chines reading and writing with other two main courses-math and world course in Chinese curriculum. She also expected to be the one to lead the whole chunk-Chinese reading, Chinese writing, math and world course. She also tried her best to express her thoughts to admin teams. From this perspective, Xi is a risk taker who can challenge the authority to make a change.
Subject Three: Continuously learn

Xi thought that she is weakness in being a community representative. Thus, she focused on this part to gain leadership (funds of) knowledge. The knowledge she emphasized were culture and linguistic knowledge. Based on Xi, the cultural difference and language were two barriers for her in job advancement. She kept learning through her leadership practice, such as interactions with colleagues and families, language use in those interactions, leadership strategies she chose in coaching, understanding of different classroom environment, and applying classroom content knowledge.

Subject Four: Grow high performing teams

In Xi’s multiple roles, she stressed her role as a “partner” in terms of coalitions and partnership. She would ask faculties to “share about” any of their thoughts and comments in each curriculum change. In a nutshell, she will “lead a team”, but she “made decisions” based on the “partnership” between she and faculties.

Xi’s virtual interaction in team and community building was more related to the interaction with her colleagues because her job position was more related to coaching faculties. She also enjoyed the convenience of modern technology in sending out announcement or useful resources, collecting student’s assessment data and organizing coaching documents. During this process, she was more in roles of leader, mentor and serving provider as well.

Since Xi was a Chinese literacy specialist, the diversity of her team was more related to team members’ communication styles, teaching experiences, and generation difference among team members. Growing a high performing team required Xi to be an effective communicator. Therefore, Xi accumulated leadership (funds of) knowledge in
this aspect.

**Subject Five: Sustain energy and stamina**

In shape spiritually and psychologically, Xi sustained energy and stamina throughout the “positive feedbacks of her mentees”. This made her to feel that she was a “resource”, who can provide useful information to help faculties in instructional practices. She also developed this as her leadership strategy. She enjoyed being both a mentor and a serving role in her current job position.

**Case 3: Yi Liu**

**Subject One: Expand your self awareness**

Yi shared a variety of examples on how she always develops new skills and thinks of which one to utilize for enhancing her leadership. Plus, she stressed that the awareness “goes on both way” between her and her colleagues (both Chinese and non-Chinese) to achieve greater awareness. According to her, as an ADH, building up relationships and through the relationship to influence perceptions, behaviors, and values are important part in her job. This can be linked back to what she brought up in her Journey Line (Appendix I). One example was about how she helped to build exceptional teams of faculty (English, Chinese and Spanish) through effective “feedback”. She made a point of emphasizing that feedback here refers to “what she gives to others as well as what they give to her”. Yi put forth that other people put forward some feedbacks for her, which enabled her to expend her own awareness. Another more important thing is that when you give feedback to others, at first, they may sometimes not know at all, but after you say it, others also developed their awareness. She thought the process of “giving and receiving” feedbacks provided her a great opportunity to “learn” from others’ culture, perceptions, behaviors,
and values, which enabled her to utilize a wider range of behaviors and skills to manage her perceptions and positively leverage her transitional values (Akutagawa, 2013). An example of others gave her feedbacks,

*Once someone told me that “That day you came to observe my class, you may not even know that day is curriculum night. You came in that day when I was very nervous, because in the evening I have to prepare for curriculum night.” I said “I’ll be more mindful next time when I come to see the class, but you don’t mind too much, because I just popped in, it's more informal.”* (YL’s interview, 04/05/2022)

Yi proved to me through this example that there can be a considerable difference in two people's opinions and perspectives on things. Just like her said, the teacher's perspective was “completely different” from hers.

Her two other examples were related to how she gave feedbacks to others on the tone of voice and the way of doing things, and how successful in building up relationships after she “courageously” provide the feedbacks. Here she emphasized the term “courageous”, and linked it to this subject. It could tell that her transitional experiences as an FBCOAI provided her different values lens, and facilitated her to critical thinking of how do her values influence her behavior, how do other people’s values influence their behavior, and how can behaviors enhance or hinder effectiveness (Akutagawa, 2013). She shared, for example,

*At one meeting, I noticed a teacher who had a rather strange attitude. She kept asking questions, but it felt to me like she was questioning. It was like she already had her own ideas and was packaging them into one question to ask. It just felt like a rather strange sounding tone. After the meeting I started by asking her if there was anything*
special about you. You may not realize it, but I want to tell you that I, as the one listening, felt that way. She said, “I didn't feel that way at all. That's not what I meant, there's no intention to questioning.” I felt pretty good about that, because it was handled that way. (YL’s interview, 04/05/2022)

Another example she shared also showed her ability of anticipation of problem areas and decisively initiating appropriate actions. She is no fear of breaking “harmonious”. In this aspect, based on Hyun (2005), Yi is more acculturated to the mainstream (Western) values, rather than her own Asian values. For example,

... a teacher who loved to ask questions. I noticed that she would often tag me sometimes. Although it may seem like a short question, there is simply no way to answer her on the tag for this question. The feedback I gave to the teacher was “You can think about your way of asking questions. If it’s a quick question, you can tag, but if it’s a long conversation, you have to think about what platform you want to use to communicate with others, such as shooting an email or schedule a meeting.” After giving this feedback, the teacher kept coming to me to ask questions in person. Thus, we build more personal connections. This is also quite successful! (YL’s interview, 04/05/2022)

Yi shared a lot about her understanding of behaviors between Chinese and non-Chinese. She mentioned that Chinese culture has a valued behavior-harmony. She added that when Chinese anticipate or identify a problem, they may choose to speak only when spoken to because they tend to use inner stamina or strength to tolerance crisis and avoid conflict. They may also try to persuade themselves to think “she won't do it next time”. But the best timing will be missed if they express their opinion when the situation
happened again. However, Yi felt that non-Chinese will give feedback directly after seeing a problem the first time because they may have no fear of challenging or opposing. Yi emphasized that Chinese people, from their cultural roots, don’t like conflict very much, does not pushing back or speaking up about issues (Hyun, 2005). As an ADH, she has to be more assimilated to non-Chinese values and behaviors for effectively communicating and doing her job. She has to have the ability of push the envelope with colleagues and students’ parents. She, at the beginning of being leader, was also easier to think through Chinese cultural perceptions; thereby easier to feel embarrassed. However, now, as she has accumulated her transitional experiences, she is more and more direct in communicating with others. She also expressed that she is working on accumulating language and communicative fund of knowledge. Given that she sometimes feels not as much as confidence in giving feedbacks to Spanish and English teachers than to Chinese teachers. She shared, for example,

…it will be easier to give the Chinese teacher feedback. One is that you can speak directly in your native language, and you will be more confident in the tone of voice and so on. But if it is the feedback to Spanish or English teacher, this will be more difficult. I may feel that they are more professional than I am in language, and in their classroom environment and curriculum. (YL’s interview, 04/05/2022)

Yi realized that her values and perceptions impact negatively on her behavior, then she found a way to adjusting her thinking mode to help her enhance her effectiveness—she told herself that “…giving feedbacks is not about language, but about the idea. Nobody is competing to who is better in the gramma or vocabulary bank of English language.” By doing this, Yi has changed her mind. When she gave feedbacks, she focused on the
problem itself from her ADH perspective.

Addition to that, she tried to make herself feel comfortable by critical thinking of her cultural background and turn it as an asset in enhancing her working effectiveness. She stated that, as a Chinese, she was not as good as the non-Chinese in building informal relationships and doing small talks in her current school. This characteristic makes the non-Chinese “beat around the bush” in a conversation. But she can be more straightforward and discuss a matter directly coming to the point. Just like she shared, for example,

_ Especially in my background, I think Chinese people are still more direct and don't beat around the bush too much. So, this cultural characteristic will be very helpful. Because sometimes if you go too far, you don't give out a lot of things. But if the Chinese are more straightforward. I'll just talk to you; this thing is like that. So, I think this is a place where Chinese culture is more helpful. I'll just give things out straight away._ (YL’s interview, 04/05/2022)

Subject Two: Lead and manage change

According to Yi, she is experiencing change every day at her current job. That is to say, she “may not be able to name a day without change”. It's just the difference between "how much" and "how often" in terms of quantity. She also recalled to her transitional experiences that no matter what positions she was in at her current school (teacher, literacy specialist, coordinator or now ADH), she experienced change a lot. But it is true that she “experienced more frequent changes in the leadership positions. From her perspective, the teacher position has some changes related to curriculum, students, classroom management or classroom environment in the class, but these changes are
“easier to manage”. But in leadership positions, she experienced more uncontrollable changes. She shared the emergent changes about teacher’s coverage and students’ incidences that she needs to deal with immediately, for example,

_The teacher came for work in the morning, but at around 10 o’clock she told me she had to leave because she was not feeling well. Or it could be in the evening, saying “I can't come tomorrow.” Or, “I won't be able to come for a few weeks after that” because of family issues, or health condition, or for a few months, or maybe not come for this year._ (YL’s interview, 04/05/2022)

She also shared some urgent unexpected student situations that come up every day. For example, she mentioned that if a student is “uncomfortable, has a fight with peers, or a student-teacher conflict” Some of them require ADH to “intervene” such as meeting with parents via phone calls, emails. These changed “happens basically every day”, just not with the same frequency. After all, with so many classes in a grade, there are always changes happen. She shared that the timing is important for her to intervene. In some cases, if she missed the timing to immediate intervene, the change would turn into more challenging. She continuously gave me example for how she effectively led and managed change. In the process, she added on adaptability as an important element that assists her in dealing with changes. According to Yi, her understanding of adaptability is that “you are able to respond to changing circumstances”. She shared an example about how she needs to adapt herself in dealing teachers’ coverage. In her example, the sub teacher has difficulties to take a teacher’s health leave; thereby leading to a series of issues such as a failure classroom management as well as the related students’ issues. Since the issues happened one after another, Yi claimed that she has
been “modifying” her coping strategies to see which parts are still more controllable in the current situation, then adapting strategies in a changing situation. Here is her example,

*Last two weeks I had to deal with a teacher’s short-term leave (3 weeks). I hired a sub from outside, but I found that the sub was not very good at control the class and keep the original routine. Many reasons. On one hand, the two classes are difficult to manage. Another aspect is that the sub is not familiar with our school as a whole. For various reasons, the sub can’t handle the classes at all. In response to this change, I originally went in to take a look and found that the sub could not lead the class by himself... Later on, I decided to follow the schedule of the class all day long, except for the times I had to go to meetings. I even taught the math course, to ensure that students do not fall too far behind in their progress. I tried to adjust my schedule to cater to theirs. ... either I shoot another possible teacher to keep an eye on the class. I think this ability is also more important for a leader here at my current school. That is, firstly, you have found the issue, then think about what you can do to cope with the situation? Just like the example above... Now the situation is like this: the teacher is not coming back for three weeks, and we have no one else to sub, so what can we do? (YL’s interview, 04/05/2022)*

In the meantime, Yi emphasized the importance of staying calm and professional. In terms of an emergency issue, a leader can be frank and “genuine” to tell people how “tricky” the situation is. But effective leaders cannot just say "this situation is not working. This’s bad, it's totally screwed. It's completely ruined”, they still have to stay professional and calm, to organize their thoughts when feel overwhelmed.
Apart from those emergency change which requires Yi to immediately respond, she also shared examples related to non-urgent changes. She then put forth another essential characteristic—preplanning. She explained that although a lot of things need to be done on the spot. But if she could, she would like to plan in advance and take notes. Especially because there are many things, she was not very familiar with in her first year of ADH. She said, “I am not very familiar with it myself, so I must plan ahead, and English is not my native language, so I can't talk nonsense there.” Only in this way, she can ensure that what she say is more reasonable and logical. Preplanning, for her, is more like to layout the “general structure” ahead. This is a strategy to help her, as an FBCOAI, to organize her language using (English) or to setting up tones. She also thought that this is related to her proactive personality, which assists her in foreseeing what will happen in the future. She shared a school policy change-updates related to campus mask policy. An email was sent out from school side to all families based on mayor Adam’s announcement that masks will no longer be required for students 2 and older. In this email, it said that students and colleagues can move to mask optional. Based on Yi’s prediction, this policy change would lead to some terrible comments among students, the ethos would then be directed at certain individual student. In order to avoid this situation happens, Yi then let the homeroom teachers to have a whole class conversation in advance. For the class which led by sub teachers, she decided to talk to the students herself. Since she knew the students well, she was capable of estimate the problem students may have. She then said to the students,

We have to discuss... and then you have to ask questions that are helpful to the majority of the children in the class, and if it involves individual names, you can come
back to me in private, not in the class. This issue I'm talking about has nothing to do with whether the individual has had shots or not, but of course it's important to you personally, so please come to me in private later and talk about it, we won't talk about it in the class discussion later. (YL’s interview, 04/05/2022)

So, after setting up tones, Yi shared that the students were mindful to ask questions without people's names in it. Those were more general questions, such as “I didn't bring my mask in the morning, but I want to bring it again in the afternoon, can I?” After finishing the whole-class conversation, three children individually came to Yi. There was no one talking about injections or targeted on certain students. The private conversations were more likely related to their personal feelings about this policy.

Another example was happened in an ADH-family distant meeting. Yi shared this to me because she believed that this can better explain her argumentation that preplanning can help her manage change. She mentioned that she may participate in some pretty tricky parent-teacher conferences involving a large conflict or unsatisfaction of student evaluation because parents will name an ADH in site. From Yi’s point of view, there are always some things in change remained constant. Finding this constant and plan ahead was a great helpful for her to lead and manage in a changing situation. She shared, for example,

...I will have a doc in advance of these meetings, and then I will name out what the meeting is about today. I will write out the general talking points. Then I will allocate participating teachers’ topics. Once in a conference, dad came first, and I set up the tone in advance. Because some things they wanted to talk about would not help the meeting move forward, I said, "I know you mentioned this, but in today’s meeting we
don't have time to discuss this stuff, we mainly want to … If you still want to talk about this, we can find another time.” Then Dad said “Okay.” After a few minutes of talking, Mom came in. Mom really started talking about the things I said not to talk about, and then Dad immediately told Mom, “We already said we wouldn't talk about this today” and I thought that luckily, I talked about it in advance. (YL’s interview, 04/05/2022)

Subject Three: Continuously learn

 Yi’s understanding towards “continuously learn” is not just confined in educational experience or adding degrees. As an FBCOAI, she entered in the US to pursue her master’s degree, and gained a master’s degree and two certificates in teaching. After that, she developed her transitional skills and knowledge further in her workplaces. Her range of experience and expertise have been accumulating after she geographically transited to the United States. During her several times of occupational transitions, she continuously learned new skills and new ways to deploy her old skills. Yi shared with me her thoughts in the interview that explained exactly this point. She said, “I think this interview with you is pretty good and will help me reflect, because something happens every day and I appreciate you reaching out and letting me sort it out clearly.” She then told me that this Story Box reminded her of school’s “valued behaviors” for all faculties and leaders. This is also a goal for full faculty. They are “collaborative, learning, accountable, resourceful, adaptive, and courageous”. Based on her perspective, she wants to link several of the valued behaviors to the characteristics in Story Box.

Subject Four: Grow high performing teams

 Yi shared that she is the one to assemble teams, build coalitions, initiate
partnerships, and setting the terms of operation and success. Therefore, she told me that any examples she provided can be found the evidences of grow high performing teams.

I also pulled out evidences related to how she manages to assemble teams that reflect a multitude of diversity (Akutagawa, 2013). From her narratives, she shared, for example,

> It will be easier to give feedback to Chinese teachers. One is that you can speak directly in your native language, and you will be more confident in the tone of voice and so on. But if you are giving feedback to a Spanish or English teacher, it will be more difficult. You may feel that there are things they know more than I do. In this case you have to adjust your thinking mode. (YL’s interview, 04/05/2022)

From this example, I found that Yi, as an FBCOAI leaders, encountered difficulties in setting the terms of operation and giving feedbacks. The difficulties were more from the race, ethnicity and culture diversity, and communication styles. I also noticed that Yi is trying to break free from Chinese cultural confinement-humility. Instead of looking down on her abilities with low self-esteem, she changed her perspective. Since she has multiple years of working experiences in leadership, she is able to provide professional feedbacks through her leadership perspective, rather than working about the language. During this process, she also gained FBCOAI eldership content knowledge.

**Subject Five: Sustain energy and stamina**

Yi also has her own strategy of sustaining energy and stamina. She told me that from her perspective, stamina is a kind of “mentality”. She is a proactive person who treats each task seriously and will try her best to deal with it. In a nutshell, Yi shared with me that the “mentality and personality” helped her in leadership position. Just like she
mentioned in interview,

_I am more proactive, because reactive is too passive. Unless there are some things that I may not even think about, I have no way to preplan, then I can only reactive. But I may adjust the next time, because I have suffered a loss, have experience. But ideally, I prefer active. I personally think this is very important, because you can foresee what happens in the future._ (YL’s interview, 04/05/2022)

**Coding Yi’s “an-Other” Leadership**

**Figure 4.4**

_Yi’s “An-Other” Leadership_

Coding data through “an-Other” perspective offers an alternative for me to analyze FBCOAI’s Thirdspace leadership impacted by their unique transitional experiences and identities.

The “an-other” perspective, including organizing data based on LEAP Subject and coding data by using the “Thirding-as-Othering” codes I developed, presented FBCOAI Thirdspace leadership in two different layers. I analyzed my data in the next part-Identity Exercise through the cultural lens. By doing so, I intended to triangulate my
research result from three sources of evidences. Yi’s “an-Other” Leadership with the codes (Appendix R) was analyzed as following (figure 4.4).

**Subject One: Expand your self awareness**

Yi emphasized her “two-way” understanding in relationships among perceptions, behaviors and values in the role of both a “leader” and a “learner”. According to her, in the process of giving feedback in assessing faculty growth and impact, the first foremost step is to bring herself awareness by using the (funds of) knowledge such as cultural, linguistic or communicative, and community. Then, after she gave the feedback, the one who received also developed his or hers. In this process, she also developed her leadership practice in multiple aspects, including language use (Chinese and English) depending on the one who received feedback, leadership contend knowledge and leadership strategies.

In terms of “courageous”, Yi more stressed her role as a “Chinese”. As a “mentor” who provided effective coaching and feedbacks in class observation, Yi talked about the challenge of interacting with non-Chinese faculties (English and Spanish). One from cultural values and one from language using. For cultural values, Yi managed to overcome her “harmony” cultural value, which impacted her in dealing with human relationships over conflict and discourse (Hyun, 2005). For language using, she tried to be mindful of the efficiency of communication, rather than the language itself such as word choice or grammar. She also mentioned that, for “non-Chinese faculties”, what she managed to overcome and found challenging may be “not a difficulty at all”.

Yi is also a comfortable leader in the role of being “a mentor” for faculties and “a Chinese leader” in her current school, she enjoyed who she was and the process of
accumulating transitional (funds of) knowledge. She even made the most her Chinese assets at work (Hyun, 2005). Building up informal relationships and small talk may not be what she was good at workplace, compared to her non-Chinese colleagues. But she felt that she, as a Chinese leader, is more “direct in speaking about things, without too many detours”. The effectiveness was then been improved. She turned this cultural characteristic into a “useful asset” in the interaction with non-Chinese colleagues.

Subject Two: Lead and manage change

When dealing with change and ambiguity, Yi emphasized two characteristics of an effective leader-being calm and preplanning. As a leader and a community representative of the admin team, she mentioned that “the uncontrollability of change is a bit more”. According to her, “not a day goes by without change”. The changes she encountered were diversity, including “teacher’s coverage; students’ issues, and faculties’s mobility”. Thus, Yi developed her leadership practice daily through the interactions with colleagues, students and parents. There also had a variety of topics involving classroom management and classroom environment, and required her to utilize her leadership content knowledge and strategies. Within such a diversity of her leadership experiences, she developed her leadership philosophy as “preplanning”.

When it comes to adaptability and flexibility, Yi’s leadership philosophy was more assimilated to western mainstream values-spontaneity and casualness (Hyun, 2005). This always required her community knowledge accumulated through daily affairs. As she mentioned that “you've actually been modifying to see what parts of the current situation are still more manageable”. Yi’s leadership strategy was to control the manageable parts and minimize the losses.
Yi is an accountable leader, especially in dealing with those emergency changes. Her goal is “to figure out how to push the envelope and to solve the issues brought by changes”. In this part, I found the evidence from her narratives related to leadership practice, cultural, linguistic or communicative (funds of) knowledge.

Subject Three: Continuously learn

Yi encouraged the addition of education and leadership of her team members. When necessary, she fully supported the job upward mobility of Chinese teacher to break through the career ceiling in both education and leadership position. Yi, herself, also a continuous learner in adding up her leadership, people, and communication skills.

Subject Four: Grow high performing teams

As an ADH, Yi not only form teams, build alliances, and initiate partnerships, but also set the conditions for functioning and success, and play a significant role in the ultimate success of the team, alliance, or partnership (Akutagawa, 2013). Yi’s team has a wide range of diversity—racial, ethnic, cultural, work and communication styles. She also good at utilizing a range of virtual technologies for interaction and collaboration.

Subject Five: Sustain energy and stamina

She has the ability to maintain her energy and stamina. This also brings and maintains energy and stamina to the workplace, keeping colleagues and employees excited and focused on their work. She built close and trusting relationships with her team members through encouragement and supports to others. This brought greater creativity, resilience and efficiency to her team. At the same time, she, herself seizes any moment and opportunity to be learning. She has stored a great deal of leadership knowledge in her FBCOAI experiences to ensure that she is able to stimulate herself
intellectually, mentally, spiritually and physically. As she said to me in the interview, "I think this interview with you is great and will help me reflect and sort out the trivial things happens every day, and I thank you for reaching out”.

**Cross Case Finding Report: Thirding-as-Othering Leadership (A)**

**FBCOAI “An-Other” Characteristics**

The figure 4.5 illustrated “an-Other” characteristics of FBCOAI leaders. This figure was created based on the cross-case code (Appendix R).

**Subject One: Expand yourself awareness**

This subject focuses on the individual, which is the first component in the LEAP leadership framework (Akutagawa, 2013). For FBCOAI leaders, the building of their leadership beliefs also begins with this subject and progresses to other subjects. From the perspective of the data provided by my three interviewees, self-aware FBCAOI leaders are comfortable with themselves, which does not imply complacency; rather each leader mentioned having future plans for their life and career, and none of them were complacent. First and foremost, they all like themselves - from the inside out. That is, they all accept themselves as an FBCOAI and are comfortable with it. It means being comfortable around other FBCOAIs, who were primarily Chinese teachers in my dissertation research.

**Figure 4.5**

*FBCOAI “An-Other” Characteristics*
Also, as leaders, they all understand the diversity of their team members and accept others’ different identities, ethnicities, languages, cultures, communication habits and styles, etc., and actively operate a highly effective team based on their own perceptions of leadership, providing support and encouragement.

But what makes them unique as FBCOAI leaders is that they will try to change themselves to meet the expectations of mainstream society. They first realize that they are linguistically and culturally different from mainstream values in their interactions with mainstream society, and then they constantly reflect on themselves to find their breaking point. Then they will reflect on themselves and find their own breakthrough point, trying to get closer to and integrate with the mainstream society’s expectations in both language and culture. It is worth noting that all three of my interviewees have high communication skills in terms of language (English) and have a deep knowledge and understanding of mainstream American culture. Of course, just because they are trying to change themselves doesn't mean they don't like themselves. On the contrary, they all enjoy this
unique process of their transitional experiences and are still acculturate closer and closer to mainstream values. It is not a static process, but an ever-changing one. Evidence can be found in their data of the positive comments, support and encouragement they receive from the mainstream American community during their language and cultural integration process. It is these comments, support, and encouragement that propel them from Chinese teachers to American educational leaders in their careers. It is also worth noting from the data analysis that, excluding the uncontrollable factor of opportunity, the better the language and cultural integration of the FBCOAI, the more likely they are to have a shorter career advancement in time (e.g. Xiaoxiao - promoted to leader at the end of her first year as a Chinese head teacher) or to have multiple breakthroughs in career advancement (e.g. Yi - promoted from Chinese teacher to Chinese literacy specialist, then Chinese coordinator, currently the first and only FBCOAI ADH).

FBCOAI educational leaders’ ability to expand their self-awareness is also demonstrated by their ability to understand the relationship between perceptions, behaviors, and values. It is clear from the data I collected that they all think about the impact of their culture and values on themselves and their behaviors. In understanding how cultural values are expressed in the form of behaviors, they also understood how Confucian culture and values influence their behavior as FBCOAI. Furthermore, in understanding how certain specific FBCOAI behaviors influence how FBCOAI are perceived in mainstream American society, my respondents could gain more self-awareness about how they are perceived positively or negatively. Notably, some respondents repeatedly mentioned how their personality or family upbringing influenced their values supported them in achieving their career breakthroughs. These personality
factors appear to have little to do with their Confucian cultural influences. They are more related to family factors or parental personality inheritance. Interestingly, however, some of the personality factors that my interviewees cited as pride, such as proactive and independence, are also leadership character traits that are appreciated by mainstream America, and are contrary to the stereotypes that mainstream society has about FBCOAI, and even the Asian community as a whole.

While FBCOAI leaders understand that cultural values are expressed through one’s behavior, FBCOAI leaders may consciously or unconsciously add their own cultural perspectives when understanding how they interpret some of the behaviors of non-FBCOAI. This is because, as the LEAP Institute says, our perceptions of others are consciously or unconsciously filtered through the “lens” of our values (e.g., culture, ethnic, race), which allows us to interpret the behaviors of others (Akutagawa, 2013). In terms of increasing self-awareness, it is clear that FBCOAI leaders also need to work on: actively using a wider range of behaviors and skills to manage their perceptions and cultural values to enhance leadership. As a minority at U.S. educational field, it is hardly to increase non-FBCOAI’s self-awareness and to “familiarize themselves with FBCOAI culture, values, as well as the perceptions or misperceptions they have about FBCOAI colleagues and employees” (Akutagawa, 2013).

As self-aware leaders, FBCOAI educational leaders are not placed between FBCOAI and non-FBCOAI as facilitators of Asian cultural knowledge or nurturers of curiosity about the FBCOAI community. This is because, as I explained in Chapter Two, due to the specificity of FBCOAI community in transitional experiences and identities, and the stereotypes of mainstream American society, only in educational settings with a
high number of FBCOAI teachers (i.e., schools that offer Chinese immersion programs) do FBCOAI leaders have the opportunity to break through the career ceiling and become leaders. These types of schools are generally relatively culturally inclusive. There is not a need for FBCOAI leaders to see themselves as representatives of the FBCOAI community and as bridges to others. They are seen more as the same being as non-FBCOAI leaders. Therefore, it is more demanding for FBCOAI leaders in terms of language and cultural integration. However, the data I collected shows that my respondents see themselves more as "leader community representatives" and bridge to others. “Others" here refers to students and student families. “Leader community” refers to different communities depending on the job position, such as school community, grade level community, Chinese community, etc.

In my data, FBCOAI leaders may reveal both humility and courageous traits. When they communicate with non-FBCOAI leaders, especially when giving feedback that may create conflict, the humility trait may come out. This is more due to a lack of confidence in their language and culturally relevant communication style. However, they try not to show this humility trait, but actively adjust their mindset, courageously and directly express their opinions and ideas, and actively contribute to the team's operation. They are still pulling back and forth between these two traits, which is one of the unique characteristics of FBCOAI leaders.

As self-aware leaders, my interviewees demonstrated the trait of giving back. This trait is not limited to FBCOAI leaders or non-FBCOAI leaders; for example, they all show strong support when FBCOAI teachers need it, in terms of time, talent, and encouragement and support for FBCOAI teachers’ professional breakthroughs. The word "supports" appears
consistently in their data, and they refer to "supports" from a wide variety of people of different races, positions, and jobs who came before them. So, to achieve their career breakthroughs, apart from their own efforts, they understand that they are standing on the shoulders of those who have gone before them. As leaders, they have a responsibility to give back. At the same time, they enjoy the process because they see it as “a means and opportunity to practice and hone their leadership skills” (Akutagawa, 2013).

**Subject Two: Lead and manage change**

According to the data collected, two of the FBCOAI leaders have a positive attitude in the face of constant change. Instead of looking for ways to resist change, they face it with a positive mindset. They actively lead and manage their teams facing inevitable change. They also mentioned specific strategies for coping with change - calm and preplan. One interviewee, although not very positive about the constant change itself, even had reservations, because she had doubts about who made the change, and worried that her team members would feel pressure, anxiety and fear. But most importantly, I found that all three leaders chose to communicate openly when the change occurred, both with their superiors and with their own team members.

In addition to this, all three respondents mentioned the word "learning". For changes with ambiguity, they all actively study the changes themselves, in order to effectively deal with changes and ambiguity. This also reflects the willingness of FBCOAI leaders to step out of their comfort zone and take certain risks. They do not shirk their responsibilities, but actively help team members relieve the pressure of change, understand ambiguity, and help them make the right choices. As the change is better communicated and understood, the easier it is for team members to accept and
adapt to their tasks.

Subject Three: Continuously learn

All three of my researchers started their geographic transitions by adding degrees, followed by career transitions. This also reflects the uniqueness of FBCOAI leaders from the side, that is, leaders in the FBCOAI education field all reflect the theme of "learn continuously" by increasing their degrees.

But what I found in interviews is that continuous learning for FBCOAI leaders doesn't just mean adding degrees. They constantly mentioned the importance of leadership experience, professional knowledge, language and cultural knowledge reserve, and continuous accumulation of communication skills in their transitional experiences to effectively enhance the leadership of FBCOAI.

At the same time, I also found that my interviewees are actively thinking about career planning, seeking areas for themselves to further develop their skills or acquire new skills, so as to achieve continuous breakthroughs and development in their careers. Along the way, they are not afraid to put themselves in situations that force them to deal with new situations and learn new skills or new ways to deploy. It will even challenge authority and stereotypes about FBCOAI for this.

They also emphasized the importance of feedback and the opportunities for growth provided by constructive comments and evaluations. These feedback, comments or evaluations come from their supervisors, colleagues, and team members.

Subject Four: Grow high performing teams

FBCOAI leaders can not only form teams, build alliances and initiate partnerships, they can also formulate or assist in the formulation of operational rules to
ensure teams run effectively and successfully (Akutagawa, 2013). In the process, they see themselves as multiple roles - leader, mentor, partner, learner, follower, etc. This allows them to play an important role in the ultimate success of a team, alliance or partnership.

At the same time, the work environment in which FBCOAI education leaders work includes diverse teams—experiences, functions, races, ethnicities, cultures, communication styles, and more. Therefore, the FBCOAI leaders who are in it understand the importance of diversity in a team environment and actively support the cooperation of diverse team members.

All three of my leaders work in environments that place a strong emphasis on virtual technology. As leaders, they are very good at using a variety of virtual interactive technologies to help them achieve effective cooperation and communication.

**Subject Five: Sustain energy and stamina**

In the analysis of interview data, I found that FBCOAI education leaders maintain passion and persistence in achieving their leadership vision and goals. From my research data, all three leaders have their own ability to maintain their energy and stamina. It's interesting that they all think it's a differentiating factor, which means that it varies from person to person. However, all three interviewees clearly stated that they have a great passion and the ability to maintain this passion either in terms of personality traits, psychological or work style.

But three respondents did not mention their ability to keep colleagues and employees excited and focused on their work. Although two interviewees proved to me that they have a lot of passion and enthusiasm through their work artifacts, it was still limited to their job responsibilities and their own ability to maintain passion. From their
subjective point of view, maintaining energy and stamina is currently limited to the ability of the FBCOAI leaders themselves.

Cross Case Finding Report: Thirding-as-Othering Leadership (B)

FBCOAI Reconcilable Characteristics

In a single case analysis, I use "an-Other" Leadership codes (Appendix R: single case) analyzed each respondent individually as FBCOAI’s “Thirding-as-Othering” leadership. This leadership exists within the framework of the “reconcilable leadership role, leadership (funds of) knowledge, and leadership practice”. For the following cross-case analysis, I used the cross cases codes (Appendix R: cross class) to create the following figure (Figure 4.6).

I first merged the single-case codes together according to this framework, removed the duplicate codes, and integrated all the remaining codes. Because all single-case codes are in a specific order, this helps me with data comparison and integration. Next, I restore the remaining integrated codes back to the item they represent, thus obtaining this figure. This figure reflects the uniqueness of FBCOAI as "an-Other" in leadership theory. At the same time, the results of this study also match the results of my previous analysis of "an-Other" Leadership characteristics. The significance of this is that I can interpret my research data from a different perspective to achieve methodological triangulation, and use this to support my data triangulation and make my research results more convincing (Patton, 2014).

Figure 4.6

FBCOAI Reconcilable Characteristics
I found that FBCOAI leaders understand their roles in a variety of ways, that is, they think they have multiple identities - leader, follower, serving role, Chinese, teacher, partner, mentor, community representative and learner, and can switch between these roles freely. These identities interact with each other and do not conflict. Together, they support the promotion and practice of FBCOAI leaders' leadership. It's worth noting that while FBCOAI have such diverse roles in Thirdspace's leadership practice, they are comfortable in any single role. Just for the role of Chinese, they will consciously or unintentionally try to get rid of the stereotype of this role in the mainstream American society through the acculturation of culture, language and values.

It is worth noting that a large part of their leadership knowledge focuses on cultural and linguistic communication. This shows that FBCOAI leaders are still accumulating knowledge in these two aspects and integrating into the mainstream society. This also reflects the fact that FBCOAI leaders recognize the language and cultural differences between themselves and mainstream social values in their role as Chinese,
and strive to meet the mainstream society's expectations of FBCOAI leaders by accumulating knowledge.

In terms of leadership practice, FBCOAI leaders are not much different from non-FBCOAI leaders, except in the use of language. As dual language speakers, their leadership practice will reflect the switch between Chinese and English at any time, or a mixture of Chinese and English. English will be used in the communication and interaction with non-FBCOAI, and Chinese will be used in the communication with FBCOAI colleagues, or a mixture of Chinese and English. This reflects the particularity of their language fusion. Other leadership practices reflect that FBCOAI is not viewed as a minority by mainstream society, but as an equal leader. Mainstream society doesn't lower their expectation to FBCOAI leaders in their leadership practices.

Identity Exercise

Data Collection and Analysis Method

As the first generation of immigrants, FBCOAIIs “must” have the shadow of Confucianism (Hyun, 2005). But their peculiarity is that they have been in the process of cultural fusion. That is to say, they have been trying to merge from one cultural body-Asian culture to another cultural body-Western mainstream culture. In the process of acculturation, their own Asian culture has been with them and has an impact on their cognition and behavior. In a 1999 study by University of California, the researcher revealed that Asian immigrants may seem to readily adopt Western ways of living, but their deeply ingrained Asian values are so fundamental to who they are (Kim, Atkinson & Yang, 1999). My research is not to prove whether they have Chinese cultural influence, but to see how they see themselves. Through these questions about skills, motivators,
cultural assets as well as limits, to help my research find these FBCOAI cultural perceptions, and what is the impact of cultural fusion on FBCOAI leadership. In short, this exercise is not authoritative psychological test. It just provides a basic framework, and guide the interviewer to share freely. Then I extract cultural evidences from their interview texts. Combined with previous findings derive from the two interview tools - Journey Line and Story Box, to discover how respondents’ cultural values affect their perceptions, and how these perceptions affect their behavior - Thirdspace leadership.

In the interview with Journey Line, the evidence of in-betweenness of language and culture only show up before they come to the United States and when they first entered the United States. They did not mention it after that. This can be clearly seen from Figure 4.3 “Color-Coded Cross-Case Thirdspace Leadership”. Among them, the yellow code of intermediate only appeared in the two experiences of “China” and “US-studying”, and was not mentioned by my interviewees in “US-leadership”. However, in the story box there is a lot of evidence showing the paradox and juxtaposition of language and culture during U.S. leadership experiences. The results of the second part and the first part contradict each other. To demonstrate whether the in-betweenness of language and culture resulting from acculturation has a large impact on the career transition of my FBCOAI respondents to leadership. My focus for the identity exercise is on the cultural identity section. I am trying to study why this paradox arises and whether the cultural in betweenness has always existed in the Thirdspace leadership of FBCOAI leaders.

As I mentioned earlier, my interviewees were all influenced by Asian culture and in the process of Asian culture assimilating into mainstream Western culture. So instead of analyzing a single individual, I went straight to a cross-case analysis. Through data
comparison and analogy, I find out the respondents’ own cultural perceptions and the impact of cultural integration on their leadership. In the data report below, I first organized the respondents’ answers and made a table (Appendix T) to present Categorized Answers. The descriptions of the consistent answers were placed in the “same answer” column, and the inconsistent answers were placed in the "different answers" column. And according to the nature of the questions, they were divided into three categories - general; work life and social life. Next, the data description was performed. In describing the data, I focused on the elements of culture shared by study participants and combine these elements into larger themes. The reason for this is that during the interviews I let the interviewees speak up freely and they can explain why they have such answers and share any examples they would like to share. So, my data includes not only explicit answers provided by respondents, but also narratives they shared. These data thus support my ability to generalize and summarize several major cultural themes that have had a profound impact on their Thirdspace leadership. So far, my findings describe the current stage of cultural perceptions of FBCOAI leaders. After getting the cultural themes, I compared it with the traditional Asian American values and came up with whether the acculturation affects their cultural in-betweenness. Also, how these cultural intermediates affect their leadership.

**Data Description**

All the respondents have a strong affinity for FBCOAI cultural heritage and hold strongly to Chinese values. Xi shared that as a Chinese literacy specialist, once there are school-level changes in Chinese curriculum, she spoke out for those Chinese programs can do and cannot do, based on the uniqueness of Chinese language. She also, if possible,
bridged to others to raise the curiosity of Chinese important holidays. She observed that school would hold certain “community assembly” to celebrate Spanish holidays; while no “assembly” for Chinese culture. Even she is not the one to shine Chinese culture at her current school, she would suggest teachers within her job responsibility to design activities in those traditional Chinese holidays, in order to bring school, students and families’ attention to Chinese culture.

All the participants in this exercise speak Chinese at home and read Chinese newspapers, books, or magazines. They celebrate Chinese holidays (Lunar New Year, and so on) in addition to mainstream holidays such as the Fourth of July, Christmas, and Thanksgiving. It is noted that Xi does not celebrate Fourth of July until she has kids. For her, it is her responsibility to nurture her kids who are the second-generation immigrants to acculturate to mainstream Western culture. They all shared that they feel more comfortable with Chinese people because of cultural consensus, which makes the communication easier and fluent.

In terms of their work life, when they need to make decisions, they somewhat agree to check for agreement/consensus with team/group before making the final call. Xi shared, for example,

*I think it depends on what kind of decision. For example, if it is the timeline on the curriculum design, or what should the program do, etc. I will ask my team, ask my group before I made a final call because there is still cooperation. Ask if the timeline are possible for Spanish and English side or ask if my team agree with my suggestions on the curriculum changes. If they think it's feasible, we'll make a decision together.* (XC’s interview, 03/13/2022)
Xiaoxiao also shared that she somewhat agrees because of the collaborative relationship at work. For example,

*I was head for the first-year last year, my partner and ADH are both part time employees. I'm used to making my own decisions, make a call. But this year I was mindful. Because I find that my English partner always asked me before she made a decision. Thus, I told myself to slow down and check in with her before I made any decision.* (XQ’s interview, 03/14/2022)

They are very open about cultural heritage with supervisors and colleagues. Yi shared the fun anecdotes between she and her colleagues. For example,

*I like to share some of my habit on food, and the way of my English language using with my American colleagues. For example, I shared that I don't like cinnamon taste in any sweet food, but in salt food because in my hometown in China, cinnamon always go with salty food. I would also share that I often mixed up “he” and “she” in oral English because in oral Chinese, “he” and “she” have no differentiation. So, I shared with my American colleagues that I am more prone to make mistakes in switching “he” and “she” in meetings with parents. The strategy I developed is to just call by student's first name. These are all fun anecdotes for my American colleagues. I would prefer to talk about these Chinese cultural things.* (YL’s interview, 04/05/2022)

Xiaoxiao shared that she is very open, but only if someone asks her about her cultural heritage. She felt that everyone is busy at school She believe in the philosophy “talk about work and go home, be yourself”. Xi also shared that she will be open when her American colleague is interested in her cultural heritage. For example,
It seems like to me that American teachers in our school are generally more open-minded. They are still quite willing to learn some Chinese culture. Several of my former English partners, when they are having a baby, will ask me what is the zodiac sign of their newborn child? Is there anything to watch out?" (XC’s interview, 03/13/2022)

In large town hall meeting settings, all of the three told me that they somewhat hesitate to ask a question or state a different opinion, as a gesture of respect for the keynote speaker. In their examples, they mentioned several factors that hinder them to ask questions directly, such as language barriers for listening and understanding, way to ask questions, and keynote speakers’ cultural background. Xi shared that,

...tend to be quieter. And sometimes I will ask questions. But because I still need to think about “did she mentioned it” or “if she didn’t talk about this point, how can I ask this question”, “what answer I want to get”, so sometimes I will think about these points, which makes me miss the timing and hesitate to ask... (XC’s interview, 03/13/2022)

Xiaoxiao shared the similar reasons, for example,

I would make sure the question was not asked, and make sure they did not answer the question before I might ask it. (XQ’s interview, 03/14/2022)

But Yi mentioned different factors including the “cultural background of keynote speaker”, “whether the question itself will benefit the whole group”, and timing of asking questions, compared with Xi, she shared that,

...I will be mindful of the background of the speaker. If she’s American and is comfortable with asking questions, then I’ll ask. But if the speaker is Chinese, I will
hesitate to ask because she might think that I am questioning her. There are also times when I feel like I'm asking a question that doesn't benefit the whole group, but just based on my own particular situation, then I might not ask it at the conference. I will consider the way I ask the question and whether the timing is appropriate before making a decision to ask. (YL’s interview, 04/05/2022)

They all somewhat respect for people who are older than themselves. In this item, they freely shared narratives about “a contrast and change between before and now”, “the different behavior between work and life”, and “the difference between the attitude to Chinese and non-Chinese”. Xi shared,

I used to have a sense of respect for people who are older than me, but in the US, I will not... (XC’s interview, 03/13/2022)

Yi shared that, for example,

I generally agree with “respect for the elderly”. But if I don't agree with what the person is doing at work, I will still give feedback frankly without taking elder into account. For example, if there is a teacher older than me in the team, I will set aside the age factor, ..., just talking about the problem I saw, such as the teaching method. But sometimes I will consider the age factor when I assign partners. I tend to assign teachers of similar ages to work together. (YL’s interview, 04/05/2022)

Xiaoxiao mentioned that her sense of respect switched with the person she interacts with. For Chinese, she will respect for those who are older than her, but if for non-Chinese, she will not. She shared,

If I go back to my country, or in America, interact with my mother-in-law [Chinese], or my husband’s uncle [Chinese], I may naturally feel a strong sense of respect. But if
American colleagues who are older than me, I will not... (XQ’s interview, 03/14/2022)

When it comes to the topic “My parents play a strong role in my career decisions”, each of my participants gave the different answers. For Yi, her parents play a strong role in her career decisions because Yi’s father is her role model and he is also a life-long educator. Xi shared that she transitioned from agree to somewhat agree. She does not have someone at her home to “ask” because of her mother’s passing away two years ago. But she mentioned the influence of her husband. For example,

...this is a Chinese culture that parents have an important place in the hearts of Chinese people... I might be influenced by my husband, who is also Chinese. He is more independent and autonomous, and I am slowly getting a little somewhat agreeable... At the same time my mother died two years ago... I used to be influenced by my mother a lot and shared anything in my life or at work with her. Now I have no one to ask after she is gone. (XC’s interview, 03/13/2022)

Xiaoxiao totally disagree because of her personality and her parenting. She shared,

My parents don't interfere with any of my decisions, but they can be supportive. I know exactly what I want to do and I don’t seek their advice. (XQ’s interview, 03/14/2022)

For “I prefer to socialize with other Chinese during non-work hours”, one of them tends to “somewhat agree” while two tend to “agree”. Based on the narratives, one chose “somewhat prefer” because people’s race and ethnic will not be the influence for her to have a preference. She socializes with people whose personalities are compatible and who he can get along with.

In terms of “standing up to boss”, Xi and Xiaoxiao will not have a hard time
standing up to their boss or others in higher positions when they have too much work on plate or challenging him/her on an issue because of his/her position of authority. Xiaoxiao also mentioned the transition of her in “challenging the authority”, for example,

I used to be a little more intense in hesitation of challenging, but not anymore because of the relationship built with my boss. But I will think about whether their position makes sense before I challenge them... I will also make sure that this is worth challenging... I also ask myself whether I tried before I stand up to my boss...I wouldn't think about whether to challenge her because she is my leader or not. I will think about what she said needs to be challenged or not, especially at this stage of my life. It has nothing to do with authority...When I joined the school community at the first time, ..., I may not dare to challenge because of authority... (XQ’s interview, 03/14/2022)

Yi also shared that she experienced a transition, for example,

I realized that I transited from the beginning “agree”, to "somewhat agree", then to “disagree” ...this is a quite obvious transition. Also, since I am in leadership role, I can't hesitate to challenge. I can't scare to stand out, or waiting for another time to speak out because I'll miss the timing. I frothed myself to stand out, but sometimes I still tend to hold back... (YL’s interview, 04/05/2022)

Xiaoxiao and Xi feel comfortable being themselves in the workplace, while Yi somewhat feel comfortable. Yi’s stand point of view derives from her position switch and the familiarization of her job position. She shared that,

This is my first year in this position and there are some teachers I am not familiar with. I'm still adjusting and not completely comfortable, and I'm adjusting to the
change in position and the handover. I was thinking I could cover some grade level meetings, but so far I can't do it at all...My third year as a coordinator was completely comfortable. (YL's interview, 04/05/2022)

In terms of social life, they all somewhat dislike conflict. But Xiaoxiao will somewhat work hard to make things harmonious; while Xi and Yi Weill not try to make things harmonious. Xiaoxiao shared that, for example,

I dislike unnecessary conflicts, but I don't mean that I will shy away if there are conflicts; if there is a problem, I will always express it in person, no matter who it is with... (XQ's interview, 03/14/2022)

Yi shared that she thought the conflict is unavoidable and sometime can push the envelope to create a better team. For example,

I want harmony and don't like conflict in my inner heart. But it's not realistic, it's impossible for everyone to reach an agreement in most of occasions. We all have different perspectives. For example, I have a third-grade perspective and the teacher has her own classroom perspective. What I want to do is to tell the teacher my perspective as much as I can...he or she may not be very willing to follow my ideas, and there will be conflict. I can hear other voices. Some of the opposing voices don't mean to question me. It's true that someone has some thoughts that I didn't expect. It's good because it will help the team to move forward. (YL's interview, 04/05/2022)

Xi also confirmed that the conflict is unavoidable. In her position, she has to “argue” with people in higher positions. She shared, for example,

In the leadership position, if I don't say it, who does...the teachers expect me to talk to their ADHs, and if I don't talk, who will? So, I have to argue, to challenge and to
voice for the teachers, especially in the US. (XC’s interview, 03/13/2022)

Xi tends to be somewhat formal when meeting new people/approaching new social situations, while both Xiaoxiao and Yi will be more formal. Xi shared that it is her personality that makes her casual and spontaneous at work. Xi also mentioned that she expected to deliver the message of “natural” because she thought that teachers need to show their “naturalness” to students. As a leader she hoped to model this characteristic to teachers. For example,

When you meet new people at work, you will at least be more serious and formal. You have to make people think you're professional, and then you can play around when you get familiar. But it won't take long for me. My personality is more spontaneous. I also don't want to be formal, if I am always like this, the teacher will be more nervous. I hope the teachers will also be natural, because the profession of teaching is to be natural. But if I want to deliver hard news it will be harder. I think I still need to find a balance. It's more complicated. (XC’s interview, 03/13/2022)

Xiaoxiao mentioned “respect for new people”. She shared her philosophy that,

After all, when you meet new people, you have to be respectful, and if you are familiar with them, you will be informal. (XQ’s interview, 03/14/2022)

It does not take a long time for Xiaoxiao and Xi to feel comfortable opening up about their personal life. But it somewhat takes a long time for Yi to open up. Yi takes the person’s personality into account as a variable. She shared that,

It depends on the person, if this person, no matter Chinese or non-Chinese, has a personality or communicative way resonate with me, I will quickly open up; but if the
life philosophy or values are different, I will not open up. I think she or he cannot understand what I said. I won't open up because of race, but simply the person herself or himself. (YL's interview, 04/05/2022)

Coding and Summarizing by Cultural Themes

After describing the data, I summarized the different cultural keywords based on the respondents' narratives and each exercise question, and then coded each keyword so that I had a series of cultural codes (Appendix S). These codes are derived from the subcategories in the "list of colored codes" (Appendix H). Since this part of my research focused on the “intermediate” characteristics of the FBCOAI leaders, the coding was also done under this subcategory. It should be noted that in the "list of colored codes", the group codes of intermediate that I obtained based on the interviewers’ narratives were - [inter-cult] Culture and [inter-lg] Language (hybridity used in interview). However, since the codes were generalized at that time when the respondents did not contain detailed “intermediate” features. During this part of the coding process, I found more detailed descriptions of culture in the transcripts provided by the interviewees, so I continued to divide the Theme-intermediate into two main subcategories- behavior and value, and 13 group codes, which are- Language Using (Listening and Speaking); Literacy; Friendship; Interpersonal Relation; Food; Holiday Celebration; After-Hour Networking; harmony; Ethnic Identity; Family/parents; Elders; Challenge Authority; and Conflict (Appendix S). These group codes are summarized for each cultural topic and respondent's answers. The correspondence can also be found in “Identity Exercise Categorized Answers with Group Codes” (Appendix T).

Although I got these group codes and knew the correspondence between these
codes and the exercise questions, it did not help me to get the intermediate characteristics of FBCOAI leaders, nor did it help me to thoroughly understand how the intermediate characteristics influence FBCOAI leadership. So, I continued to summarize these group codes. In this process, I referred to a series of previous literatures on Asian American culture, and finally came up with "Table of Thirdspace Intermediate Characters" (Appendix U). This table lists the cultural themes and the Thirdspace Intermediate Characteristics of FBCOAI within each cultural theme. It is clear that these traits are paradoxical and co-occurring, which reflects the specificity of the cultural integration process of FBCOAI leaders, and also shows how this integration process affects their leadership values and practices. Based on this table, I finally created Figure 4.9 "FBCOAI Intermediate". This chart not only describes the causes and dynamics of the intermediate traits of FBCOAI leaders, but also details the impact of the intermediate on their behavior and values. In other words, the diagram details the process by which FBCOAI leaders' Asian cultural values are integrated into a new environment, influenced by transitional experiences, collide with local dominant values, and then gradually merge with these dominant values. During this integration process, this in-betweenness has an impact on their values and behaviors. This influence is reflected in detail in each sub-category of the chart, in the dynamics of contradiction, co-existence and integration of two different cultural values.

In this chart, I obtained two major cultural themes- behavioral acculturation and values acculturation-by comparing Asian American and mainstream American values. These two cultural themes were also discussed in a 1999 study by University of California (Kim, Atkinson, & Yang, 1999). This study claims that there are significant
gaps in behavioral acculturation (e.g., food, clothing, and language use) and values acculturation among Asian Americans as they transition to a new culture (Hyun, 2005).

Figure 4.7

**FBCOAI Intermediate Characteristics**

The reason I use Asian American values here is that Asian cultural traits are interchangeable and similar. Asians are influenced by Confucianism until today (Hyun, 2005). According to Hyun (2005), even more acculturated second or third generation Asians are still influenced by the Asian cultural values of their first-generation immigrant parents or grandparents. This influence is very far-reaching, and because there is a huge gap between Asian cultural values and mainstream American values, this gap is difficult to close. So, this is the reason why I use Asian culture in this study to compare with the mainstream American culture. According to Kim, Atkinson and Yang (1999), I grouped the subcategories of "food, clothing, holiday celebrations, and language use" into
behavioral assimilation. The rest are grouped under values acculturation.

In terms of behavioral acculturation, FBCOAI leaders demonstrate transitional and intermediate language skills in both listening and speaking. Evidence can be found in their interview data. Compared to Chinese, they are not yet able to listen to English at the level of native speakers. Among other things, they mentioned that when attending meetings, they were sometimes unsure whether the speaker had mentioned certain topics. For FBCOAIs, English is a second language, so it may take a little extra time for new information to sink in and be digested. This may cause them to be reluctant to speak up, especially in public, because they are afraid of using incorrect grammar or vocabulary (Hyun, 2005). According to Yi, she now prepares for every meeting with parents or Hispanic and native English-speaking teachers by doing extra “homework”, such as learning about the backgrounds of the meeting attendees, listing the topics to be discussed, and preplanning potential areas of contention. She mentioned that only in this way, she can effectively lead the meetings in a good way. Thus, English as the second language, is a barrier for FBCOAIs’ leadership. The FBCOAI leaders need to do extra efforts to serve their job position. This is the reason why they are currently in an intermediate state in language using.

FBCOAI leaders also demonstrate a strong affinity for their cultural heritage when it comes to reading and writing. They prefer to read books, magazines and news in Chinese, especially when they are not working. This shows that they are still influenced by the Chinese mainstream media. According to Yi, during the initial period of the epidemic (COVID-19), most Chinese teachers were very skeptical of the school's preparedness policies, while American and Spanish teachers praised the school's
preparedness efforts, a phenomenon Yi explained as Chinese teachers being influenced by both Chinese online media and American media. They were able to compare the similarities and differences between the two countries’ epidemic preparedness measures, and to generate their own opinions about the school’s epidemic preparedness policies in light of the media data reports. This shows that FBCOAI is in-betweenness in both language input and output, which either supports or limits their FBCOAI leadership in the U.S., where English is the official language.

During non-work hours, FBCOAI leaders demonstrated intermediate, going back and forth between socializing with American colleagues and doing work-related things. According to their data, all three of my respondents believe in networking, such as attending social gatherings like happy hours and coffee breaks, and seizing opportunities to build their networks and cultivate close collaborative relationships. But they don't really enjoy the process, preferring to study or work independently in their off hours.

For traditional holiday celebrations, my data shows that FBCOAI leaders can be in a state of hybridity. They will celebrate important holidays in two countries (China and the US). One of the respondents also mentioned that she started celebrating certain U.S. holidays only after having the next generation. This is because she feels it is her duty as a mother, which means she wants her offspring to embrace bicultural living faster and earlier.

FBCOAI leaders are also in the process of shifting their eating habits, as evidenced by the fact that they may have a particular love or resistance to certain American foods. While there were no exercise questions asking about their eating habits, some respondents did share this factor of eating habits. The cultural behavior factor of
sharing eating habits was also used by them as in small talk or as bridging to others.

Most of their circle of friends are Chinese people just like them. However, one respondent mentioned that she would not make friends because of whether they were Chinese or American. She would try to make contact and if her personality was compatible, and would want to establish a relationship with the person. Therefore, the above data shows that FBCOAI leaders are in a dynamic blend when it comes to building friendships. However, this may also be related to the respondents' personalities.

In addition to the acculturation of behavior, FBCOAI leaders also show their intermediate characteristics in the values acculturation. For the question of "whether they would respect someone older than themselves", my interviewees not only provided me with their dynamic experience of integration, but also provided me with evidence of the deep-rooted influence of Asian values on their present day. Some interviewees explicitly noted that they would have felt this way before, but it slowly disappeared to the point where it is now completely gone. He expects a professional attitude at work, which she would respect from a personal point of view, but as a leader, she would not respect someone because of their age. Another interviewee also mentioned that she has respect for Chinese people, such as older relatives she met after she returned to China. She would also respect her older relatives (Chinese) in the U.S., for example. However, she does not feel this way about Americans. However, she mentioned that she does have a strong sense of respect for her older, more experienced colleagues.

When discussing “conflict” and “standing up to authority”, my interviewees’ narratives also showed different degrees of intermediate characteristics. However, it is interesting to note that while their current attitudes vary, for example, some are “brave”
enough to challenge authority, some “will think a lot before challenge”, and some find the “school climate is unauthorized”, she would like to hear more about other people’s views. However, they all mentioned that their attitudes towards this topic are in the process of changing. In particular, they both mentioned that before they were promoted to leadership, they tended to be quiet worker bees, and that raising issues in meetings was rare. And it was absolutely impossible to show their opposition publicly. Because as FBCOAIs, they believe that asking clarification questions in a meeting may even be seen as a hint for questioning and opposing the meeting speaker. But currently in leadership positions, they must sometimes speak up for their team and question. So, I borrowed “acceptability of questioning authority” as a cultural theme. This theme was developed by Leadership Education for Asian Pacifics (LEAP), an organization cofounded by president and CEO J. D. Hokoyama, and refers to the ability to not be afraid to challenge authority and to work with superiors to push the envelope. Asian culture emphasizes harmony, and even Asian immigrants who appear to be fully integrated into Western culture can still be deeply influenced by this concept, making them perceived by mainstream Westerners as a community that does not express and show emotion, and therefore may be perceived as “leaderless” (Hyun, 2005). I cited evidences in the data which show that all three of my interviewees were somewhere in between self-control and self-expression. Even when they mentioned firmly questioning authority, they explained, "I don't like conflict, but it's not realistic, it’s impossible for everyone to reach agreement" or “I'm in a leadership position, so if I don’t challenge authority on behalf of the team, who will?” It is clear that FBCOAI leaders do not do this naturally, but rather combine their transitional experiences and transitional (funds of) knowledge on the topic of “conflict and
challenging authority”. This shows that they are in values in-betweenness.

The self-control of FBCOAI leaders is also reflected in their interpersonal relationships. It is a characteristic of traditional Asian culture to hide emotions and speak only when spoken to (Pham, Hokoyama & Hokoyama, 2006). All three FBCOAI leaders shared that they were more formal when meeting new people or being exposed to new situations and deliberately controlled their own personalities. Also, some of them took some time to open up when facing new colleagues, while others might feel comfortable and quicker when facing new situations. According to Pham, Hokoyama and Hokoyama (2006), under the influence of mainstream Western values, people are more casualness or spontaneity, which is reflected in people’s small talk, establishing personal informal relationships, or not being afraid to show their emotions. My three interviewees were more self-disciplined in their interpersonal relationship building, but they also occasionally showed flexibility and formed informal relationships, which were related to their different personalities and transitional experiences.

When asked about decision making, one respondent mentioned that she would have preferred to make decisions alone, but since American partners like to check for her consensus before making decisions, she is now consciously trying her partner's approach. According to Pham, Hokoyama and Hokoyama (2006), traditional Asian culture favors Collegial/Consensus, while mainstream Western culture favors individual leadership and independence. This is influenced in large part by personality factors and the work atmosphere of FBCOAI leaders in the United States. My interviewee’s personality was already more inclined to the leadership requirements of the mainstream Western culture, but her transitional experience and transitional (funds of) knowledge were pulling her
leadership values toward the Asian culture. This also shows that as an FBCOAI leader who has just broken through the professional barrier, she is still exploring and integrating leadership.

Confucian culture emphasizes the importance of the entire family, especially filial piety to parents. Parents are also expected to have a say in their children’s career choices (Hyun, 2005). Some of my interviewees mentioned that they tend to “discuss everything with their parents,” while others shared with me that their homeschooling is “where parents never interfere with their children’s decisions”. Thus, it is evident that in this traditional Asian cultural perception, different people’s homeschooling and parents’ understanding of the culture affect the FBCOAI leaders’ understanding of this cultural theme; thereby influencing their behavior. Meanwhile another interviewee mentioned that after getting married, her life partner's practices influenced her perceptions. According to her, she shared that her husband, although Chinese, prefers to make his own decisions and does not listen to his parents’ opinions. Under his influence, my interviewee has also gradually become independent and autonomous. So, it can also be concluded that different FBCOAI leaders show different traits when it comes to the whole family decision making. Some of them are more inclined to Western mainstream culture, while others are more inclined to Confucian culture. At the same time, this is variable, not static, and can be influenced by a variety of factors.

Major Findings on FBCOAI Thirdspace Leadership

My study is rooted in Edward W. Soja’s Thirdspace Theory and Sanchez P’s theory of transitional funds of knowledge. Edward Soja’s Thirdspace theory offers conceptual understanding of “Thirding-as-othering” (Soja, 1996. p. 60). In Soja’s
Thirdspace theory, people’s existing ideas are restructured “selectively and strategically” from their Firstspace (i.e., the real material world) and Secondspace where people interpret the reality of the Firstspace through their thoughts to open “new alternatives”-Thirdspace. Therefore, the Thirdspace encompasses “a multiplicity of real-and-imagined places” (p. 6). The term Funds of Knowledge is a way to describe “forms of knowledge that arise dynamically from a range of everyday experiences among marginalized—and therefore poorly understood—populations who interact with mainstream society via its social structures” (Rodriguez, 2013, p.90).

With the support of these two theories, my research focuses on studying FBCOAI leadership. According to these two theories, FBCOAI, as a minority, their Firstspace and Secondspace interacts with each other in transiting to a brand-new social environment. In the process, they continue to accumulate their fund of knowledge and eventually form a unique Thirdspace. My research therefore focuses on the study of FBCOAI leadership within the Thirdspace. To put it in a little more detail, my research first demonstrates that my theoretical framework is viable. I go through the research tools and collect data, and validate my theoretical framework in the data. Next, the data is compiled for comparison and analogy with the goal of identifying key research subjects. Ultimately, the research findings are obtained in the study of the focused research subjects. The conclusion of my research is shown in the figure below (Figure 4.8).

**Figure 4.8**

*FBCOAI Thirdspace Leadership in Chinese Immersion Program*
In the center of this chart there are two layers, and I have used five different colors to represent them. These five colors - red, pink, blue, green and yellow - correspond to five different factors. These are the five important color-codes that I obtained based on my research method of color-coding the data. This is described in detail in the figure "Color-Coded Cross-Case Thirdspace Leadership" (Figure 4.3) in this chapter. On the outside of the chart, there are three “characteristics”. They are also described by me in two different colors. Two of the "characteristics" boxes are coded in green, corresponding to the green elements of the inner layers of the central part (i.e., Thirding-as-Othering); the other "characteristics" box is coded in yellow, corresponding to the yellow element of the inner layer (i.e., Intermediate).

In the central area of this chart, I designed two layers because, according to the
findings I obtained earlier in this chapter, FBCOAI’s Thirdspace leadership is based on three main elements - transitional experiences; multiplicity of identities; and transitional funds of knowledge. Therefore, these five elements are mutually inclusive and interact with each other, and have been accompanying FBCOAI leaders to form a unique leadership philosophy, which ultimately consist the FBCOAI Thirdspace leadership.

In the outer area of the chart, there are three unique FBCOAI leadership characteristics, which are based on my previous data analysis. Two of the green "characteristic" boxes were obtained by coding and analyzing the "Thirding-as-Othering" data of the respondents. See Figure 4.5 and Figure 4.6 in this chapter for more details on the analysis of the findings. The yellow "characteristic" box was obtained by coding and analyzing the "Intermediate" data of the respondents. See figure 4.7 in this chapter for more details.

As shown in this chapter, I synthesized the five sub-thematic elements of the FBCOAI leaders (Appendix H) and focused on two of them - “Thirding-as-Othering" and “intermediate” for in-depth decoding. In this process, I found key features of their identity and leadership experience that are “extraordinary simultaneities” (Soja, 1996, p. 57). Additionally, characteristics that distinctive of FBCOAI leaders observed in my study. These unique characteristics pertain to FBCOAI leaders’ “an-Other”, reconcilable and in-betweenness identities and experiences. By doing so, I not only echoed findings from the extant literatures about Asian leaders but also added to the research literature on first-generation Asian immigrant leaders (Akutagawa, 2013; Hyun, 2005; Kim, Atkinson, & Yang, 1999; Pham, Hokoyama & Hokoyama, 2006).
CHAPTER FIVE:
RECOMMENDED ACTIONS

Discussion of the Findings

All three leaders grew up in China and received a Chinese K-12 education, as well as a college or graduate education before coming to the United States. In China, they are the majority, which refers to the cultural, racial, ethnic, linguistic, and socio-economic mainstream group. Their experiences and perceptions of these mainstream societies have shaped their values. However, when they arrived in the United States, they became a marginalized minority in the aforementioned groups. This dramatic shift has had a huge impact on their perceptions and values. These “incompatible, uncombinable" real-life experiences allow them to maintain, deconstruct, and reconstruct their perceptions, their identities, and their values (Soja, 1996, p. 5). All of these factors act on their behavior, causing them to reconcile/negotiate familiar or unfamiliar leadership identities, leadership knowledge base, and leadership practices.

As FBCOAI leaders, all three interviewees were promoted from faculty positions. They also all mentioned the fact that their current employer emphasizes the importance of diversity and equality in their current workplace. As a result, all three leaders are intentionally or unintentionally expected by non-FBCOAI teachers to help other FBCOAI teachers integrate into the school environment, either in terms of professional integration of teaching methods or cultural integration. However, this “give back of time, talent, encouragement & support” (Akutagawa, 2013) does not simply come from the fact that Chinese leaders understand Chinese teachers better, but from a more complex explanation - the complex, unique and nuanced nature of FBCOAI leaders’ leadership
experience and knowledge fund that over time has given them “extraordinary openness” and a “multiplicity of perspectives” (Soja, 1996, p. 5). These experiences and funds of knowledge come together in time (historicality), space (spatiality) and society (sociality) to influence the daily perceptions and behaviors of FBCOAI leaders, such as the perception of their own leadership identity and the reconstruction of their leadership behaviors (Soja, 1996).

The identity and leadership practices of the three leaders are characterized by the “trialectics of being” a Chinese transnational leader (Soja, 1996, p.71), in the sense that the border “is not just an arbitrary geographical line or fence for keeping people in or out, but a bridge for people trying to maintain their connection in two countries and have the best of both worlds” (Browning-Aiken, 2005, p.179). With an “an-Other” perspective, they not only connect their past and present transnational personal and work experiences, but also integrate their bicultural experiences and practices, bilingual knowledge, and other FBCOAI teachers and leaders’ experiences. In this way, their identity and leadership experiences should be viewed entirety and comprehensively, historically. That is, both their real and imagined experiences, their material and directly perceivable experiences (Firstspace), and their “unseen, unmeasurable, and therefore unknowable” (Secondspace) should be taken into account (Soja, 1996, p. 64).

Contributions to the Field

This study provides implications for future leadership research on FBCOAI leaders by adopting a transitional perspective that captures the dynamic, complex, but largely unknown experiences of these leaders who have experienced multiple transitions from a multifaceted perspective through multiple different data collection instruments-
Journey Line, Story Box, and Identity Exercise (Giroux, 2007). Because of this dynamism and complexity, more research on FBCOAI leaders is needed to avoid fixing the leadership experiences and leadership practices of FBCOAI leaders. Also, more research on FBCOAI leaders is needed and used to provide a comprehensive picture of them. Such a comprehensive study has the potential to challenge and ultimately eliminate the deficit view on literature research that positions FBCOAI leaders as less well understood.

My research employs a different theoretical framework—Thirdspace and Transitional Funds of Knowledge—to highlight their leadership from a different perspective and also to sort out the causal relationships between real-life experiences, perceptions, values, and behaviors. It will also advance the field’s understanding of FBCOAI leaders. Future research could also explore perspectives and experiences in behavioral/value, Intermediate, transitional experiences, multiple identities, "Thirding-as-Othering", and transnational (funds of) knowledge to complement the leader stories shared in this study. Many FBCOAI faculty members have been hindered in breaking through the FBCOAI “bamboo ceiling”, while also being visualized by the stereotypes assigned to them by mainstream values. They themselves have gradually compromised their identity as Asian cultures and marginalized people. This has made them completely invisible in their work. The experiences of the three interviewees in my study can provide a new perspective and suggestions for FBCOAI teachers to break through professional barriers and take on leadership positions. It is for education staff who want to break through the FBCOAI career barriers to use their strengths and cultural assets to expand their own unique competencies, skills, and strategies.
Finally, this study points out that while researching how to expand self-awareness and enhance FBCOAI leadership practices, there is also a need to enhance the self-awareness of non-FBCOAI populations in education. Learning and understanding how one’s mainstream values stereotype the FBCOAI population and how to help remove this inherent stereotype should also be the direction of research in the extant literature (Akutagawa, 2013). As I mentioned earlier, the leadership practices of marginalized FBCOAI leaders are ever-improving, thanks to their dynamic, complex experiences of excess. Stereotypes of the FBCOAI population should not deny this dynamism and complexity. More research on FBCOAI populations is therefore needed. Such research has the potential to challenge and ultimately eliminate stereotypes of FBCOAI from the literature research, while helping non-FBCOAI educators “increase their self-awareness and learn how their perceptions of others are filtered through their values lens”, and to familiarize themselves with FBCOAI the “perceptions/misperceptions” they have about FBCOAI colleagues and employees (Akutagawa, 2013).

Recommendations and Implications

There have been ongoing critiques of Whiteness in leader education, yet surprisingly little is known about how school employers and administrations are prepared for diverse leadership (Hyun, 2005; Akutagawa, 2013). The stories that Xiaoxiao, Xi, and Yi provided vividly depicted how the employer support and encourage diverse leadership. I propose that the field of educational recruiters has much to learn from Peters Halvorson School (Pseudonym) in how to support FBCOAI leaders’ constructions of Thirdspace leadership in the third-as-Other approaches by including the voices of those who have been and still to be marginalized in.
Drawn from my three participants’ occupational upward movement experiences and from the data they provided in interview, I have recommendations for educational field involving FBCOAI teachers regarding their supports and collaboration with FBCOAI teachers and with FBCOAI leaders.

For FBCOAI teachers, I recommend that the employers:

- Provide Visa Support (H1-B visa). Yi mentioned in the interview that a “legal work visa” would give FBCOAI a sense of security. Without the restriction of a visa, FBCOAI teachers are more committed to their work. For schools, it also leads to the recruitment and retention of more outstanding and talented individuals.

- Educate FBCOAI teachers regarding their roles and responsibilities as well as teacher peers’ roles and responsibilities with the purpose of getting in the door of U.S. education. Some FBCOAI teachers enter the teaching profession without the appropriate training or certification to teach in the United States. It is the school administration's obligation and responsibility to act as a teacher educator to help FBCOAI teachers quickly adapt to the teaching environment, syllabus, school vision and mission, and get on board quickly, which also helps them to build up their confidence and feel comfortable with work and themselves.

- Encourage opportunities for growth, learning, shine and decision making.

- One-on-One regular check-ins with supervisors. The One-on-One meetings provides a private space that helps both to build emotional connections between FBCOAI teachers and Supervisors, and to expand mutual self-awareness and build trust between FBCOAI teachers and supervisors. Provides an “an-Other” perspective for supervisors. Supports and promotes diversity in the school's teacher team.
• Long class observation. Provide guidance and support to teachers in teaching method.
• Encourage FBCOAI teachers to seek feedbacks and evaluations. Both manager evaluation and colleagues themselves evaluation can focus on several key questions, for example,

1. What are two things you are doing exceptionally well in your work? Please refer to specific contributions, valued behaviors, skills or progress toward goals.
2. What are two things you can do better?
3. Please share two goals for this coming year related to your professional growth at our school.
4. How can your manager support you to be successful in achieving your goals for the remainder of this year and next year?
5. Additional commentary, thought, suggestions.
6. Involve faculty in multi-meetings and giving opportunities to speak up. The meeting can be, for example,
   a) Parent-teacher conference
   b) SST (Student Success team)
   c) Grade-level meeting (e.g., class placement; community meeting)
   d) Grade huddle
   e) School assembly
   f) Happy hour
   g) Literacy across languages meeting
   h) Student work share discussion
   i) Team meeting
For FBCOAI leaders, I recommend that the school administrator:

- Support FBCOAI leaders in their job transitions and help them with job handoffs.
- Encourage FBCOAI leaders to understand how their job function fits into the larger scheme of things (Hyun, 2005).
- Encourage FBCOAI leaders to self-improve and continue to learn and grow. For example,
  1. Develop a plan to improve themselves.
  2. Encourage FBCOAI leaders to improve their English listening, speaking, reading, and writing skills as well as their ability to work with others.
  3. Give FBCOAI leaders more opportunities to practice (1) public speaking skills, (2) self-promotion/internal marketing skills, and (3) receptiveness to continuous change.
- Assist FBCOAI leaders in their acculturation. For example,
  1. Encourage them to think about how they can achieve this without compromising their original Asian cultural values?
  2. Encourage finding ways to do this without a wholesale cultural transformation, or even compromising the original cultural values at all.

Limitations

An important part of my data collection approach is the semi-structured interview, which somewhat restricts the interviewee's ability to express themselves. This means that the interviewee may have a lot to say, but the interview structure may be limited by the interviewer's questions, or the interviewer may not have thought about it, which may result in some information not being collected through the interview.
Secondly, I am an FBCOAI myself, and my perceptions are strongly influenced by Confucianism. Therefore, in the process of analyzing the data, I may inevitably be influenced by my perceptions and bring some biases into the analysis of the data. For example, I may not be able to analyze some traits that I take for granted through my perception, but yet there may be the possibility of analyzing more particular FBCOAI leadership traits for those who perceive through the lens of mainstream Western values.

Beyond that, as I said, FBCOAI Thirdspace Leadership beliefs are a dynamic process of development. That is, at the time I conducted the interviews, the data obtained only reflected the interviewees at the time. It is possible that for my interviewees, the data they provided to me changed at different stages of their career development. For example, most of my interviewees are in their first year of leadership, and some have been in leadership for many years, but are in their first year in their current position. So what is mentioned in the interview is just a report of the results of their development to that time. It may be different when you come back to visit the same questions in a few years. But the significance of my research is that I learned about this dynamic trend, which is irreversible. They will only integrate more and more into the mainstream Western values of what is expected of them in terms of leadership. This trend is not going to change because FBCOAI will always be first generation Asian immigrants and cannot be as fully acculturated as the second or even third generation.

Meanwhile, there are a small number of participants in my study, therefore the validity of the study was undermined (Faber, & Fonseca, 2014). Since the dynamism and complexity of FBCOAI Thirdspace leadership, a through and conclusive study for more FBCOAI leaders would be more valid.
Finally, school context and climate are also important factors that affect FBCOAI leadership. Without the right soil, it is impossible for FBCOAI to break through the career barriers. Three of my interviewees came from a school that was particularly supportive of DEI and faculty career advancement. Therefore, the interviewees’ transitional funds of knowledge are specific to their work environment. For the other FBCOAIs, once they understand my third-space leadership findings, they still need to adapt to their own educational context if they want to break through career barriers.

Implications for the Author’s Leadership Agenda and Growth

As an FBCOAI working in the field of education in the United States, I share with my interviewees a rich experience of transitivity and multiple identities. Given the personal uniqueness of transitional experiences, personalities, and values, I intend to develop a line of research for myself that will break through the "FBCOAI bamboo ceiling". This is because through my efforts I hope to develop evidence-based best practices for FBCOAIs who also want to achieve upward career mobility. Therefore, based on my research findings and the existing literature used in my research, I will take the following actions in the future.

• Attempt to expand the field of research by conducting similar studies with larger sample sizes that are not limited to the Chinese immersion program.

• Continue to learn about my Asian cultural roots and how my cultural values can help or hinder me in my work, such as
  1. How do Asian cultural values influence my personal behavior?
  2. How do Asian cultural values influence my interactions with non-FBCOAI colleagues at work?
3. How can I eliminate stereotypes and inaccurate perceptions—“not a leader but a quiet working bee”? 

• Knowing the real me, for example,
  1. My vision, and thinking about how my FBCOAI Bamboo Ceiling is coming across? and how I can break through professional barriers?
  2. Identify my Asian identity and understand how acculturated am I?
  3. Understand my work-related values and motivation.
  4. Understand my relationship with my non-FBCOAI colleagues, my supervisor.
  5. Understand my career advancement possibilities, pathways, and what I am working towards.

• Based on the comparison between traditional Asian culture and mainstream American culture (Pham, Hokoyama & Hokoyama, 2006), learn and reflect on Asian career advancement strategies in the context of my own situation, such as
  1. How do you promote your personal achievements?
  2. How can I make my voice heard?
  3. Techniques and strategies for challenging authority?

• Expanding my network, building and maintaining informal relationships.

• Disseminating my research to more FBCOAI's, especially those FBCOAI teachers who want to get and take advantage of career breakthrough opportunities.


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Appendices

Appendix A

IRB Approval Information

DUQUESNE UNIVERSITY
PITTSBURGH, PENNSYLVANIA

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

TITLE: Thirdspace leadership: Depicting FBCOAI leaders’ transitional identities and experiences of breaking “FBCOAI Bamboo Ceiling” in Chinese immersion programs

INVESTIGATOR:
Shengnan Yue
Contact Information
Phone: 270-227-8233
Email: yues@duq.edu
Education:
Candidate for Ed. D. in Educational Leadership, Duquesne University
M. Ed., Master of Teaching Chinese to Speakers of Other Languages (MTCSOL), Liaoning University, Shenyang, China, 2012
B.A., English Education, Harbin Normal University, Harbin, China, 2010

ADVISOR:
Dr. Gibbs Kanyongo
Interim Department Chair, Department of Educational Foundations and Leadership, Professor of Educational Statistics
School of Education
Department of Educational Foundations & Leadership
Phone: 412-726-5134
Email: kanyongog@duq.edu
Education:
Ph.D., Educational Research and Evaluation, Ohio University, 2004
M.A., International Development Studies, Ohio University, 1998
B.S., Animal Science, University of Zimbabwe, 1992

SOURCE OF SUPPORT:

This study is being performed as partial fulfillment of the requirements for the doctoral degree in Educational Leadership for Social Justice at Duquesne University.

STUDY OVERVIEW:

I would like to talk to you as a person with ethnicity Chinese who entered the United States during adulthood. I want to know about your experiences in leadership position in your workplace. I want to hear your stories.
You will engage in creating reflection artifacts, and an interview related to the reflection part. The information gathered will help to provide some understanding into the ways that people with ethnicity Chinese interact with their colleagues from American dominant ethnic groups.

PURPOSE:

You are being asked to participate in a research project that is investigating stories that people with ethnicity Chinese who entered the United States during adulthood have about how their transitional experiences influence their leadership practices in American Immersive Chinese Language Program.

In order to qualify for participation, you must:

- Claim your ethnicity as Chinese
- Spend most of your childhood in China and entered the United States during adulthood
- Have an official leadership title in your workplace

PARTICIPANT PROCEDURES:

If you provide your consent to participate, you will be asked to create your reflection artifacts in first session and then be invited to a Zoom interview session that will last from between 60 to 90 minutes. During the sessions:

- You will be provided a journey line exercise, a story box and an Asian identity exercise which will prompt you to create your reflective documents. This will help you begin to think about your transitional experiences and your identity. Once you have finished, please share with me in any way you wish before the beginning of interview.
- In addition, you will be asked to allow me to interview you. You will be asked to create a first pseudonym for yourself that will be used to identify all your responses in the study. This is the name that will be put on everything. Your real name, email and your face are confidential. If you decide to leave your true name in the study, you must ask me to do so. Otherwise, all transcripts will be anonymized. There will be some questions asked that will prompt you to share stories. The interviews will be recorded in Zoom. Once that is done, the interview will be transcribed from voices to text. The actual voices recording and/or video will be deleted.

RISKS AND BENEFITS:

There are minimal risks associated with participating in this study, but no greater than those encountered in everyday life. A potential benefit of participating in this study is that you may develop a clearer understanding of your own conceptions of identity and leadership.

COMPENSATION:

There will be no compensation for participating in this study.
There is no cost for you to participate in this research project.

CONFIDENTIALITY:

Your participation in this study, and any identifiable personal information you provide, will be kept confidential to every extent possible, and will be destroyed no longer than 3 years after the data collection is completed. Your name will never appear on any survey or research instruments. All written and electronic forms and study materials will be kept secure. All written and electronic forms and study materials will be kept secure in a password protected cloud-based storage system accessed by a password protected computer. All field notes will be kept in a password protected device or locked filing cabinet. All video or voice recordings will be field in separate folders and secured in an online cloud-based system. In addition, any publications or presentations about this research will only use data that is combined together with all subjects; therefore, no one will be able to determine how you responded.

RIGHT TO WITHDRAW:

You are under no obligation to start or continue this study. You can withdraw at any time without penalty or consequence both prior to, on the date of, or after any session. You will be reminded at the beginning of each session that you may withdraw from the study at any time. If you withdraw after participating in the reflection or interview sessions that all your information will be deleted from the OneDrive files.

SUMMARY OF RESULTS:

A summary of the results of this study will be provided to at no cost. You may request this summary by contacting the researchers and requesting it. The information provided to you will not be your individual responses, but rather a summary of what was discovered during the research project as a whole.

FUTURE USE OF DATA:

Any information collected that can identify you will not be used for future research studies, nor will it be provided to other researchers.

COVID-19 CONSIDERATIONS

I understand that the researcher(s) running this study have put in place the following guidelines to address concerns related to COVID-19:
• The Semi-Structured interview will take place via Zoom. There is no consideration for social distancing, sanitization and mask guidelines. There is no consideration for transportation and parking.

VOLUNTARY CONSENT:

I have read this informed consent form and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw at any time, for any reason without any consequences. Based on this, I certify I am willing to participate in this research project.

I understand that if I have any questions about my participation in this study, I may contact Shengnan Yue at 270-227-8233 or at yues@duq.edu and Dr. Gibbs Kanyongo at 412-726-5134 or at kanyongog@duq.edu. If I have any questions regarding my rights and protections as a subject in this study, I can contact Dr. David Delmonico, Chair of the Duquesne University Institutional Review Board for the Protection of Human Subjects at 412.396.1886 or at irb@duq.edu.

This project has been approved/verified by Duquesne University’s Institutional Review Board.

Proceeding to the next page indicates your voluntary consent to participate in this project.
To: Shengnan Yue  
From: David Delmonico, IRB Chair  
Subject: Protocol #2022/03/2  
Date: 03/20/2022

The protocol 2022/03/2, Thirddspace leadership: Depicting FBCOAI leaders’ transitional identities and experiences of breaking “FBCOAI Bamboo Ceiling” in Chinese immersion programs has been verified by the Institutional Review Board as Exempt according to 46CFR46.101(b)(2): (2) Tests, Surveys, Interview on 03/20/2022.

If applicable, the consent form and/or recruitment flier have been stamped and are attached to this email or are accessible via Mentor. Please use these stamped versions to distribute or display.

Exempt status means there is no specific expiration date, and you are not required to file annual reviews or termination reports. However, any unanticipated problems, adverse effects on subjects, or protocol deviations must be immediately reported to the IRB Chair before proceeding with the study.

Further, any changes to your study requires the filing of an amendment and is subject to the approval of the IRB Chair. You must wait for approval before implementing any changes to the original protocol. Changes to your protocol may affect the exempt status of your research.

Please contact me if you have any questions regarding this study.

Best wishes in your research,

David Delmonico, Ph.D.  
Institutional Review Board, Chair  
irb@duq.edu
Appendix B
Journey Line Protocol

Directions:
Think about your journey towards developing a sense of self as an FBCOA1 leader. What experiences did you have during your transnational journey with other voices, actions, or opinions that facilitated, denied, questioned, or challenged your identity, especially your leadership identity? These experiences may have been of great importance or low importance. Add a short description to the story line.

You may generate your journey line in any manner you wish. Some suggestions could include:
• Paper and pencil drawing with a handwritten paragraph
• PowerPoint/Slides
• Drawing with captions

You may share your completed work digitally:
• Upload your work directly to the OneDrive folder using the link provided to you at the beginning of our interview.
• Take a picture and email to yues@duq.edu
• Scan and email to yues@duq.edu
• Take a screen shot and paste into a Word doc and email to yues@duq.edu

<table>
<thead>
<tr>
<th>Before coming to the United States</th>
<th>Studying in the United States</th>
<th>Teaching in the United States</th>
<th>In the role of leadership</th>
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Select one of these experiences and create a longer story from it.

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Appendix C

Story Box Protocol

Directions:
There are some resources suggest that here are some important leadership characteristics.
• If you think the characteristic fit you, can you tell me a story in the related box and tag any artifacts as an example (e.g., memo, pamphlet, etc. that you can share with me)?
• If you think the characteristic doesn’t fit you, you can cross it out, add on or change it to what you think it should be.

You may share the artifacts you tagged digitally:
• Upload your work directly to the OneDrive folder using the link provided to you at the beginning of our interview.
• Email to yues@duq.edu

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<th>Suggested Artifacts</th>
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<tbody>
<tr>
<td><strong>Building Level</strong></td>
<td><strong>Leader Level</strong></td>
</tr>
<tr>
<td>Social media posts</td>
<td>Personal and/or Professional goals</td>
</tr>
<tr>
<td>Outreach activities and communications plan</td>
<td>Professional learning experiences</td>
</tr>
<tr>
<td>Parent engagement activities</td>
<td>Equity audit</td>
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</table>
Appendix D

Identity Exercise

Directions:

Can you identify with the behaviors listed below? Answer Agree, Somewhat Agree, or Disagree for each statement.

**GENERAL**

• I have a strong affinity for my cultural heritage and hold strongly to Chinese values.

• I speak a language other than English at home.

• I read Chinese newspapers, books, or magazines.

• I celebrate Chinese holidays (Lunar New Year, and so on) in addition to mainstream holidays such as the Fourth of July, Christmas, and Thanksgiving.

• I feel more comfortable with Chinese people.

• My parents play a strong role in my career decisions.

• I prefer to socialize with other Chinese during nonwork hours.

**WORK LIFE**

• I have a hard time standing up to my boss or others in higher positions when I have too much work on my plate or challenging him/her on an issue because of his/her position of authority.

• When I need to make a decision, I tend to check for agreement/consensus with my team/group before making the final call.

• I am very open about my cultural heritage with my boss, clients, and coworkers. I feel comfortable being myself in the workplace.

• In large town hall meeting settings, I hesitate to ask a question or state a different
opinion, as a gesture of respect for the keynote speaker.

SOCIAL LIFE

- I dislike conflict and work hard to make things harmonious.
- I am more formal when meeting new people/approaching new social situations.
- It takes me a long time to feel comfortable opening up about my personal life.
- I have a strong sense of respect for people who are older than me.

You may share your completed work digitally:
- Upload your work directly to the OneDrive folder using the link provided to you at the beginning of our interview.
- Take a picture and email to yues@duq.edu
- Scan and email to yues@duq.edu
- Take a screen shot and paste into a Word doc and email to yues@duq.edu
Appendix E

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Location</th>
<th>Interviewee</th>
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Semi-Structured Interview Protocol - Part A

1. Is there anything you want to tell with me specifically on your journey line?

2. Are there anything surprised you when you making this journey line?

3. Is there anything else you would like to share about your transnational journey to leadership in the United States?

4. Who were you on the journey line before you get the leadership position?
   a. When you choose to stay in the United States, you are really in this teaching role, what does this mean to you? How was the teaching role being important to your identity?
   b. How did you become a teacher? What does this mean to your identity?

5. Who were you on the journey line after you get the leadership position?
   a. How was the leadership role being important to your identity?
   b. How did you become a leader? What does this mean to your identity?
Semi-Structured Interview Protocol - Part B

1. Warm-up question: Tell me about your journey to leadership in the United States.
   a. Where do you think you are at in your journey as a leader?
   b. Where do you think you are going?
   c. What is your greatest strength?
   d. What is your greatest obstacle?

2. Can you go through with your Story Box and the artifacts?

3. Why don’t you think that one fit you?

4. Nobody listed their leadership qualities complete, and you are unique, what do you think that is important to you that we didn’t talk about yet? What’s missing? What do you want people to know about leadership as a transnational leader?

   Additional prompts for unplanned responses and exchanges:

1. Interesting episode/ interesting interactions you had with American coworkers.

2. Where did this story box fall short/ not good enough?
1. Add comments and notes for the Identity Exercise: Going back, is there any items that particularly stick out to you? Does it really you? Highlight it pink where it exactly you. Any items that are not you? Where it fit or not fit you? Highlight it orange where it not you or you think it is racist if any. Where it surprised you?

2. Going back and looking at all your pink. Anything or any story you want to tell me about your experience as a leader?
Appen
dix F

Information Sheet for Potential Participants Shared by Recruiters

STUDY OVERVIEW:
I would like to talk to you as a person with ethnicity Chinese who entered the United States during adulthood. I want to know about your experiences in leadership position in your workplace. I want to hear your stories. I am looking for other people who identify within this group to include as participants in my study. I recognize that there are so many people who may claim a leadership identity but they may not have a formal leadership title than the one I am suggesting in this study. I am excluding them because one of my study’s focuses is the experiences of people with ethnicity Chinese on breaking the career barrier and find the way of professional advancement. I also recognize that there are other people who may claim their ethnicity as Chinese but they may spend most of their childhood in the United States. I am also excluding them because I am not in a position to understand their journey. My own background allows me to understand and engage in conversations about the transitional identity and transnational experiences of breaking the career barrier in the United States.

You will engage in creating reflection artifacts, and an interview related to the reflection part. The information gathered will help to provide some understanding into the ways that people with ethnicity Chinese interact with their colleagues from American dominant ethnic groups.

PURPOSE: This study seeks to explore the stories that people with ethnicity Chinese who entered the United States during adulthood have about how their transitional experiences influence their leadership practices in American Immersive Chinese Language Program.

PARTICIPANT PROCEDURES: If you agree to participate, you will be asked to create your reflection artifacts in first session and then be invited to a Zoom interview session that will last from between 60 to 90 minutes. During the sessions:
• You will be asked to create a first pseudonym for yourself that will be used to identify all your responses in the study. This is the name that will be put on everything. Your real name, email and your face are confidential.
• You will be asked to create a reflective document that will help you begin to think about your transitional experiences and your identity. The details will be provided to you in the attachments.
• The next part will be an interview. There will be some questions asked that will prompt you to share stories. This session will be recorded in Zoom just to be sure nothing is misses in the interview. Once that is done, the interview will be transferred from voices to text. The actual voices recording and/or video will be deleted.

Your information:
• All the notes, conversations and documents you create or contribute to will be kept in a password protected cloud-based storage system. Your items will be kept in a separate folder. Only yo and the researcher will be able to see what is in there.

If you are interested in participating in this study or have questions, please contact
Shengnan Yue at yues@duq.edu.
Thank you for your consideration.
Appendix G

Email to Potential Participants

Dear __________________________,

Thank you for your interest in my study *Thirdspace leadership: Depicting FBCOAI leaders’ transitional identities and experiences of breaking “FBCOAI Bamboo Ceiling” in Chinese immersion programs*. This study seeks to explore the stories that people with ethnicity Chinese who entered the United States during adulthood have about how their transitional experiences influence their leadership practices in American Immersive Chinese Language Program. I would like to talk with you as a person with ethnicity Chinese who entered the United States during adulthood. I want to know about your experiences in leadership positions in your workplace. I want to hear your stories.

You will engage in creating reflection artifacts, and an interview related to the reflection part. The information gathered will help to provide some understanding into the ways that people with ethnicity Chinese interact with their colleagues from American dominant ethnic groups.

Please read the attached informed consent document. If you have any questions feel free to reach out to me so we can discuss. If you have read the informed consent and are ready to participate in this study, please use this link [https://calendly.com/shengnan-yue-leadership-study/90min](https://calendly.com/shengnan-yue-leadership-study/90min) to schedule a time for me to begin the work of collecting your experiences. Scheduling time is an indication of your initial consent to participate. Should you choose not to participate in this study you are under no obligation to schedule time or continue correspondence.

Thank you for considering this study and your participation in this work.

*Shengnan Yue*

270.227.8233

Use this link to schedule your time to participate

[https://calendly.com/shengnan-yue-leadership-study/90min](https://calendly.com/shengnan-yue-leadership-study/90min)

See attached Informed Consent Document
## Appendix H

### List of Colored Codes

<table>
<thead>
<tr>
<th>Central Theme (Codes)</th>
<th>Subcategories (Codes)</th>
<th>Groups (Codes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[S-inter] Intermediate (in-betweenness)</td>
<td>[inter-cult] Culture</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[inter-lg] Language (hybridity)</td>
<td></td>
</tr>
<tr>
<td>[S-TE] Transitional experiences</td>
<td>[exp-Chi] Experiences in China</td>
<td></td>
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<tr>
<td></td>
<td>[exp-US] Experiences in the United States</td>
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<tr>
<td></td>
<td>[exp-geo] Geographical transitions</td>
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<tr>
<td></td>
<td>[exp-ocu] Occupational transitions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[exp-visa] Visa transitions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[MoTI-InStu] International student</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[MoTI-tchr] Teacher</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[MoTI-im] Immigrant</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[MoTI-ldr] Leader</td>
<td></td>
</tr>
<tr>
<td>[S-3other] Thirding-as-Othering</td>
<td>[3other-LdrR] Reconcilable leadership role</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[3other-LdrFoK] Reconcilable leadership (funds of) knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[3other-LdrP] Reconcilable leadership practices</td>
<td></td>
</tr>
<tr>
<td>[S-TFoK] Transnational funds of knowledge</td>
<td>[TFoK-cult] Cultural funds of knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[TFoK-lg/com] Language/Communicative funds of knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[TFoK-prnt] Parental funds of knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[TFoK-pers] Personality funds of knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[TFoK-SchCtx] School contextual funds of knowledge</td>
<td></td>
</tr>
</tbody>
</table>
Appendix I

Journey Line and Transitions

Xiaoxiao Qu: Leadership Journey Line

Before coming to the U.S.
- A proactive and talkative person;
- Parenting provided a lot of security;
- Gifted in communicating with people;
- Sometimes being aggressive and forceful;
- Had no major criticism of Chinese education;
- Had a bunch of friends and classmates who encourage each other to learn

Studying in the U.S.
- Graduate student;
- Majored in bilingual education;
- Was particularly confident at school;
- Felt no worse for wear than someone whose English was their native language;
- Supports form a Scottish Professor

Teaching in the U.S.
- DEISEL coordinator;
- First year in this position;
- Needed to present in many meetings and events (e.g. community meeting; mission tours, etc.);
- Received ADH (Associate Division Head)’s supports, encouragements and praise;
- Visible and was able to voice out in my position;
- Received Head of School's compliments;
- Being evaluated as confident (from supervisors)

In the role of leadership
- Have been a head teacher for only two years;
- Compared of being associate teacher, needed to handle a lot of things (e.g. constantly reached out to parents, etc.)
- Student families’ supports (e.g. had one or two parents each year who would express their gratitude for me to my supervisors and other parents);
- Focused more on the relationship building aspect of the job;
- More targeted on developing students’ stamina, positive mindset
Xiaoxiao Qu: Multiplicity of Transitions

In the role of leadership

Occupational transition (Career breakthrough)
- Received supports from DEI partners (e.g. coaching; training and suggestions)
- I would require to take some responsibilities;
- Benefited from teaching experiences;
- Supports from supervisors;
- Willing to do self-reflection;
- A risk-taker

Teaching in the U.S.

Visa transition
- Professor’s recommendation motivated me to apply the teaching position here (F1-H1-B)

Studying in the U.S.

Geographical transition
- Came to the Confucius Institute in Hawaii to teach Chinese;
- Spent a year here after was admitted to graduate school in China;
- Gained lots of confidence in Hawaii;
- Inspired by a professor in Hawaii and decided to apply graduate school in U.S.;
- Supports from boyfriend, now husband

Before coming to the U.S.
Xi Chen: Leadership Journey Line

Before coming to the U.S.
- Hoped to open a bilingual immersion kindergarten;
- Was thinking of becoming a kindergarten principal;
- Majored in Spanish at my university in China;
- I think the way Chinese people teach a second foreign language is not the most effective;
- Expected to make a difference;
- Anticipated to return to China after I finish my studies in the United States

Studying in the U.S.
- Graduate student, Majored in TESOL (Teaching English to Speakers of Other Languages);
- Only six Chinese international students in my major;
- Two of my professors would invite us to their homes to engage in some cultural communication (Thanksgiving, Christmas);
- Built trust with professors

Teaching in the U.S.
- Chinese language specialist;
- A “resource” for teachers;
- Great encouragement from coachees;
- A supportive role for team members;
- Knowing each member’s preference;
- First year in this role;
- Was nervous;
- Supportive feedbacks meant a lot

In the role of leadership
- (student) Families’s positive feedbacks are the best support;
- I am not “young”, I can show myself;
- Failure in collaboration with associate teacher (first year of being head teacher);
- Taught in Kindergarten; 2 grade; 3 grade and 4 grade;
- ADH’s supports (Associate Division Head);
- Worked with four different ADH;
- Language (English) ability enhanced;
- Team supports are important
Xi Chen: Multiplicity of Transitions

In the role of leadership

Occupational transition
(Career breakthrough)
- College professor’s impact;
- Students’ positive feedbacks;
- Some supervisors’ doubts about me gave me motivation;
- ADH and Coordinator’s encouragement;
- Self-reflection;
- Benefited from teaching experiences

Teaching in the U.S.

Visa transition
- Little resistance on visa transition (F1-H1-B);
- My current employer fully supported

Visa transition

Studying in the U.S.

Geographical transition
- Encountered a lot of difficult things (life and study);
- The United States was a very different environment from China;
- My professor told me to be strong

Before coming to the U.S.
Yi Liu: Leadership Journey Line

**Before coming to the U.S.**
- Father’s impacts on career choice;
- Father’s Influence in personality;
- Parenting effect on interests development

**Studying in the U.S.**
- Graduate student;
- Got both English and Chinese teaching certificates

**Teaching in the U.S.**
- One year teaching experience as Chinese head teacher in a public school;
- Worked with kindergartners as associate teacher for a year;
- Being promoted to head teacher in third year of teaching

**In the role of leadership**

**Chinese literacy specialist**
- My position was a bit more awkward

**Chinese coordinator**
- Was responsible for a wide range of duties;
- Division-level supervisor’s support;
- Did one-on-one meeting (O3) with some teachers;
- The one who saw the unique of Chinese teaching & learning;
- Bearing the challenge (from teachers or ADHs) when it is impossible to conform to U.S. mainstream pedagogy;
- Not hesitate to have open conversation

**ADH (Associate Division head)**
- The first year in this role;
- Ensure and support faculty success;
- Voice out sometimes is challenging, but sometimes is easier and louder;
- Nurture teachers' engagement;
- Support teachers’ impact;
- Be a divisional and organizational leader, serving in a leadership team;
- Collaborate intensively with diverse colleagues;
- Drive deep student learning;
- effective coaching, feedback, hiring and assessing faculty growth and impact
Yi Liu: Multiplicity of Transitions

In the role of leadership

Occupational transition (Career breakthrough)
Teacher-Chinese Literacy Specialist
• School had Job Vacancy;
• A risk-taker
Specialist-Coordinator
• School had Job Vacancy;
• Partner recognition;
• The partner put me in a fair and equal position;
• Had chance to explore and see where my interests lie
Coordinator-ADH
• Supports from division-level head;
• A campus-wide Asian leader’s supports;
• Supports from personnel director

Teaching in the U.S.

Visa transition
• Hard to find an ESL job as a Chinese (English as a second language);
• Visa did not work out in a bilingual school;
• Current employer totally support my H1-B visa

Studying in the U.S.

Geographical transition
• Parenting supports my childhood bilingual education;
• Schooling in a bilingual school;
• Interests in English language motivated me to study in the U.S.

Before coming to the U.S.
Appendix J

Excerpt of Parents’ Email

XXX--

As you know we have 3 kids (so far) at XXX and we’re very happy with the school generally, have loved the kids’ teachers, etc..

But we need to talk about Xiaoxiao (pseudonym), P (pseudonym)’s teacher in the XXX this year. She is amazing. I am sure part of it is her personality/style, etc. is a great fit for him, but she has been really fantastic beyond that. As I’m sure you’ve seen at dismissal, our biggest problem is getting P away from her at the end of the day. He’s constantly relating little stories Erin the day and we couldn’t be more thrilled not just with what she’s teaching him academically, but how she models the essence of the school’s mission statement and her actions teach him the things that truly matter.

Anecdotes from just this week that P has shared (so you know there’s more): she lent students her gloves on the roof who forgot theirs to enjoy the snow, was compassionate and flexible when their lunch orders went wrong (small to us, but could be a tragedy to a 7yr old), and she and P had a lengthy chat in mandarin on XXX for at least 20 minutes in the evening. When he had choice to write a story in Chinese on anything he wrote about her (pages). She responds immediately and thoughtfully any time we’ve ever reached out. I could go on and on. …but we feel so fortunate that she’s modeling empathy and resilience and problem solving and just continuing to instill and foster a deep love of learning and curiosity. You’re lucky to have her, and so are we.

Best,

XXX
Appendix K

Excerpt of Parents’ Email

Ms. Qu (pseudonym),

I wanted to tell you what O (pseudonym) said tonight and hope you know how sincere it was and how much we appreciate you being his teacher.

Tonight, at dinner O said, “I really love Ms. Qu. She’s the best teacher I’ve ever had and I have learned the most from her because she’s patient and kind and loves me.”

As a parent that is the best review we could ever get. I know I’ve said it before but your desiccation and amazingness truly has made all the difference in his life and we are really thankful to have you :).

J (pseudonym)
## 1st Week 2/7 -2/11

### Classroom visit # 1:

Coaches can observe with an agreed upon lens and model while giving the teacher a lens through which he/she should observe, co-teach, or coach on the fly (30-45 min)

**2/8**

### Shining points:

- Differentiated small group instruction
- Involved character practice at the beginning of the workshop
- Well prepared materials for students who completes independent work
- Clear learning target
- Clear lesson structure (short lesson time)
- Teacher demonstrates what and how to complete the independent work

### Things to think about:

1. What is a strategy lesson, what’s the teacher's role and students' role in this lesson? What are Chinese strategies?

   **Video: Jen Serravallo Strategy Lesson with Kindergarteners**

2. How to enhance oral output even among students? turn and talk

3. How to use visual support to build students’ independence?
## Appendix M

**Coded Cross-Case Analysis Chart: Leadership Journey Line**

<table>
<thead>
<tr>
<th></th>
<th>Xiaoxiao</th>
<th>Xi</th>
<th>Yi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>China</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>exp-Chi</td>
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<tr>
<td>Proactive person; [TFoK-pers]</td>
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<tr>
<td>Sense of security from family; [TFoK-prnt]</td>
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<tr>
<td>Gifted in communicating; [TFoK-lg/com]</td>
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<tr>
<td>Aggressive and forceful; [TFoK-pers]</td>
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<tr>
<td>Had no major criticism of Chinese education; [TFoK-cult] [inter-cult]</td>
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<tr>
<td>Had a bunch of friends and classmates who encourage each other to learn; [TFoK-SchCtx]</td>
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<tr>
<td>English major; [inter-lg]</td>
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<tr>
<td>Team leader and Class leader; [MoTI-ldr]</td>
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<tr>
<td><strong>US-Studying</strong></td>
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<tr>
<td>exp-US</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Graduate student; [MoTI-Chi] [MoTI-InStu]</td>
<td></td>
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<td></td>
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<tr>
<td>Majored in bilingual education; [inter-lg]</td>
<td></td>
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<tr>
<td>Confident at school; [TFoK-pers]</td>
<td></td>
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</tr>
<tr>
<td>Felt no worse for wear than someone whose English was their native language; [TFoK-pers] [inter-lg]</td>
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<tr>
<td><strong>US-Studying</strong></td>
<td></td>
<td></td>
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<tr>
<td>exp-US</td>
<td></td>
<td></td>
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<tr>
<td>Graduate student, Majored in TESOL; [MoTI-Chi] [MoTI-InStu] [inter-lg]</td>
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<tr>
<td>A minority in class; [MoTI-Chi] [MoTI-InStu]</td>
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<tr>
<td>Was invited to do cultural exchange by US professor; [TFoK-cult]</td>
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<tr>
<td>Built trust and personal connections</td>
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</tr>
</tbody>
</table>

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254
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>• Professor’ recognition; [3other-LdrFoK] [TFoK-lg/com] [TFoK-cult]</td>
<td>with US professors; [TFoK-cult] [3other-LdrFoK]</td>
<td><strong>Chinese literacy specialist</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• A minority in class; [MoTI-Chi]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• Head teacher for only two years; [MoTI-tchr] [3other-LdrFoK]</td>
<td>• Chinese language specialist; [MoTI-lrd]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• Compared of being associate teacher, needed to handle a lot of things; [TFoK-SchCtx] [TFoK-lg/com]</td>
<td>• A “resource” for teachers; [3other-LdrR] [3other-LdrFoK] [3other-LdrP]</td>
<td>• Was responsible for a</td>
</tr>
<tr>
<td>• Student families’ supports; [TFoK-lg/com]</td>
<td>• Mentees’ encouragement; [3other-LdrFoK]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• Focused more on the relationship building aspect of the job; [TFoK-cult]</td>
<td></td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• More targeted on developing students’ stamina, positive mindset; [TFoK-cult]</td>
<td></td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• Being promoted to head teacher in the second year in current school; [3other-LdrFoK]</td>
<td>• Chinese literacy specialist [MoTI-lrd]</td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• (student) Families’s positive feedbacks; [TFoK-lg/com]</td>
<td>• Strived to tire off the young label; [TFoK-cult]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• Failure in colleague collaboration; [TFoK-lg/com]</td>
<td>• Multi-grade level teaching experiences; [MoTI-tchr]</td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• ADH’s supports; [TFoK-lg/com]</td>
<td>• Team supports; [TFoK-SchCtx]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• Worked with four different ADH; [TFoK-SchCtx]</td>
<td>• Language (English) ability enhanced; [TFoK-lg/com]</td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• Mentees’ encouragement; [3other-LdrFoK]</td>
<td>• Team supports; [TFoK-SchCtx]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• DEI coordinator; [MoTI-lrd]</td>
<td>• Chinese literacy specialist [MoTI-lrd]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>• First year in this position; [TFoK-SchCtx] [3other-LdrFoK] [3other-LdrR] [3other-LdrP]</td>
<td>• A “resource” for teachers; [3other-LdrR] [3other-LdrFoK] [3other-LdrP]</td>
<td>• “My position was a bit more awkward”; [3other-LdrR] [3other-LdrP] [3other-LdrFoK]</td>
</tr>
<tr>
<td>• Did presentation in many meetings and events; [TFoK-SchCtx] [3other-LdrFoK] [3other-LdrR] [3other-LdrP]</td>
<td>• Mentees’ encouragement; [3other-LdrFoK]</td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td><strong>US-Leadership [exp-US]</strong></td>
<td></td>
<td><strong>Chinese coordinator</strong> [MoTI-lrd]</td>
</tr>
<tr>
<td>Item</td>
<td>3other-LdrP</td>
<td>3other-LdrR</td>
</tr>
<tr>
<td>---------------------------------------------------------------------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Received ADH’s supports, encouragements and praise; [TFoK-lg/com]</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Visible and was able to voice out in my position;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Received Head of School’s compliments;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Being evaluated as confident (from supervisors);</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>A supportive role;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Knowing each member’s preference;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>First year in this role;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Expecting supportive feedbacks;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Wide range of duties;</td>
<td>[3other-LdrR]</td>
<td>[3other-LdrP]</td>
</tr>
<tr>
<td>Division-level supervisor’s support;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Did one-on-one meeting (O3) with some teachers; [TFoK-SchCtx]</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>The one who saw the unique of Chinese teaching &amp; learning;</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Bearing the challenge (from teachers or ADHs) when it is impossible to conform to U.S. mainstream pedagogy; [3other-LdrR]</td>
<td>[3other-LdrP]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>Not hesitate to have open conversation;</td>
<td>[3other-LdrR]</td>
<td>[3other-LdrP]</td>
</tr>
<tr>
<td>The first year in this role;</td>
<td>[3other-LdrR]</td>
<td>[3other-LdrP]</td>
</tr>
<tr>
<td>Ensure and support faculty success;</td>
<td>[TFoK-SchCtx]</td>
<td>[3other-LdrP]</td>
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<tr>
<td>“Voice out sometimes is challenging, but sometimes is easier and louder”;</td>
<td>[3other-LdrR]</td>
<td>[3other-LdrP]</td>
</tr>
<tr>
<td>Nurture teachers’ engagement;</td>
<td>[3other-LdrFoK]</td>
<td>[3other-LdrR]</td>
</tr>
<tr>
<td>----------------------------------</td>
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<td>----------------------------------</td>
</tr>
<tr>
<td>• Came to the Confucius Institute in Hawaii to teach Chinese; [MoTI-tchr]</td>
<td>• Encountered a lot of difficult things (life and study); [MoTI-InStu]</td>
<td>• Parenting supports bilingual education; [MoTI-InStu]</td>
</tr>
<tr>
<td>• Spent a year here after was admitted to graduate school in</td>
<td>• “The United States was a very different environment from</td>
<td>• Schooling in a bilingual school; [TFoK-lg/com]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Interests in English</td>
</tr>
<tr>
<td>---------------------------</td>
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</tr>
<tr>
<td>Professor’s recommendation motivated me to apply the teaching position here (F1-H1-B) ; [TFoK-pers] [MoTI-im] [TFok-SchCtx]</td>
<td>Little resistance on visa transition (F1-H1-B); [MoTI-im] Current employer fully supported; [TFok-SchCtx]</td>
<td>Hard to find an major-related job as a Chinese; [TFoK-cult] The first workplace did not support visa transition; [TFok-SchCtx] Current employer totally support visa transition; [MoTI-im][TFok-SchCtx]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Received supports from DEI partners; [TFoK-lg/com] “I would require to take some responsibilities”; [TFoK-lg/com] [3other-LdrP]</td>
<td>College professor’s impact; [TFoK-cult] [TFoK-pers] Students’ positive feedbacks; [TFoK-lg/com] Supervisors’ doubts motivated for breakthrough; [TFoK-pers]</td>
<td>Teacher-Chinese Literacy Specialist School had Job Vacancy; [TFok-SchCtx] A risk-taker; [TFoK-pers] Literacy Specialist-Coordinator School had Job Vacancy; [TFok-SchCtx] Partner recognition; [3other-LdrFoK] [TFoK-cult]</td>
</tr>
</tbody>
</table>

China; [MoTI-InStu] Gained lots of confidence in Hawaii; [TFoK-pers] Inspired by a professor in Hawaii and decided to apply graduate school in U.S.; [TFoK-pers] Supports from boyfriend, now husband China”; [TFoK-cult] [TFoK-lg/com] “My professor told me to be strong”; [TFoK-pers] language; [TFoK-pers]
<table>
<thead>
<tr>
<th>pers</th>
<th>[3other-LdrP] [3other-LdrFoK]</th>
<th>LdrP] [TFoK-cult] [TFoK-lg/com]</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Had chance to explore and see where my interests lie; [3other-LdrFoK] [TFoK-lg/com]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordinator-ADH</td>
<td>• Supports from division-level head; [3other-LdrP] [MoTI-Chi] [TFoK-cult] [TFoK-lg/com]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• A campus-wide Asian leader’s supports; [3other-LdrP] [MoTI-Chi] [TFoK-cult] [TFoK-lg/com]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Supports from personnel director; [3other-LdrP] [3other-LdrFoK] [TFoK-lg/com]</td>
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</tr>
</tbody>
</table>
Appendix N

Excerpt of Original Interview Transcripts and Coded Analysis

**Hybridity of languages [inter-lg]**

<table>
<thead>
<tr>
<th>Xiaoxiao</th>
<th>Xi</th>
<th>Yi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Job Responsibility</strong></td>
<td><strong>Identity</strong></td>
<td><strong>US-Studying</strong></td>
</tr>
<tr>
<td>• 同时我还有 community meeting, lunar new year, or black month history 的会议，可能接下来还有个Asian history 的会议要开。</td>
<td>• 这是个很好的问题，我还在try to figure out 这个leadership identity对我来说意味着什么。我的identity很多，我也在一直思索我如何balance我的identity。</td>
<td>• 但同时因为我当时加六个学分就可以同时拿到教中文的certificate。我觉得省时又价格划算，不需要再修一个program。</td>
</tr>
<tr>
<td></td>
<td><strong>Interactions with Others</strong></td>
<td><strong>First Job in U.S.</strong></td>
</tr>
<tr>
<td>• 而且我去参加一些events，比如newly admitted parents会邀请我们去做一个DEI的专场。</td>
<td>• 我也在试图从老师们给我的feedback中找答案。我每次结束一个coaching cycle，和老师们一起去回顾，总结。大家给我的feedback都很positive，觉得还是能学到东西。</td>
<td>• 虽然叫bilingual school，但实际上不是很balance，因为他教一些immigrants英文。还是用的ELA的大纲，最后加了一点中文，就算是中文了。后来因为visa原因，it doesn’t work out。</td>
</tr>
<tr>
<td>• 我星期三的时候做了一次面向所有老师的presentation。</td>
<td>• 让她们有ownership的同时，我也在hold them accountable。</td>
<td><strong>Leadership Theory</strong></td>
</tr>
<tr>
<td><strong>Interactions with Others</strong></td>
<td><strong>Reflections</strong></td>
<td>• 所以这一块我觉得可以connect的是learning和courageous。</td>
</tr>
<tr>
<td>• 然后她会问我：“你是否comfortable take care of this? I think this is good, why don’t you do this?”</td>
<td>• 他们要有东西说，这也证明了她们是真的尝试过了，做过了这个事情。所以就是two way of thinking this partnership。</td>
<td>• 所以awareness这个部分我想引申成“双向的awareness”。我觉得光我aware是有限的。</td>
</tr>
<tr>
<td>• 他们很specific，主要提到“他们能感受到孩子的change，而且最后提到就是说，他们care about academics，but most important thing is “Xiaoxiao is modeling positive mindset, and that’s gonna benefit him from the whole life.”</td>
<td><strong>Chinese Culture</strong></td>
<td><strong>Interactions with Others</strong></td>
</tr>
<tr>
<td></td>
<td>• 其次是中国人的性格，也就是cultural difference。我感觉中</td>
<td>• 我说：“好，那我下次再来看课的时候我会更加mindful一点。不过你也不要太</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>国老师的 characteristic/personality还是比较内敛的。</td>
<td>介意，因为本身我只是popped in，是比较 informal的”</td>
<td></td>
</tr>
</tbody>
</table>
## Appendix O

### Cross-Case Leadership Journey Line Codes and Frequency

<table>
<thead>
<tr>
<th>Case</th>
<th>Xiaoxiao</th>
<th>Xi</th>
<th>Yi</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>exp-Chi [inter-cult] [inter-lg] [TFoK-cult] [TFoK-lg/com] [TFoK-pers] [MoTI-ldr]</td>
<td>China exp-Chi [inter-cult] [inter-lg] [TFoK-cult] [TFoK-lg/com] [TFoK-pers] [MoTI-ldr]</td>
<td>China exp-Chi [inter-cult] [inter-lg] [TFoK-cult] [TFoK-lg/com] [TFoK-pers] [MoTI-ldr]</td>
</tr>
<tr>
<td>US-Studying</td>
<td>exp-US [inter-lg] [MoTI-Chi] [MoTI-InStu] [3other-LdrFoK] [TFoK-cult] [TFoK-lg/com] [TFoK-pers]</td>
<td>US-Studying exp-US [inter-lg] [MoTI-Chi] [MoTI-InStu] [3other-LdrFoK] [TFoK-cult] [TFoK-lg/com] [TFoK-pers]</td>
<td>US-Studying exp-US [inter-lg] [MoTI-Chi] [MoTI-InStu] [3other-LdrFoK] [TFoK-lg/com] [TFoK-pers]</td>
</tr>
<tr>
<td>US-Leadership</td>
<td>exp-US [MoTI-ldr] [3other-LdrR] [3other-LdrFoK] [3other-LdrP] [TFoK-lg/com] [TFoK-SchCtx]</td>
<td>US-Leadership exp-US [MoTI-ldr] [3other-LdrR] [3other-LdrFoK] [3other-LdrP] [TFoK-SchCtx]</td>
<td>US-Leadership exp-US [MoTI-ldr] [3other-LdrR] [3other-LdrFoK] [3other-LdrP] [TFoK-SchCtx]</td>
</tr>
<tr>
<td>Geographical transition</td>
<td>exp-geo [MoTI-InStu] [MoTI-tchr] [TFoK-pers]</td>
<td>Geographical transition exp-geo [MoTI-InStu] [TFoK-cult] [TFoK-lg/com] [TFoK-pers]</td>
<td>Geographical transition exp-geo [MoTI-InStu] [TFoK-cult] [TFoK-lg/com] [TFoK-pers]</td>
</tr>
<tr>
<td>Visa transition</td>
<td>exp-visa [MoTI-im] [TFoK-pers] [TFoK-SchCtx]</td>
<td>Visa transition exp-visa [MoTI-im] [TFoK-SchCtx]</td>
<td>Visa transition exp-visa [MoTI-im] [TFoK-SchCtx]</td>
</tr>
<tr>
<td>Occupational transition</td>
<td>exp-ocu</td>
<td>Occupational transition exp-ocu</td>
<td>Occupational transition exp-ocu</td>
</tr>
<tr>
<td>Position</td>
<td>Title</td>
<td></td>
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<tr>
<td>----------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Literacy Specialist</td>
<td>Teacher-Chinese Literacy Specialist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordinator</td>
<td>Literacy Specialist-Coordinator</td>
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<tr>
<td>ADH</td>
<td>Coordinator-ADH</td>
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<td></td>
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</tbody>
</table>

- [3other-LdrFoK] [3other-LdrP] [TFoK-cult] [TFoK-lg/com]3 [TFoK-pers]3
- [3other-LdrFoK] [3other-LdrP]2 [TFoK-cult] [TFoK-lg/com]2 [TFoK-pers]3
## Appendix P

List of “Thirding-as-Othering” codes

<table>
<thead>
<tr>
<th>Central Theme (Codes)</th>
<th>Subcategories (Codes)</th>
<th>Groups (Codes)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>[LdrR-flr] Follower</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-serv] Serving Role</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-Chi] Chinese</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-tchr] Teacher</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-prn] Partner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-mnt] Mentor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-CmtyRep] Community Representative</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrR-learn] Learner</td>
</tr>
<tr>
<td></td>
<td>[3other-LdrFoK] Reconcilable leadership (funds of) knowledge</td>
<td>[LdrFoK-cult] Cultural Tool Kit (China &amp; U.S.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrFoK-lin/com] Linguistic/Communicative Tool Kit (Chinese &amp; English)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrFoK-cmty] Community (school, grade-level, Chinese &amp; team)</td>
</tr>
<tr>
<td></td>
<td>[3other-LdrP] Reconcilable leadership practices</td>
<td>[LdrP-int-coll] Interactions with colleagues</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-int-stu] Interactions with students</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-int-fam] Interactions with families</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-lg] Language use</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-LdrshpCK] Leadership content knowledge</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-LdrshpStr] Leadership strategies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-CMgmt] Classroom management</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[LdrP-CEnv] Classroom environment</td>
</tr>
</tbody>
</table>
Appendix Q

DEISEL Related Artifacts

Excerpt of Faculty Sunday Bulletin

June = Pride, Juneteenth, Immigrant Heritage Month
It’s not only Pride Month, but Juneteenth is coming up! It is also National Immigrant Heritage Month. Here is a padlet of resources when teaching about Pride and Juneteenth.

SEL Corner: June Read Alouds
Here are some June Read Alouds to support your classroom conversations regarding the June observances of Juneteenth, Pride Month and Immigrant Heritage Month.

Reminder: DEISEL Open Space
Every first of the month from and are available in room for DEISEL Open space. Please stop by with questions, ideas and/or if you want a thought partner.
Excerpt of DEISEL Resources (all division faculty & Chinese teacher)

All faculties (English & Spanish and Chinese Sides)

DEISEL @
(Diversity, Equity, Inclusion, Social Emotional Learning)

We are all diversity practitioners - students, teachers & parents together!

What this looks like throughout our days..
1) Identity & Self Awareness
2) Windows and Mirrors
3) Equity, Equality and Justice
4) Courageous Conversations
5) Current Events
6) Core SEL Competencies and Skills
7) Anti Bias & Teaching Tolerance
8) Curriculum Connections
9) Reflections & Goal Setting

Chinese Track

<table>
<thead>
<tr>
<th>时间</th>
<th>相关主题</th>
<th>相关活动</th>
<th>相关资料</th>
</tr>
</thead>
<tbody>
<tr>
<td>二月</td>
<td>二月活动</td>
<td>Read alouds</td>
<td></td>
</tr>
<tr>
<td>一月</td>
<td>马丁路德金</td>
<td>Chinese book</td>
<td></td>
</tr>
<tr>
<td>十二月</td>
<td>未来教育</td>
<td>Slides</td>
<td></td>
</tr>
<tr>
<td>十一月</td>
<td>Mindfulness music</td>
<td>中文电影-主题曲</td>
<td></td>
</tr>
<tr>
<td></td>
<td>感恩节</td>
<td>小说：感恩节......</td>
<td></td>
</tr>
<tr>
<td>十月</td>
<td>万圣节活动</td>
<td>Split spin八人卡片</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Movement</td>
<td>小组动态学习卡片：Temple run：开心开心的游戏</td>
<td></td>
</tr>
<tr>
<td></td>
<td>做一个“心情管理小科学家”</td>
<td>“正念观察呼吸的冷静太空”（也欢迎大家都来我们的教室 看看这个心情”管理“表。大家一起交流。学习和提高。）</td>
<td></td>
</tr>
<tr>
<td></td>
<td>世界环境日</td>
<td>Slides</td>
<td></td>
</tr>
<tr>
<td></td>
<td>万圣节</td>
<td>Slides （可编辑，请先复制，再更改）, story, activities</td>
<td></td>
</tr>
</tbody>
</table>

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Appendix R
Coded “an-Other” Leadership: Single Case & Cross Case

Xiaoxiao

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sub-subject</th>
<th>Group Codes</th>
</tr>
</thead>
</table>
| Expand Your Self Awareness | Comfortable with themselves | • [LdrR-lead] [LdrR-learn]  
| | | • [LdrFoK-cmty] |
| | Understand relationships among perceptions, behaviors & values | • [LdrR-serv] [LdrR-tchr] [LdrR-prn] [LdrR-CmtyRep]  
| | | • [LdrFoK-cult] [LdrFoK-lin/com]  
| | | • [LdrP-int-coll] [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-CMgmt] |
| | Community representative & bridging to others (school, grade-level, Chinese and team community) | • [LdrR-lead] [LdrR-fllr] [LdrR-serv] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-CmtyRep] [LdrR-learn]  
| | | • [LdrFoK-cult] [LdrFoK-lin/com] [LdrFoK-cmty]  
| | | • [LdrP-int-coll] [LdrP-int-fam] [LdrP-LdrshpCK] [LdrP-LdrshpStr] |
| | Give back of “time, talent & treasure” | • [LdrR-serv] [LdrR-tchr]  
| | | • [LdrP-LdrshpStr] |
| Lead & Manage Change | Deal effectively with change & ambiguity | • [LdrR-lead] [LdrR-learn] |
| | Adaptable & flexibility | • [LdrP-LdrshpStr] |
| | Risk taking | • [LdrP-LdrshpCK] |
| Continuous ly Learn | Experience & expertise (leadership, people, communication) | • [LdrR-lead] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-learn]  
| | | • [LdrFoK-lin/com]  
| | | • [LdrP-int-coll] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpStr] [LdrP-CEnv] |
| Grow High Performing Teams. Coalitions & Partnership | Virtual interactions | • [LdrR-tchr]  
• [LdrFoK-lin/com]  
• [LdrP-int-fam] [LdrP-lg] |
| Diversity of backgrounds and experiences | • [LdrR-lead] [LdrR-Chi] [LdrR-CmtyRep]  
• [LdrP-int-coll] [LdrP-int-stu] [LdrP-lg] |
| Collaboration | • [LdrR-lead] [LdrR-flr] [LdrR-serv] [LdrR-prn] [LdrR-mnt] [LdrR-learn]  
• [LdrFoK-lin/com] [LdrFoK-cmty]  
• [LdrP-int-coll] [LdrP-LdrshpCK] [LdrP-LdrshpStr] |
| Sustain Energy & Stamina | In shape spiritually & psychologically | • [LdrP-LdrshpStr] |
| Passion and persistence | • [LdrP-LdrshpStr] |

**Xi**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sub-subject</th>
<th>Group Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expand Your Self Awareness</strong></td>
<td>Comfortable with themselves</td>
<td>• [LdrR-lead] [LdrR-serv] [LdrR-Chi] [LdrR-prn] [LdrR-mnt]</td>
</tr>
</tbody>
</table>
| | A dual value “lens” to understand relationships among perceptions, behaviors & values | • [LdrFoK-cult] [LdrFoK-lin/com]  
• [LdrP-LdrshpStr] |
| | Give back of “time, talent & treasure” | • [LdrR-serv] [LdrR-mnt]  
• [LdrFoK-lin/com]  
• [LdrP-LdrshpStr] |
| | Humility | • [LdrR-Chi] [LdrR-CmtyRep]  
• [LdrFoK-cult] [LdrFoK-lin/com] [LdrFoK-cmty] |
| **Lead & Manage Change** | Deal effectively with change & ambiguity | • [LdrR-lead] [LdrR-mnt]  
• [LdrP-LdrshpCK] [LdrP-CEnv] |
| | Risk taking (only in her) | • [LdrR-lead] [LdrR-flr] [LdrR-] |
| Yi |

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sub-subject</th>
<th>Group Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expand Your Self Awareness</td>
<td>Two-way understanding relationships among perceptions, behaviors &amp; values</td>
<td>[LdrR-lead] [LdrR-Chi] [LdrR-mnt] [LdrR-learn] [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td>Lead &amp; Manage Change</td>
<td>Courageous</td>
<td>[LdrFoK-cmty]</td>
</tr>
<tr>
<td>----------------------</td>
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<td>---------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrR-lead] [LdrR-serv] [LdrR-mnt]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com] [LdrFoK-cmty]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrP-int-coll] [LdrP-LdrshpStr]</td>
</tr>
<tr>
<td>Comfortable with themselves</td>
<td>• [LdrR-lead] [LdrR-mnt]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrP-int-coll] [LdrP-LdrshpStr]</td>
</tr>
<tr>
<td>Deal effectively with change &amp; ambiguity (Calm &amp; Preplan)</td>
<td>• [LdrR-lead] [LdrR-CmtyRep]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrFoK-cmty]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-CMgmt] [LdrP-CEnv]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrR-lead] [LdrR-CmtyRep]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrFoK-cmty]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-CMgmt] [LdrP-CEnv]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrR-lead]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrP-int-coll] [LdrP-lg] [LdrP-LdrshpCK]</td>
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<td></td>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• [LdrR-lead]</td>
</tr>
<tr>
<td>Continuous ly Learn</td>
<td>Experience &amp; expertise (leadership, people, communication)</td>
<td>[LdrR-learn]</td>
</tr>
<tr>
<td>Grow High Performing</td>
<td>Virtual interactions</td>
<td>[LdrR-lead]</td>
</tr>
<tr>
<td>Teams, Coalitions &amp; Partnership</td>
<td>Diversity of backgrounds and experiences</td>
<td>Collaboration</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>----------------------------------------</td>
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</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-fam] [LdrP-LdrshpStr]</td>
<td>• [LdrR-lead] [LdrR-mnt]</td>
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<tr>
<td></td>
<td></td>
<td>• [LdrP-int-coll]</td>
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Cross-Case

<table>
<thead>
<tr>
<th>Subject</th>
<th>Group Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expand Your Self Awareness</td>
<td>• [LdrR-lead] [LdrR-fllr] [LdrR-serv] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-mnt] [LdrR-CmtyRep] [LdrR-learn]</td>
</tr>
<tr>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com] [LdrFoK-cmty]</td>
</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-Cmgmt]</td>
</tr>
<tr>
<td>Lead &amp; Manage Change</td>
<td>• [LdrR-lead] [LdrR-fllr] [LdrR-serv] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-mnt] [LdrR-CmtyRep] [LdrR-learn]</td>
</tr>
<tr>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com] [LdrFoK-cmty]</td>
</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-Cmgmt] [LdrP-CEnv]</td>
</tr>
<tr>
<td>Continuously Learn</td>
<td>• [LdrR-lead] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-CmtyRep] [LdrR-learn]</td>
</tr>
<tr>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr] [LdrP-CEnv]</td>
</tr>
<tr>
<td>Grow High Performing Teams.</td>
<td>• [LdrR-lead] [LdrR-fllr] [LdrR-serv] [LdrR-Chi] [LdrR-tchr] [LdrR-prn] [LdrR-mnt] [LdrR-CmtyRep] [LdrR-learn]</td>
</tr>
<tr>
<td>Coalitions &amp; Partnership</td>
<td>Coalition &amp; Partnership Learn</td>
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<tr>
<td>-------------------------</td>
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</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-int-stu] [LdrP-int-fam] [LdrP-lg] [LdrP-LdrshpCK] [LdrP-LdrshpStr]</td>
</tr>
<tr>
<td>Sustain Energy &amp; Stamina</td>
<td>Sustain Energy &amp; Stamina Learn</td>
</tr>
<tr>
<td></td>
<td>• [LdrFoK-cult] [LdrFoK-lin/com]</td>
</tr>
<tr>
<td></td>
<td>• [LdrP-int-coll] [LdrP-LdrshpCK] [LdrP-LdrshpStr]</td>
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</tbody>
</table>
## Appendix S

### List of Colored Intermediate Group Codes

<table>
<thead>
<tr>
<th>Central Theme (Codes)</th>
<th>Subcategories (Codes)</th>
<th>Groups (Codes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[3S-inter] Intermediate (In-betweenness)</td>
<td>[inter-Beha] Behavior</td>
<td>[Beha-lg] Language Using (Listing and Speaking)</td>
</tr>
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<tr>
<td></td>
<td></td>
<td>[Beha-IpRel] Interpersonal Relation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Beha-fd] Food</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Beha-hol] Holiday Celebration</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Beha-net] After-Hours Networking</td>
</tr>
<tr>
<td></td>
<td>[inter-Val] Value</td>
<td>[Val-harm] Harmony</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Val-EI] Ethnic Identity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Val-Fam/Prnt] Family/Parents</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Val-eld] Elders</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Val-ChalAuth] Challenge Authority</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Val-confl] Conflict</td>
</tr>
</tbody>
</table>
### Appendix T

Identity Exercise Categorized Answers with Group Codes

<table>
<thead>
<tr>
<th>Theme</th>
<th>Same Answers</th>
<th>Different Answers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>General</strong></td>
<td>I have a strong affinity for my cultural heritage and hold strongly to Chinese values. [Val-EI]</td>
<td>My parents (play; somewhat play; do not play) a strong role in my career decisions. [Val-Fam/Prnt]</td>
</tr>
<tr>
<td></td>
<td>I speak a language other than English at home. [Beha-lg]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I read Chinese newspapers, books, or magazines. [Beha-lit]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I celebrate Chinese holidays (Lunar New Year, and so on) in addition to mainstream holidays such as the Fourth of July, Christmas, and Thanksgiving. [Beha-hol]</td>
<td>I (somewhat prefer; prefer) to socialize with other Chinese during non-work hours. [Beha-net]</td>
</tr>
<tr>
<td></td>
<td>I feel more comfortable with Chinese people. [Beha-fs]</td>
<td></td>
</tr>
<tr>
<td><strong>Work Life</strong></td>
<td>When I need to make a decision, I somewhat agree to check for agreement/consensus with my team/group before making the final call. [Val-harm]</td>
<td>I (somewhat have; do not have) a hard time standing up to my boss or others in higher positions when I have too much work on my plate or challenging him/her on an issue because of his/her position of authority. [Val-ChalAuth]</td>
</tr>
<tr>
<td></td>
<td>I am very open about my cultural heritage with my boss, clients, and coworkers. [Beha-lg] [Beha-fd] [Val-EI]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>In large town hall meeting settings, I somewhat hesitate to ask a question or state a different opinion, as a gesture of respect for the keynote speaker. [Val-harm] [Beha-lg]</td>
<td>I (feel; somewhat feel) comfortable being myself in the workplace. [Val-EI]</td>
</tr>
<tr>
<td>Social Life</td>
<td>I somewhat have a strong sense of respect for people who are older than me. [Val-eld]</td>
<td>I somewhat dislike conflict and (somewhat work hard; do not work hard) to make things harmonious. [Val-conf] [Beha-lg] [Val-harm] [Val-ChalAuth]</td>
</tr>
<tr>
<td>-------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>I (am; somewhat am) more formal when meeting new people/approaching new social situations. [Beha-lpRel]</td>
<td>It (somewhat takes; does not take) me a long time to feel comfortable opening up about my personal life. [Beha-lpRel]</td>
</tr>
</tbody>
</table>
Appendix U

Table of Thirdspace Intermediate Characters

<table>
<thead>
<tr>
<th>Cultural Themes</th>
<th>Values Acculturation</th>
<th>Behavioral Acculturation</th>
</tr>
</thead>
<tbody>
<tr>
<td>FBCOAI Intermediate (In-Betweenness)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Values Acculturation</strong></td>
<td><strong>Behavioral Acculturation</strong></td>
<td></td>
</tr>
<tr>
<td>Decision Making</td>
<td>Language Using</td>
<td></td>
</tr>
<tr>
<td>(Collegial/Consensus VS Individual Ownership)</td>
<td>(Listening &amp; Speaking)</td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Literacy</td>
<td></td>
</tr>
<tr>
<td>(Respect for “Age” VS Respect for “Experience/Ability”)</td>
<td>Multiethnic Friendships</td>
<td></td>
</tr>
<tr>
<td>Family/Parents</td>
<td>Acceptability of Questioning Authority</td>
<td>After-Hours</td>
</tr>
<tr>
<td>(Family Unit VS Individuals)</td>
<td>(Self-Control VS Self-Expression)</td>
<td>(Networking VS Industriousness)</td>
</tr>
<tr>
<td>Interpersonal Relations</td>
<td>Food Habits</td>
<td></td>
</tr>
<tr>
<td>(Spontaneity/Casualness VS Self-control/Discipline)</td>
<td>Holiday Celebration</td>
<td></td>
</tr>
</tbody>
</table>