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Pepperdine University  
Graduate School of Education and Psychology

ARMENIAN AMERICAN LEADERSHIP IN GLENDALE, CALIFORNIA, USA

A dissertation submitted in partial satisfaction  
of the requirements for the degree of  
Doctor of Education in Organizational Leadership

by

Armond Aghakhanian

July, 2014

June Schmieder-Ramirez, PhD – Dissertation Chairperson

This dissertation, written by

Armond Aghakhanian

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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## VITA

**Education**

---

**Pepperdine University Graduate School of Education and Psychology- Los Angeles, CA**

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**Woodbury University- Burbank, CA**

- Master of Business Administration (MBA) (2006)

**California State University Northridge- Northridge, CA**

Bachelor of Arts, Political Science (2002)

**Teaching Experience**

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**Woodbury University- Institute of Transdisciplinary Studies & School of Business**

PARTICIPATING ADJUNCT INSTRUCTOR (2007- Present)

## Accomplishments:

- Co-founded the Woodbury University Boys & Girls Club of Burbank and Greater East Valley Leadership Excellence and Development Certification Program (L.E.A.D).
- Co-founded the Homenetmen Glendale "Ararat" Chapter and the Woodbury University "Elevate" Leadership Seminar at Woodbury University.
- Established the first Community Service/Humanitarian scholarship at Woodbury University (Re-Birth Scholarship).
- Created, designed and taught the first Local and State Government class (PO 2700) at Woodbury University.

**Marymount College- Business & Economics Division**

ADJUNCT INSTRUCTOR (2011-2012)

## Accomplishments:

- Helped establish the Marymount College Bio-Diesel Project Advisory Committee.
- Helped establish and launch volunteer based leadership group at Marymount College.
- Designed syllabus for first hybrid and online courses taught at Marymount College (BUS 325-SP: Org. Behavior, ORGL 500-Management & Organizational Leadership & BUS 240: Business Ethics).

**The Salvation Army College for Officer Training at Crestmont**

ADJUNCT INSTRUCTOR (2011-2014)

**International American University- Los Angeles, CA**

VISITING PROFESSOR (2011-present)

**Additional Experience**

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**CA State Assembly Speaker's office of Member Services (SOMS) -Los Angeles, CA**

CONSULTANT (2004-2009)

- Consultant for former CA State Speakers, including Fabian Núñez, Herb J. Wesson, Jr. (current City of LA Council President), and Robert Hertzberg.

**California State Assembly Majority Leader Assemblymember Dario Frommer – Glendale, CA**

LEGISLATIVE AID, SENIOR FIELD REPRESENTATIVE (2001-2004)

**Management Experience**

**Bank of America- Los Angeles CA**

ASSISTANT VICE PRESIDENT, BANKING CENTER MANAGER II-III (2008-2011)

**Market Star Corporation**

MARKETING DISTRICT DIRECTOR HELETT PACKARD (HP) ELECTRONICS (1999-2000)

**Publications**

---

- Aghakhanian, A., Bailey, C., Caporicci, K., Peck, J. and Roth, R. "Women in Leadership: The Transformative Challenge. An Ongoing Development for the 21st Century". International Society of Educators, Paris, France, July 17-19, 2008.
- Aghakhanian, A., Martinez, J., Meni, H. F., Peck, J. and Roth, R. "College Awareness Campaign". Pepperdine University 31st Annual Conference of the Society of Educators and Scholars, Malibu, CA, March 21, 2008.
- Op-ed pieces & opinions printed in Los Angeles Times news paper.
- Op-ed pieces & opinions printed in Glendale News-Press news paper.
- Op-ed pieces & opinions printed in Burbank Leader news paper.
- Op-ed pieces & opinions printed in Asbarez Daily news paper (largest Armenian publication in America).

**Presentations**

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- Aghakhanian A. "Career Goals and Paths". First Annual Armenian American Job Fair, Glendale, CA, March 2005.
- Aghakhanian A. "How to Become a Successful Non-Profit". The Armenian American Chamber of Commerce Annual retreat, Glendale, CA, March, 2006.
- Aghakhanian, A., Bailey, C., Caporicci, K., Peck, J. and Roth, R. "Women in Leadership: The Transformative Challenge. An Ongoing Development for the 21st Century". International Society of Educators, Paris, France, July 17-19, 2008.
- Aghakhanian, A., Martinez, J., Meni, H. F., Peck, J. and Roth, R. "College Awareness Campaign". Pepperdine University 31st Annual Conference of the Society of Educators and Scholars, Malibu, CA, March 21, 2008.
- Former host of the Armenian American Chamber of Commerce "Weekly Business Review" TV show on Horizon TV network and "Our Community" weekly show on ATV.

**Community Leadership**

- Member of Burbank School Bond Oversight Committee.
- Member of Burbank Park, Recreation and Community Services Board.

- Board Member, Burbank and Greater East Valley Boys and Girls Club.
- Former Member, City of Burbank's Community Development Goals Committee.
- Member of Burbank Noon Kiwanis.
- Former Member, Burbank Civic Pride Committee.
- Former Board Member of the Armenian Bone Marrow Donor Registry Program Advisory Board.
- Former President, Armenian American Chamber of Commerce.
- Former Chair, City of Glendale's Parks, Recreation and Community Services Commission.
- Former Board Member, YMCA.
- Former Board Member, Glendale Youth Alliance.
- Former Board Member, Employment Development Department's Career Club.
- Former Board Member, Glendale Memorial Hospital and Health Center Community Liaison Council.
- Former event coordinator, Armenian Student Association CSUN.

#### **Honors and Special Recognitions**

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- 2010 Recipient of President Obama's "President's Volunteer Service" Award.
- 2003 Recipient of Glendale Character and Ethics Award.
- Volunteer of the Year, Armenian Bone Marrow Donor Registry.
- Volunteer Award, LA Coalition to End Hunger and Homelessness.
- Certificates of Recognition for Community Service, and involvements in different programs like YMCA Annual Fundraiser, Glendale's Week of Remembrance and many more achievements from:
  - Governor Davis and Schwarzenegger.
  - Congressman Adam Schiff.
  - CA State Senator Jack Scott.
  - CA State Assembly Majority Leader Dario Frommer.
  - CA State Senator Carol Liu.
  - Supervisor Michael Antonivich.

## ABSTRACT

The study aimed to discover unique characteristics of Armenian American Leadership in relation to cultural acculturation and more specifically how Anglo-cultural influences in leadership may or may not enable a better understanding of diversity within the Armenian American community, along with the role of trend development.

This study examines similarities and differences of leadership styles by analyzing the data both from elected officials and non-elected leaders of major Armenian organizations in Glendale (who are not elected by registered voters of City of Glendale, but by members of their organization). Furthermore, the study examines the relationship between leadership style and acculturation among Armenian American elected leaders and non-elected leaders. Specifically, the study aims to determine specific and unique leadership behaviors among respondents reflecting perceived leadership styles and their commitment to a cause. Additionally, this study seeks leader identification of individual acculturation level as means of examining associations between acculturation and leadership styles.

Correlational analyses were performed to compare the study's findings based on samples drawn from the Multifactor Leadership Questionnaire (MLQ) and Acculturation Rating Scale for Armenian Americans (ARSAA), which was adapted from the Acculturation Rating Scale for Mexican Americans (ARSMA-II). Whereas past similar studies have never used literature and data to justify the revision and adaptation of a scale from *Mexican* to *Armenian*, this study does.

The study aims to increase understanding of Glendale's Armenian American residents, and community leaders in terms of leadership perception, style, and relationship to the future and growth of the community. Additional exploration of the relationship between acculturation and self-perceived leadership style of Glendale's Armenian American elected leaders will add to the

body of leadership literature pertaining to acculturation, as well as to Armenian American ethnic culture, self-identity, and overall influence within the culture. Lastly, the study will enable deeper understanding of history, dynamics, and characteristics of Armenian Americans in Glendale by penetrating the history of the community and leaders, all with an eye on present dynamics. It is anticipated that this study will lead to future studies of ethnic-specific leadership styles, especially those of the under-researched Armenian American community.

## Chapter 1: Overview

### Problem Statement

Glendale, also known as the Jewel City, is the third largest city in Los Angeles County. The population of Glendale is 191,719 with 136,226 (71.1%) of the residents categorized as White, most of which are of Armenian descent (U.S. Census, 2011). Earlier data from year 2000 estimated that over 29% of residents categorized as White are Armenians (Mekdjian, 2000). However, the actual number is believed to be much higher, as Armenians are categorized as White, according to U.S. 2010 census data. It is difficult to get an accurate estimate, but one thing is certain: the Armenian population in Glendale continues to increase as families relocate and seek better lives, business opportunities, schools, churches, and other cultural institutions in Glendale. Surprisingly, this vibrant and growing Armenian community lacks unifying leadership, and no study has been conducted to address this issue nor to understand the characteristics of Armenian leadership thus far. Understanding leaders' roles within disparate cultures is "the ultimate challenge of leadership" (Schein, 2004, p. 2).

Armenian Americans, similar to other races and ethnicities in the United States have a wide selection of choices affecting and shaping not only ethnic identity, but also identity in general (Baumeister, Bratslavsky, Muraven, & Tice, 1998). Among these choices is acculturation. Although studies exist analyzing acculturation in Armenian American communities in Glendale and California (Bakalian, 1993; Ekimyan, 2008; Jendian, 2008; Keshishzadeh, 2006; Yaralian, 1999), specific research addressing leadership in Glendale's Armenian American community does not exist. Additionally, leadership studies defining leadership via examining leadership styles and acculturation levels is nonexistent. This complex research problem is heightened by a dearth of studies focusing on Armenian American

leadership. In contrast, studies examining Latin American, African American, and Asian American leadership traits are prevalent (Buford, 2001; Trevino, 2010; Zoppi, 2004).

When Glendale recently celebrated its centennial anniversary, the city classified the Armenian American community as integral to civic and private organizations. For example, Glendale's first Armenian American four-term Mayor Larry Zarian served 16 years after election to the Glendale City Council in 1983. Additionally, many current elected officials, city employees, and department heads are Armenian Americans: Ardashes Kassakhian, city clerk; Board of Education members Greg Kerkorian and Nayiri Nahabedian (Glendale Unified, 2010); and Glendale Community College Trustees Dr. Armine G. Hacopian and Dr. Vahé Peroomian (Glendale Community College, 2010). The most controversial and contested seat in Glendale, however, is, and continues to be, the council seat: of five total seats, only two are represented by Armenian Americans.

After Larry Zarian decided not to run for Glendale City Council in 1999, two unknown candidates, Rafi Manoukian, an Armenian American, and Gus Gomez, a Latino, shocked Glendale's status quo: Gomez was the first Latino council member elected. Surprisingly, after 7 years without Armenian American representation, Manoukian was the first Armenian American elected. Furthermore, in a field of 13 candidates, Gomez and Manoukian were the top two vote getters. "Manoukian estimated that 3,000 to 3,500 Armenian-Americans voted in the election, a massive increase over the 800 to 1,200 who voted in previous Glendale elections" (Condon, 1999a, p. 1). However, after two terms as Mayor of Glendale, Manoukian lost the bid for re-election in 2007, a surprising loss in light of increases in Armenian American voter registration and participation following the 2005 elections. The 2005 elections represented the highest increase in Armenian American candidates running for city council positions (7 out of 19



candidates were Armenian Americans) and winning (City of Glendale, 2007-2009). This number decreased in 2007 when only four out of eight candidates were Armenian Americans; none of the candidates won. In 2009, 7 of 12 candidates were Armenians; only one, an incumbent, retained his seat (City of Glendale, 2009).

These numbers are astonishing considering the large representation of Armenian Americans in Glendale. Although the Armenian American community is not as widespread, nor as powerful a contingency as Latin American, African American, and Asian American communities, Armenian Americans in Glendale represent a potentially powerful yet untapped political resource. Clearly, Armenian American leaders and community members must rediscover unique leadership traits in order to survive, thrive, and affect policy changes germane to the community.

In comparison to other minorities (e.g., Latin American, Asian American, and African American) in California, the Armenian community members' collective voice is barely audible. For example, the Latino elected officials and voters played a big role in the 2010 statewide midterm elections. Bolstered by united Latino leadership, California's large Latino population was pivotal in electing Jerry Brown (Democrat) for Governor and re-electing Barbara Boxer (Democrat) for U.S. Senate: two highly contested races in an overwhelmingly Republican election. "Driving much of the success; and distancing the state from the national GOP tide, according to exit polls; was a surge in Latino voters. They made up 22% of the California voter pool, a record tally that mortally wounded many Republicans" (Decker, 2010 p. A1). The Latino vote is significant in terms of ethnic identity as a "recognized, powerful influence on behaviors and attitudes otherwise not predicted by an individual's socioeconomic status" (Espino, Leal, & Meier, 2007, p. 18).

The recent Glendale City Council elections, in contrast, created divisions not only in Glendale's Armenian community, but also in the community as a whole (Hicken, 2011, p. A1). Citizens generally lack information concerning political and community guidance in Glendale. Identifying Armenian American leaders remains problematic from a position of recognized ethnic identity as a potent political force.

Armenian American leaders tend to shy away from embracing ethnic divisions resulting from century-old political and ideological differences, including current government ties with the Republic of Armenia. Historic differences or fault lines are delineated mostly by three major parties: Armenian Democratic Liberal Party Ramgavar (2010); the Social Democrat Huntchakian Party (2010); and Armenian Revolutionary Federation (or Hai Heghapokhakan) Dashnaktsutyun (2010).

Generally individual and group affiliations just alike any political party group do not produce unity in this case, when a candidate is endorsed by any of these organizations, for example, other Armenian-American organizations tend to endorse the opposition. In rare cases you might find candidates endorsed by two or more groups. Although strong networks and alliances are bound to occur throughout various cultures and subcultures, multiple organizations within the same larger culture can be fractious (Schein, 2004). This is problematic especially for community leaders, because a seat for the Glendale City Council tends to require both Armenian American and non-Armenian support, unless only one, if any, Armenian American candidate appears on the ballot.

An Armenian American leadership drought has opened the floodgates of potential leadership possibilities, and an increase in Armenian American candidates. However, this does not guarantee electoral success: the majority of these candidates are actually past elections losers.

Clearly, the public perception that Armenians voters in Glendale only vote for Armenian American candidates could not be further from the truth. Since 2005, unknown non-Armenian candidates, such as John Drayman (elected 2005-2011) and Laura Friedman (elected 2009-current) have won. Four-term councilmember and current mayor, Dave Weaver, a highly polarizing candidate with low support from ethnic communities like Koreans and Armenians, has not only held on to his seat, but has managed to get re-elected. There have been exceptions where Armenian American community members represent incongruity between leadership potential and an ironic unpredictability among Armenian and non-Armenian voters. An example is current Los Angeles City Council member, Paul Krekorian. He won the 43rd Assembly, including Glendale, after the seat opened in 2006 and 2008. In 2009, Krekorian won his seat in Los Angeles Council after Wendy Gruel took the seat of Los Angeles City Controller. Ara Najarian, another Armenian American Council member, was a top vote getter with a record 9473 votes (Smartvoter, 2009). However, there seems to be a lack of leadership, especially among city related jobs with the exception of the current city clerk, Ardashes Kassakhian, (an elected position), there are no Armenians as department heads for any municipal services for City of Glendale.

No research has been published on the defining characteristics and styles of Armenian American leadership, and thus determining reasons for declining Armenian American leadership poses a difficulty. Incumbents, such as Bob Yousefian, a favorite among Armenian American and non-Armenian voters, lost his seat in 2009 after 8 years. Rafi Manoukian, three-time Glendale councilmember, not only lost his seat in 2007, but also lost his bid for City Treasurer in 2009 (City of Glendale, 2009), only to regain his council seat in 2011. In 2011 Manoukian barely defeated incumbent, John Drayman, who had become the center of controversy. One

reason was ADI's connection to his condo's remodel. "The company [ADI] is under federal investigation over allegations that it submitted fraudulent bills to cities and transferred tens of millions of dollars to personal accounts. In Glendale, the potential fraud is estimated at millions of dollars" (Hicken, 2011, p. A.37). He recently pleaded guilty to three felonies including embezzlement, and will be serving a sentence of 1 year in jail as well as paying about \$305,000 in restitution (Levine, 2014). On April 15, 2013, Manoukian was sworn in as Glendale's first elected city treasurer.

Demystifying myths about Armenian American voting patterns in Glendale is necessary for continuing community solidarity. Myths and stories are integral in binding communities and culture (Bolman & Deal, 2003), but can also work against organizations. The false belief that Armenian Americans only vote for other Armenian American candidates is responsible for the surge of unqualified Armenian American candidates running for Glendale city council positions. This mistaken notion also applies to non-Armenians candidates' misguided beliefs that chances of election success correlate with numbers of non-Armenian voters. Another misleading myth concerns the supposed unity of the Armenian American vote. Clearly, such a view is spurious when one considers the following fact: not all Glendale council members are Armenian.

Ironically in the past decade the Armenian American leadership has been visibly less participative in voter registration and outreach programs. Currently, most of these programs are implemented by grass roots organizations like Armenian National Committee of America (ANCA, 2010). Is this declining interest a result of acculturation where the leadership simply does not care about the so-called Armenian vote, an expectation that the voters will have a low turnout, a lack of interest in the Armenian American voter turnout or even reluctant taking on active roles as leaders? If so, the behavior may merely reflect astute managers: according to

Zaleznik (1977), “managers survey their associates’ needs and set goals for them based on what they can rationally expect from their associates” (p. 16).

Basically no leadership studies have researched Armenian American leadership in Glendale. Information on leadership traits and characteristics is lacking. This dearth results in skepticism, and ambiguity in terms of voters who belong to many of the major organizations mentioned in this study and in the elected leadership. Observation and election patterns over the past decade reveal difficulties previously unknown to Armenian American candidates in Glendale. Municipal, state, and federal candidates must win the trust of both Armenian and non-Armenian voters. Reasons behind Armenian American voter skepticism stem from previously mentioned factors such as political divisions, ethnic idealism, and profiling (not being “Armenian enough” or being “too Armenian”), along with past promises of prosperity and growth for the community that have not been delivered. Caught in the middle are undecided voters and Armenian American political groups. A lack of leadership in Glendale is the missing link in bridging community gaps, Armenian or not. Instead of addressing serious issues within the community such as discrimination, prejudice and racism as means of solidarity, status quo leaders further community divisions.

### **Research Problem and Questions**

This study posits a new research model for Armenian American leadership. The study aims to fill the void in Armenian American leadership literature, while adding to the leadership studies of other ethnic and racial groups in the United States. This study aims at discovering the unique characteristics of Armenian American Leadership in relation to cultural acculturation and more specifically how Anglo-cultural influences in leadership may or may not enable a better

understanding of diversity within the Armenian American community, along with role of trend development (Penn, 2007).

The following research questions facilitated the research:

1. What are the City of Glendale's Armenian American elected officials group's Multifactor Leadership Questionnaire (MLQ) Form 5X *Leader Self-Rated* ratings?
2. What are the City of Glendale Armenian American non-elected group's Multifactor Leadership ratings of the elected officials group?
3. Is there a difference between the two?
4. What are elected officials group's and non-elected group's acculturation score? Are there differences in the acculturation scores between the elected officials and the members of the non-elected group?
5. In what ways do the elected officials perceive there to be unique leadership demands because of their Armenian culture?
6. What do Armenian officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale?
7. What did the elected officials recommend as potential solutions to some of the challenges facing the Armenian community in the city of Glendale?

### **Purpose of the Study**

This study examined similarities and differences of leadership styles by analyzing the data both from elected officials and non-elected leaders of major Armenian organization in Glendale (who are not elected by registered voters of City of Glendale, but by members of their organization). Furthermore, the study will examine the relationship between leadership styles and acculturation in Glendale among Armenian American elected leaders, and non-elected

leaders. Specifically, the study aims to determine specific and unique leadership behaviors among respondents reflecting perceived leadership styles, and their commitment to a cause. Drucker (1999) suggests leadership is about action; leaders must be committed to a cause. Additionally, this study seeks leader identification of individual acculturation level as means of examining associations between acculturation and leadership styles.

The study will compare the findings between the two groups for differences. Specifically, this study will investigate self-perceived leadership styles of Armenian American elected-leaders, and compare that with the same data from non-elected Armenian American leaders with wider public views of leaders of major Armenian organizations in Glendale over the past decade. The study will also compare the ethnic orientation of the two.

The study aims to increase understanding of Glendale's Armenian American residents, and community leaders in terms of leadership perception, style, and relationship to the future and growth of the community. Additional exploration of the relationship between acculturation, and self-perceived leadership style, of Glendale's Armenian American elected leaders will add to the body of leadership literature pertaining to acculturation, as well as to Armenian American ethnic culture, self-identity, and overall influence within the culture. Lastly, the study will enable deeper understanding of history, dynamics, and characteristics of Armenian Americans in Glendale by penetrating the history of the community and leaders, all with an eye on present dynamics. It is anticipated that this study will lead to future studies of ethnic-specific leadership styles, especially those of the under-researched Armenian American community.

### **Significance of the Study**

Being an Armenian American is unique due to the complex history of Armenia and its people. As victims of the first genocide of the 20th century, Armenians particularly suffered in

1915 under a Turkish racist regime that established “deliberate and systematic policy . . . to annihilate the Armenian people and eradicate their presence from their ancestral land” (Bakalian, 1993, p. 347). This has created pockets of close-knit Armenian communities all over the world, a large Diaspora living outside of its home country. Today, these close-knit communities try to hold on to the most identifiable factor of “being an Armenian”: the Armenian culture.

Culture is learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people (Hofstede, 2001). In short, culture is the way of life (Gudyknust & Ting-Toomey, 1988). Culture shapes behavior and personality, and the influence of culture on human behavior is critical (Cuèllar, 2000). Armenian culture is characterized by a traditional family structure (clear parenting authority, strong family ties, sense of obligation to the family), language, cuisine, fine arts and religion or values (Hayrapetian, 2002).

To the contrary, acculturation is change in behavior, and change is not always a welcoming factor in the Armenian community, especially when change threatens one’s culture. “Through acculturation, Armenians will be required to make changes both on behavioral and psychological level” (Yaralian, 1999, p. 5). The rising level of acculturation in the United States, and more specifically in the City of Glendale, has created the biggest threat to being an Armenian (Gorgorian, 2009; Hayrapetian, 2002; Keshishzadeh, 2006; Tahmassian, 2003; Terjimanian, 1997; Vartan, 1996; Yaralian, 1999).

The issue of acculturation in the Armenian American community is not something new, nor is the research (Gorgorian, 2009; Vartan, 1996; Yaralian, 1999). Although the City of Glendale’s (2011) Armenian population has grown significantly, most of the growth has occurred only within the last 2 decades. The new arrivals have not been entirely as simulated in to the system and are often rejected or not well received by the older Armenian community. At



the same time, the new comers are often taken aback by the level of the older Armenian community's level of acculturation (Dagirmanjian, 1996). Surprisingly there has been no study about the relationship between acculturation and leadership in the Armenian American community. Furthermore, there has been no study of the behaviors, and style of leadership of the Armenian American elected leaders. The theoretical framework used in the study addresses qualities of these leaders, and their acculturation level. The acculturation study by itself sets a new standard in the research field, whereas no similar work exists in the field of leadership both for elected and non-elected Armenian American leaders.

Glendale was selected for this study because the city is home to an estimated 85,000 Armenians, giving Glendale the largest Armenian population in the United States (Covarrubias, 2005). The first Armenian resident of Glendale arrived in 1911. With an interesting, and controversial leadership history, specifically over the past decade in regard to city council elections, Glendale represents a rich tapestry of community, and culture untapped by previous leadership studies. As such, the Armenian American community of Glendale is a mosaic of Armenian, and other intercultural characteristics. Argentina, Brazil, Egypt, Ethiopia, France, Korea, Russia, Iraq, Iran, Lebanon, the Philippines, Sudan, Syria, and Mexico are all nationally recognized within Glendale's vast multiculturalism.

Secondly, as a byproduct of the Armenian Genocide, the Armenian community stands united (Bournoutian, 1995, Douglas & Bakalian, 2009; Douredjian & Karamanoukian, 1993; Herzig, 2002; Khachatourian, 2009; Nakhnikian, 1992; Watanabe, 2007), with a long history in American politics (see Appendix A). A prime example is the 35th governor of California, Hon. George Deukmejian. Ironically, Deukmejian at the time was not privy to vast numbers of Armenian American voters currently in California. According to 2010 U.S. Census, an estimated

250,000 Armenian Americans reside in the Golden State compared to national average of approximately 385,488 Armenian Americans. The Armenian American Governor balanced ethnic heritage with widespread ability to represent all Californians for 8 years. Experts estimate that numbers will increase as 2010 census results are calculated. The 1980 census counted 81,000 Armenian Americans in California, small by ethnic standards. Yet their numbers have risen quickly in the past decade (Anonymous, 1991). What is particularly interesting about this data is that the number of City of Glendale Armenian American elected city council officials have declined over the past decade, a shortage even more visible in Glendale.

Over the past 2 decades, the Armenian American vote has become more significant, not only for Glendale and surrounding areas, but also in terms of national, state, federal, and countywide elections. This importance is due partly to Armenian American party lines, and affiliations that are easily crossed when Armenian Genocide recognition is factored. Unfortunately, 97 years have passed since the genocide, and the U.S. government still does not recognize this tragedy. A lack of Armenian genocidal recognition on the part of the American government coupled, with ongoing cycles of empty promises, and political leadership gaps contributes to lack of community interest in local and national politics (Kolejian, 2010). In contrast to the usual apathy, during the 2008 Presidential election President Obama enjoyed widespread support from the Armenian American community due to his acknowledgment of the Armenian genocide, and demands that Turkey do so as well. In addition, former United States Senators and current Vice President Joe Biden as well as former Secretary of State Hillary Rodham Clinton supported Turkish recognition and accountability for Armenian genocide (Simon, 2010, p. A.8). Such support resulted in rapid “party swapping” among Armenian Americans, giving Democrats an additional voting demographic. This trickle-down or Democratic

edge resulted in strong victories for Democratic candidates in heavily Armenian areas such as Glendale.

However, since his first election, President Obama has failed to address the issue originally garnering him such support: the Armenian genocide. Subsequently, Armenian voters have become increasingly apathetic, and confused about political party identification and leadership.

It's not about what the Democrats have the power to do; it is really about what they want to do. And it does not seem that they want to pass the Armenian Genocide resolution. That makes them, well, just like the Republicans. And, if there's no difference on Armenian issues, the question for the Armenian American voters becomes: 'What's holding me back from going Republican? As a Democrat myself, I find this sad but painfully true. (Kolejian, 2010, p. 2)

As stated before, this study is significant because research exploring leadership among Armenian Americans in Glendale, and the United States is nonexistent. This study is also significant due to Armenian American voting patterns and leadership in the last decade, making the Armenian American population a significant force in municipal, federal, and national elections. Additionally, this investigation, along with those of other researchers, enables understanding of ethnic leadership in Glendale, along with role and impact of other ethnicities including Anglo, Mexican, Korean, and Filipino American communities. Another example of the rise of Glendale's Armenian American voting block occurred during the infamous Rogan/Schiff congressional race of 1999 when incumbent James E. Rogan went as far as traveling to Armenia in an attempt to woo Armenian American voters in Glendale and surrounding areas (Finnegan, 2000; Lexington 2000).

Many local politicians have hired liaisons to the Armenian community for their staffs (Condon, 1999n, p. N3). Congressman Schiff defeated Rogan; the Armenian American vote played a significant role in the victory. The Turkish lobby continues to pour money into anti-

Schiff campaigns due to his support of the Armenian American community and Genocide Resolution.

National Armenian groups have lobbied hard for the resolution and say opponents, particularly Turkish lobbyists, are increasingly targeting Schiff and other supporters. Kirlikovali said Turkish groups have staged at least 40 other fundraisers nationally for candidates who support Turkish-American relations and oppose the genocide resolution. (Hennessy-Fiske, 2008, p. B3)

Glendale is home to third, as well as, fourth generation Armenian Americans. In conclusion, leadership literature is lacking in terms of how Armenian Americans lead (Bonilla-Santiago, 1992; Muchinsky, 1997). Furthermore, this study describes in detail the cultural, social and economic similarities between the Latino/Mexican, and the Armenian American communities. Interestingly, a number of Mexicans are of Armenian heritage due in no small part to the country's welcome for refugees from the Turkish genocide. The researcher uses these similarities as the basis for choosing the Acculturation Rating Scale for Mexican Americans (ARSMA II) for measuring acculturation behaviors for the Armenian American elected, and non-elected officials. In the past the Adapted Acculturation Rating Scale (Armenian Americans) has been used for measuring acculturation behaviors in the Armenian American communities (Gorgorian, 2009), but never has any study used literature and data to justify the revision and adaptation of the scale from "Mexican" to "Armenian" but this study does.

## **Chapter 2: Review of Relevant Literature**

In its pure form, ethnic politics is a story of individuals choosing to come to the United States, of their incorporations as Americans, and of their gradual success, if not for themselves, then for their children and children's children. (Espino, Leal, & Meier, 2007, p. 45)

A review of the literature pertaining to City of Glendale's Armenian American elected officials leadership and acculturation is presented in this chapter. The examination of the literature on leadership and acculturation guides the research study. Today, the Armenian American community is the fastest growing minority in the City of Glendale. It is important that we understand factors associated with their leadership. The purpose of this review of the literature is to focus on the important parts of leadership and acculturation theories, and address the relationship between leadership and acculturation, particularly for Armenian Americans.

The review is presented in seven main sections: (a) conceptual framework of study; (b) leadership theories and assumptions; (c) acculturation theories; (d) Armenians; (e) Armenian Americans; (f) City of Glendale Armenians; (g) The Armenian Genocide (h), and Armenian Culture.

### **Conceptual Framework of Study**

The study examines the unique characteristic of Armenian American Elected Leaders of City of Glendale through an examination of self-perceived leadership style (transformational, transactional, laissez-faire), which is rated by non-elected leaders of major Armenian organizations in Glendale (Avolio & Bass 2011). Furthermore the Leadership Practices Inventory (LPI) adapted for Armenian Americans. These behaviors are further more explored using the LPI (Posner, 2010a). The study also examines the acculturation process and the relationship between the two groups through self-identification of culture (Cuéllar, Arnold, & Maldonado, 1980).

In this study, the Armenian American leadership is divided into two groups: elected officials and non-elected officials. The elected officials group consists of individuals of Armenian heritage who have been elected by the citizens of City of Glendale to various elected positions. These positions consist of city council, city clerk, college trustees, and board of education members. Throughout the study, this group is referred to as elected officials. The second study is of leaders of major Armenian American organizations in the City of Glendale. These organizations serve a majority of Glendale's Armenian Americans. Even though the leaders of these organizations are elected by their members, these positions hold no municipality and therefore do not require citywide elections. Throughout the study, this group is referred to as non-elected.

The acculturation processes consists of assimilation, integration, marginalization, and separation. This occurs when individuals having different cultures come into a subsequent contact. Untimely acculturation effects behavior, behaviors such as language preferences, development, and cognition, as well as customs, food, cultural expressions (dance, music, signing), emotions, meanings, and beliefs/values (Cuéllar, Arnold, & Maldonado, 1995). The study also looks at Armenian American leadership behaviors influenced by ones mother language, customs, food, religion, history, culture, and values (Cuéllar et al., 1980). Figure 1 outlines the conceptual framework of the study.

This literature review begins with the past and present leadership theories and assumptions and continues with a brief political and social history of the Armenian American community.

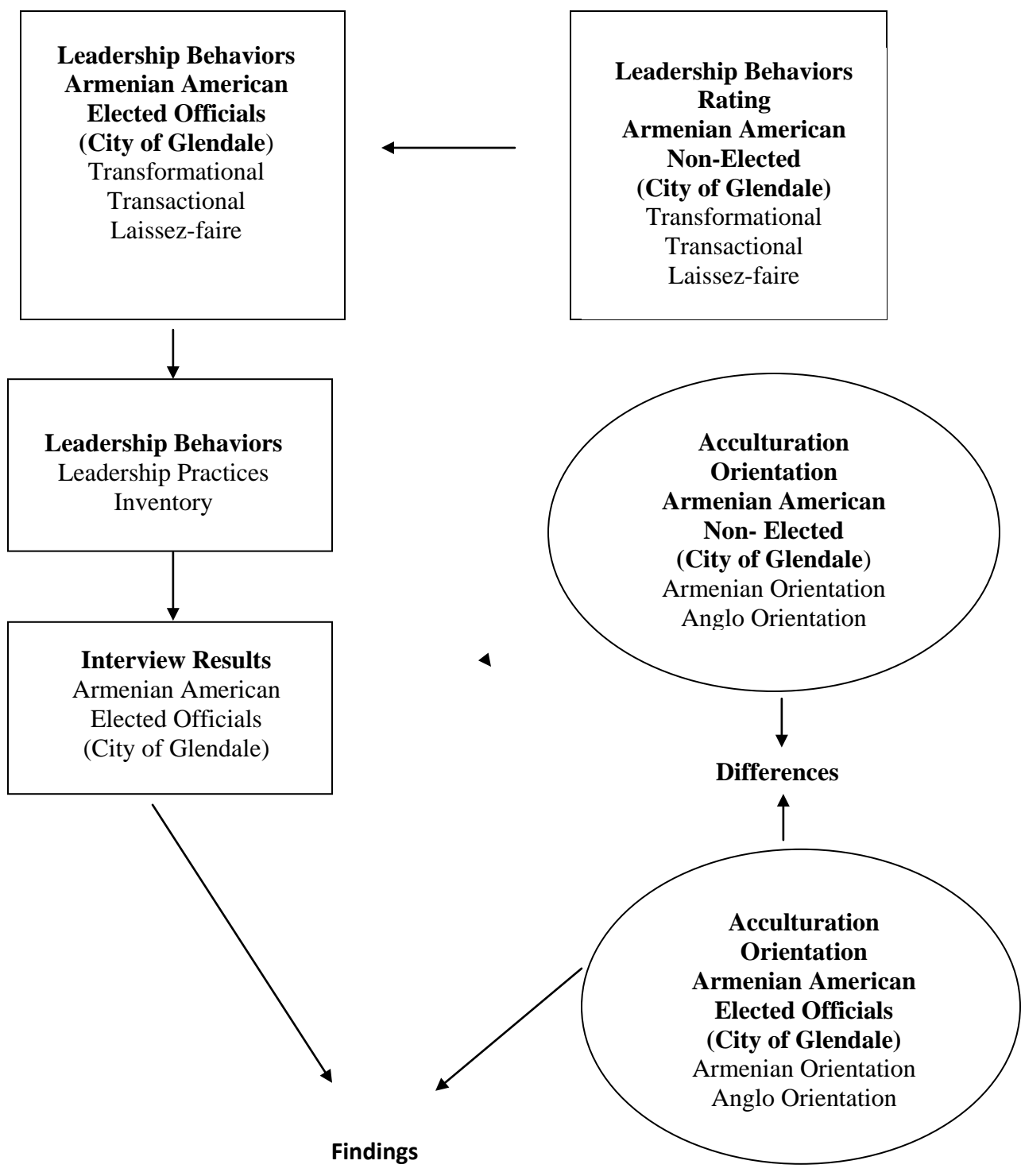


Figure 1. Conceptual framework of the research: Leadership behavior and acculturation.

## **Leadership Theories and Assumptions**

Successful leaders take their jobs seriously, not their roles, putting followers before themselves (Drucker, 1990). The history of the Armenian people is filled with leaders, from Vartan Mamikonian who died in the Battle of Vartanantz (451) fighting the Persian King's army of 300,000 with his army of 9,000 (granting him the title of Saint) to more recent martyrs like Monte Melkonian (Naimark, 2002; Payaslian, 2007) and notable Armenians like billionaire Kirk Kerkorian. A product of the Armenian Genocide, Kerkorian made his millions in investing in companies (GM) and properties (MGM, Las Vegas) but had a humble beginning in Fresno, California (Torgerson, 1974). For the past 2 decades Kerkorian has been a major donor and investor in the rebuilding of the Republic of Armenia after it became independent. After his initial investment, many followed by helping and investing in an underdeveloped country whose underdevelopment was due to the years of economic sanction under the Soviet Union system.

There seems to be many similarities between Armenian and Latino leaders, for example, no other Latino American leader had as much of an impact on the history of California and the United States than the late Cesar Chavez, who single handedly stood up against giant corporations through peace and unity (Ferriss, 1998; McGregor, 2000). He inspired millions and transformed the lives of poor and underserved farm workers not only in California, but also all over the United States (Barraza, 2010).

Leadership can be defined as a "highly sought-after and highly valued commodity" (Northouse, 2012, p. 1). The study of leadership has created many definitions (Bass, 1990; Burns, 2003; Chemers & Ayman, 1993; Kouzes & Posner, 2012). Leadership involves influencing and organizing others (followers) to achieve a common goal (Bolman & Deal, 2003; Burns, 1978, 2003; Drucker, 1999). Leadership theories involve traits, situational interaction,



function, behavior, power, vision, values, charisma, and intelligence, among others (Richards & Engle, 1986).

Leadership cannot be defined easily, because the process is ambiguous, complex, and dynamic (Stogdill & Bass, 1990). “As close as Burns comes to a pure definition of leadership, it still seems a shade unfinished or incomplete” (Phillips, 1992, p. 3). There are many attributes, qualities, behaviors, and abilities that make individuals leaders, which is why it is not surprising to find a number of theories and models which define leadership (Bolman & Deal, 1997; Drucker, 1999; Kouzes & Posner, 2002). According to Northouse (2012) the definition of leadership is about the way we finish the sentence, “Leadership is...” Leadership is not tangible and only exists in “relationship and in the imagination and perception of the engaged parties” (Bolman & Deal, 2003, p. 337). The analysis of the literature on leadership suggests that leadership is an individual process of actions that will not exist without followers, a process that can help both “leaders and followers raise one another to higher levels of morality and motivation” (Bass, 1985, p. 20).

The subject of leadership and politics has also been a popular one within the last several decades, whereas, according to Dorsey (2002), the last half century has seen more than 60 different systems developed to describe leadership (Edinger, 1990). The systems and studies share similarities with other leadership styles and studies. For example Hargrove (1998) and Shogan (1991) examined moral leadership and politics. While some emphasize leadership as power (Chavez, 1975), others discuss the cyclical and contextual nature of leadership (Skowronek, 2005). Still many in politics see leaders as unifying figures, mobilizing others toward a common purpose (Dallek, 1995); after all “leadership is a universal human phenomenon” (Bass, 1985, p. 5).

Perhaps some of the most recent noted comparative works of politics and leadership have been done by Goethals (2005). Goethals looked at both general models of leadership and leadership in politics (i.e. elected officials). His review of general models includes Burns (1978, 2003) on transformational leadership, Bass (1985) and House and Shamir (1993) on charismatic, and transformational leadership, Gardner (1995) on stories of identity, Hogg (2001, 2003) on social identity, and Tyler and Lind (1992) on procedural justice.

Even though many voters think of politician's (elected officials) leadership style as visionary, based on values, principles, and ideas, many politicians see leadership as a place of action (Carpenter, 2007). Thus, this study addresses not only styles of leadership, but perhaps can also inform about the plan of action that Armenian American elected officials of the City of Glendale have taken, or are considering to taking, to address challenges facing the Armenian community of Glendale.

### **Trait Approach to Leadership**

Early in the 20th century, research on leadership began to attempt to determine what made certain people great leaders (Northouse, 2012). This notion helped create the trait approach which emerged as a challenge to the great man theories that focused on great social and military leaders such as Gandhi, Lincoln, and Napoleon. Throughout history, a leader was thought to be a person of superior qualities and only "great men" possessed those qualities for leadership. Many believed that leaders were born, and the traits came as a birthright and that only the great people possessed them. During this time, research concentrated on determining the specific traits that clearly differentiated leaders from followers (Bass, 1990; Chemers & Ayman, 1993; Jago, 1982; Northouse, 2012).

According to the trait approach, leaders have five major leadership traits: (a) intelligence, (b) self-confidence, (c) determination, (d) integrity and (e) sociability (Bennis & Nanus, 1985; Northouse, 2012). Research studies have outlined different traits and characteristics of leadership such as: (a) Stogdill noting intelligence, alertness, insight, responsibility, initiative, persistence, self-confidence, and sociability; (b) Mann noting intelligence, masculinity, adjustment, dominance, extroversion, and conservatism; (c) Stogdill noting achievement, persistence, insight, initiative, self-confidence, responsibility, cooperativeness, tolerance, influence, and sociability; (d) Lord, DeVader, and Alliger noting intelligence, masculinity, and dominance; and (e) Kirkpatrick and Locke noting drive, motivation, integrity, confidence, cognitive ability, and task knowledge (as cited in Northouse, 2012).

The trait approach has always been about the individual, and not so much about personality, but over the past several decades an agreement has emerged among researchers regarding personality and the factors that make up an individual's personality. These factors, commonly called the big five, are (a) neuroticism, (b) extraversion, (c) openness, (d) agreeableness, and (e) conscientiousness. In general, the researchers found a strong relationship between the big five traits and leadership. The trait approach can be credited for inspiring new research in the fields of visionary and charismatic leadership (Bass, 1990; Bennis & Nanus, 1985; Zaccaro, 2007; Zaleznik, 1977).

### **Skills Approach to Leadership**

By the 1950s the focus on personality characteristics shifted to “skill and abilities that can be learned and developed” (Northouse, 2012, p. 43). This is better known as the skills approach. The skills approach emphasizes a leader's capabilities and is divided into three main categories: (a) technical (e.g., specialized area, analytical ability, hands on knowledge), (b) human (e.g.,

people skills), and (c) conceptual (e.g., work with ideas). Along this line, Katz (1955) defined leadership by the ability or competency of the leader. By the 1990s, with the emergence of complex and dynamic organizations, skills approach researchers began to study leadership skills and problem solving.

### **Style Approach to Leadership**

The style approach places “emphasis on the behavior of the leader” (Northouse, 2012, p. 75). The researchers studying leadership style discovered that leadership consists of two general kinds of behavior: task behaviors and relationship behaviors. The purpose of the style approach is to explain how these two styles are combined by leaders in order to influence subordinates to reach a certain goal (Northouse, 2012). The style approach has been investigated through many studies (Ohio State University studies, University of Michigan studies and Blake and Mouton’s Managerial Grid), but the approach has several weaknesses. Bryman (1992) and Yukl (1994) have criticized the study for not being able to demonstrate in details how leaders’ style are associated with performance. Furthermore this approach has failed to find a “universal style of leadership that could be effective in almost every situation” (Northouse, 2012, p. 85).

### **Situational Approach to Leadership**

The situational approach emphasizes that different situations require different kinds of leadership (Northouse, 2012). This approach reflects both directive (e.g., task behaviors) and supportive (e.g., relationship behaviors) dimensions. Under the situational approach, most researchers identify four styles of leadership (Bass, 1990; Northouse, 2012), such as: (a) directing (e.g., high directive-low supportive style), (b) coaching (e.g., high directive and supportive style), (c) supporting (e.g., high supportive-low directive style), and (d) delegating (e.g., low supportive and directive style). This model also has a few flaws. Proponents have yet

to adequately address the theoretical basis, as well as the conceptualization of the subordinates. In addition, proponents have yet to adequately integrate demographic characteristics that influence leadership styles, for example, age, ethnicity, education, experience, gender (Fernández & Vecchio, 1997; Komives, Lucas, & McMahon, 1998).

### **Contingency Approach to Leadership**

According to Fiedler (1967, 1971, 1978, 1981) contingency theory describes the effectiveness of leadership as “contingent in both the leader’s motivational style and the leader’s capacity to control the group situation” (Forsyth, 2010. p. 267). Using this approach, researchers have started to analyze how the leader’s personality, style, and behavior became contingent upon a situation (Peters, Hartke, & Pohlman, 1985).

The contingency approach focuses on leader-match theory (Fiedler & Chemers, 1974) and addresses leadership styles in the context of their effectiveness (e.g., styles and situations). Within this framework, leaders are described as task (e.g., reaching a goal) motivated or relationship (e.g., building relationships) motivated.

The contingency approach suggested several arguments: (a) there is no best way to lead, (b) the situation determines the style and behavior of the leader, (c) leadership behaviors can be taught, (d) leaders can impact an organization (e.g., group), and (e) the effectiveness of leadership lies within the interaction between the situational factors and the leader’s personal characteristics. The contingency models now generally classify leaders by three major factors: (a) leader-member relations, (b) task structure, and (c) position power. The factors are then applied to the preferred leadership style (LPC) level low, middle, or high (Fielder & Chemers, 1974). Even though the model is designed to provide an understanding of the leader, and the situation as it fits with the style of the leader, this does not explain the increased effectiveness of

some styles over others in certain situations, nor how this affects the organization (Northouse, 2012). Furthermore, contingency theories have not yet answered how leaders motivate subordinates.

### **Path-goal Theory**

Appearing first in the early works of Evans and of House, the path-goal theory focuses on the development of subordinates through which leaders and subordinates relate to the work environment in terms of motivation (as cited in Northouse, 2012). The path-goal theory involves relationships between formally appointed superiors and subordinates in their day-to-day functioning. In the initial version of the theory it was asserted that the motivation by the leader consists of personal payoffs to subordinates for work-goal attainment and making the path to these payoffs easier to travel by clarifying it, reducing roadblocks and pitfalls, and increasing the opportunities for personal satisfaction while on this path. The path-goal approach clarified leaders' goals by removing obstacles, and providing goals. House and Mitchell recognized four leadership behaviors in path goal theory: (a) directive, (b) supportive, (c) participative, and (d) achievement-oriented (as cited in Northouse, 2012). In 1996, this theory was revisited to add four major leadership behaviors: (a) work facilitation, (b) group-oriented decision process, (c) work-group representation and networking, and (d) value-based behavior. Ultimately, however, the theory fails in explaining the relationship between leaders' style and subordinates' motivation (Komives et al., 1998; Northouse, 2012).

### **Leader-member Exchange Theory**

The leader-member exchange theory (LMX) "uniquely stresses the quality of the one-to-one relationship between a leader and a subordinate" (Forsyth, 2010, p. 271). The focus of the theory revolved around three major dimensions: (a) leader, (b) follower, and (c) dyadic

relationship and the relations were established based on mutual trust, respect, liking, and reciprocal influences (Dansereau, Graen, & Haga, 1975). LMX theory suggests that members of the group develop as in-groups (i.e., close relation with leader) and out-groups (i.e., far relation with leader) creating a positive linkage between the leader and individuals (Forsyth, 2010).

The dyadic approach of LMX, and its study of the relationships between each member and the leader, provided additional ways of looking at leadership, returning researchers to Fiedler's contingency model (Yammarino & Dansereau, 2008; Yammarino, Dionne, Chun, & Dansereau, 2005). The critics of this theory state that during "its initial formulation (vertical dyad linkage theory) it ran counter to the basic human value of fairness" (Northouse, 2012, p. 170). They view the theory as failing to explain the quality of the relationship and its bias for privilege of in-groups versus out-groups (Yulk, 1994, 1998).

### **Transformational Leadership**

This term, coined by Downton and later used by Burns, defined leadership as a process in which "leaders and followers raise one another to higher levels of morality and motivation" (Bass, 1985, p. 20). A part of the new leadership paradigm (Bryman, 1992), transformational leaders inspire followers to achieve extraordinary outcomes by providing both meaning and understanding (Bass & Riggio, 2006). Burns (1978) distinguishes transformational values by adding "model values" which were "values of means, honesty, responsibility, fairness, the honoring of commitments" (p. 426).

Transformational leadership is focused on the greater good for others and society where the dimensions of leadership attributes are transformative in nature. Basically "it is a process that changes and transforms people" (Northouse, 2012, p. 185). A transformational leader leads by motivating his followers and empowering them. "Transformational leaders motivate others to do

more than they originally intended and often even more than they thought possible” (Bass, 1985, p. 3). Transformational leaders motivate followers to do more by the following processes: (a) raise followers’ consciousness of goals and values, (b) transcend followers’ sense of self-interest, and (c) motivate followers’ higher-level needs (Bass, 1985).

Since Burns’ (1978) definition of transformational leader, several additions and models of transformational leadership that have been introduced. Podsakoff, MacKenzie, Moorman and Fetter (1990) incorporated aspects of seven behavioral components into their model: (a) identify and articulate a vision; (b) provide an appropriate model; (c) enhance intellectual acceptance of group goals; (d) sustain high performance expectations; (e) provide individualized support; (f) recognize accomplishments, and (g) continued intellectual stimulation. House (1977) added the ability to arouse individual motives and Bradford and Cohen (1984) listed the ability to continually develop the skills of individuals. Bass elaborated his work of the dynamics of the transformational and transactional process by working with Avolio (1999), who clarified his model in his book *Full Leadership Development Building: The Vital Forces in Organizations* (Northouse, 2012). This work added four factors to transformational leadership, two factors to transactional leadership and one to laissez-faire leadership (Avolio, 1999, Bass 1985, 1990; Bass & Avolio, 1994).

The most cited model was proposed by Bass (1985) who enunciated that the motivation of the follower could be traced to four major factors of transformational leadership: (a) idealized influence; (b) inspirational motivation; (c) intellectual stimulation, and (d) individualized consideration (Levine, Muenchen, & Brooks, 2010).

- Idealized influence or charisma. An emotional component of leadership (Antonakis, 2012), and as stated by Barbuto and Burbach (2006) “The focus on the leader’s ability to



manage complex social and personal dynamics, centered in the concept of emotional intelligence, has made the role of emotions in organizations prominent in the leadership literature “ (p. 52). This factor is measured in two components: (a) an attribution component and (b) a behavioral component (Northouse, 2012).

- Inspirational motivation. This factor describes leaders “who communicate high expectations to followers, inspiring them through motivation to become committed to and be a part of a shared vision in the organization” (Northouse, 2012, p. 193). For the leader to be both inspirational and motivating, he or she must have articulated a “clear, appealing and inspirational vision to the followers” (Judge & Bono, 2000, p. 751).
- Intellectual stimulation. It is the leader’s ability to stimulate followers to be creative and innovative. This would result from stimulating subordinates’ imaginations and enhancing their decision-making skills (Yammarino et al., 1993). This factor challenges the followers to question and even challenge their own beliefs and values (Northouse, 2012).
- Individualized consideration. Individualized Consideration is a process through which the leader will pay particular attention to the subordinates’ needs and wants (Bass, 1985). A role that transforms the leader into a coach and mentor (Yammarino et al., 1993). “In this role, the leader needs to communicate the necessary, illustrative feedback that the subordinate needs to achieve both individual and organizational needs” (Levine et al., 2010, p. 578).

According to Weinberger (2009):

Although transformational leaders are said to motivate followers to perform beyond expectations by intellectually stimulating and inspiring them to transcend their own self-interest for a higher collective purpose, transactional leaders use a negotiation process,

where followers exchange efforts and services for rewards. A transformational leader activates follower motivation and increases follower commitment. (p. 749)

### **Transactional Leadership**

Transactional leadership refers to the bulk of leadership models with focus on the exchange that occurs between the leaders and their followers. The transactional leader “does not individualize the needs of the subordinates or focus on their personal development” (Northouse, 2012, p. 195); in this style, a leader does not seek the opinion or advice of his subordinates but rather holds formal authority as the basis for legitimate authority. According to Avolio and Bass (2004), transactional leadership can best be defined as an exchange process based on the fulfillment of contractual obligations. These behaviors are ones that usually set objectives, and monitor and control outcomes of followers. Paraphrasing Burns, Avolio and Bass described such leaders as those who:

- Recognize what their associates want to get from their work, and try to see that they get it, if their performance so warrants
- Exchange rewards and promises of reward for appropriate levels of effort
- Respond to the needs and desires of associates as long as they are getting the job done  
(as cited in Northouse, 2012)

Bennis and Nanus (1985) argued that transformational leaders meet their objectives because they use four major strategies (e.g., communicate vision, become social architects for their organization, create trust, and use positive self-regard (Northouse, 2012), “transactional leadership (a reliance on contingent rewards to induce subordinate performance) is exercised when leaders utilize extrinsic rewards in order to exert influence (Vecchio, Justin, & Pearce, 2008, pp. 71-72).

There are two factors involved with transactional leadership: factor five, known as contingent reward, and factor six, called management-by-exception (Avolio, 1999; Bass, 1985, 1990; Bass & Avolio, 1994).

- Contingent reward. Contingent reward is an exchange between the leader and the followers for a specific reward. “Transactional leadership (a reliance on contingent rewards to induce subordinate performance) is exercised when leaders utilize extrinsic rewards in order to exert influence” (Vecchio et al., 2008, pp. 71-72).
- Management-by-exception. Management-by-exception is leadership that involves criticism, negative feedback, and reinforcement (Northouse, 2012). This factor describes leaders that are busy looking for mistakes.

### **Laissez-faire Leadership**

The laissez-faire leadership represents the absence of leadership within the continuum of transformational, and transactional leadership model (Bass & Avolio, 1994). There is one factor (factor seven) involved with transactional leadership, laissez-faire or non-transactional factor (Avolio, 1999; Bass 1985, 1990; Bass & Avolio, 1994). Through this form of leadership, the leader displays a hands-off or let things ride approach (Northouse, 2012).

### **Culture and Leadership**

In recent and comprehensive studies, on the relationship between culture and leadership, researchers have emphasized the need for cross-cultural studies. “Globalization has many ramifications, not the least of which is the search for leadership concepts that are universally relevant and effective across various cultures, environments, settings, and populations” (Posner, 2010, p. 6). The GLOBE research program (described by House) defines culture as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that

result from common experiences of members of collectives and are transmitted across age generations. There are two concepts of culture that are closely related to leadership, (a) ethnocentrism and (b) prejudice (as cited in Northouse, 2012). Ethnocentrism happens when someone's own culture is at the center of everything, and all others are scaled and rated with reference to it (Neuliep, 2003). Ethnocentrism gives priority and values to one's own beliefs, attitudes, and values, and looks on outsiders or out-groups with contempt (Hasrina et al., 2012). Prejudice is negative and irrationally based attitudes and beliefs held by an individual or group against another individual or group (Bell, 2012).

In a diverse community like Glendale, there is a need for cross-cultural awareness, a challenge that is a by-product of globalization. For the Armenian community with its large Diaspora (Douglas & Bakalian, 2009) living in United States, specifically in Glendale, it is necessary to point out that this study's findings can help provide leaders in all entities (governmental and non-governmental) with cross-cultural lessons. Furthermore, lessons from this study can be applied to communities in California with growing Armenian populations, communities like the neighboring cities of Burbank and Los Angeles. This study's focus on cross-cultural issues within leadership theory additionally can help uncover new relationships in the Armenian American community by including variances such as language, ethnic background, and political systems. According to Schein (2004), leaders are a part of their culture (churches, community centers, schools, and neighborhoods) and for long Armenian leaders have been an integrated part of their culture and community.

### **The Leadership Challenge Model**

Kouzes and Posner (2002) formulated this model, which was published in their best seller, *The Leadership Challenge*. *The Leadership Challenge* has its origins in a research project

that Kouzes and Posner began in 1983. Table 1 lists the five practices and 10 commitments of leadership.

Table 1

*The Five Practices and 10 Commitments of Leadership*

The practice	The commitment
<p>1. Leaders model the way</p> <ul style="list-style-type: none"> <li>• Never ask anyone to do something that you would not be willing to do.</li> <li>• Open your heart and let people know what you believe.</li> <li>• Leaders' deeds are far more important than their words.</li> </ul> <p>2. Leaders inspire a shared vision</p> <ul style="list-style-type: none"> <li>• Every movement begins with a dream.</li> <li>• Leaders have a desire to make something happen.</li> <li>• Leaders must have intimate knowledge of people's dreams, hopes and aspirations, visions and values.</li> <li>• Leaders ignite the flame of passion in others by expressing enthusiasm.</li> </ul> <p>3. Leaders challenge the process</p> <ul style="list-style-type: none"> <li>• Leaders venture out.</li> <li>• Leaders are pioneers.</li> <li>• Leaders recognize good ideas and support them.</li> <li>• Leaders are early adopters.</li> <li>• Leaders learn from failures and successes.</li> </ul> <p>4. Leaders enable others to act</p> <ul style="list-style-type: none"> <li>• Leaders make it possible for others to do good work.</li> <li>• Leaders give away power.</li> <li>• Leaders use the word we.</li> </ul> <p>5. Leaders encourage the heart</p> <ul style="list-style-type: none"> <li>• Genuine acts of caring uplift the spirits and draw people forward.</li> <li>• Show appreciation for people's contributions.</li> <li>• Create a culture of celebration.</li> <li>• Leaders make sure people see the benefit of their behavior.</li> </ul>	<p>1.1 Find your voice by clarifying your personal values.</p> <p>1.2 Set the example by aligning actions with shared values.</p> <p>2.1 Envision the future by imagining exciting and ennobling possibilities.</p> <p>2.2 Enlist in others a common vision by appealing to shared aspirations.</p> <p>3.1 Search for opportunities by seeking innovative way to change, grow, and improve.</p> <p>3.2 Experiment and take risks by constantly generating small wins and learning from mistakes.</p> <p>4.1 Foster collaboration by promoting cooperative goals and building trust.</p> <p>4.2 Strengthen others by sharing power.</p> <p>5.1 Recognize contributions by showing appreciation for individual excellence.</p> <p>5.2 Celebrate the values and victories by creating a spirit of community.</p>

Kouzes and Posner articulated the five practices framework to identifying practices (each consisting of reasonably specific, concrete, and measurable behaviors) that leaders use to achieve extraordinary results. They wanted to know what people did when they were at their “personal best” in leading others. The work is a product of interviewing over 1,300 middle- and senior-level managers in the private and public sectors (as cited in Northouse, 2012). The model is a result of an extended research project to determine the leadership competencies that are essential to getting extraordinary things done in organizations (Kouzes & Posner, 2012).

The five practices of exemplary leadership are: (a) leaders model the way, (b) leaders inspire a shared vision, (c) leaders challenge the process, (d) leaders enable others to act, and (e) leaders encourage the heart (Kouzes & Posner, 2002).

- **Model the way.** According to Kouzes and Posner (2002), leaders establish principles concerning the way people should be treated and the way goals should be pursued. They create standards of excellence and then set an example for others to follow. Leaders find their voice by clarifying their values. Values are significant because they influence how leaders respond to others. Values inspire passion and strengthen moral principles, for this it is essential for leaders to determine what their values are. Furthermore, leaders must express their values to empower and motivate followers. Here leaders must align their actions with shared values. Leaders reinforce values by teaching, and storytelling, making values live by personal example.
- **Inspire a shared vision.** Leaders must envision the future, creating an ideal and unique image of what the organization can become. But it is not only about having a vision but sharing it. Leaders breathe life into their visions and get people to see exciting possibilities for the future.

- Challenge the process. Leaders look for innovative ways to improve the organization. In doing so, they experiment and take risks. And because leaders know that risk taking involves mistakes and failures, they accept the inevitable disappointments as learning opportunities. After the leader has shared his/her vision he/she must be willing to confront the status quo. This requires leaders to imagine exciting and ennobling possibilities through positive messages and behavior.
- Enable others to act. This is about the leaders ability to promote teamwork and foster collaboration. Teamwork and collaboration are only achieved by actively involving others. Through mutual respect, trust, and human dignity, others are strengthened, making each person feel capable and powerful.
- Encourage the heart. Leaders must have clear expectations and goals to focus on by doing so, expectations will be clear. In order to keep followers engaged, leaders must provide feedback on goals. Leaders must recognize contributions and encourage others to give more, and have strong belief in the capacity of others and have confidence in their ability to develop others (Kouzes & Posner, 2002).

### **Acculturation and Identity Theories**

Acculturation is defined as a process of cultural change that results from repeated direct contact between two distinct cultural groups (Berry, Kim, Minde, & Mok, 1987). This section provides the following definitions: (a) acculturation, (b) ethnicity and ethnic identity, (c) ethnic sub-groups, and (d) nationalism.

**Acculturation.** Defined first in 1936 by Redfield, Linton, and Herskovits, acculturation is a “phenomenon which results when groups of individuals having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or



both groups (p. 149). Acculturation is a cultural process that is dependent on two important factors: (a) how much a particular person retains his or her own culture and (b) to what extent that person adopts and/or adapts to the culture of the mainstream group (Berry et al., 1987). It is a common factor that happens in each and every society (Rudmin, 2003) and it applies to Armenian Americans.

Since its introduction, a number of alternative definitions have been offered for acculturation (Smokowski, Rose, & Bacallao, 2008). Several theorists have established that psychological functioning such as language, cognition, personality, identity, attitude, and stress cause different stages such as assimilation, integration, and rejection where attitude becomes conditioned according to environment and the new culture (Banks, 2001; Berry, 1980; Trevino, 2010). When researching acculturation within a society, researchers' main focus is on how individuals relate to the main society (Phinney, 1990).

The Armenian American community is a by-product of many migrations and wars. Armenians have been able to preserve their cultural identity despite the fact that for centuries they have been ruled by others (e.g., Greeks, Romans, Persians, Mongols, Turks, and Russians). This strong sense of adaptation and resistance has made this study even more interesting.

**Ethnicity and ethnic identity.** "Ethnicity is often treated as an umbrella term, encompassing discrete concepts, such as ethnic identity, ethnic loyalty and solidarity, ethnic boundaries, ethnic culture, ethnic group, ethnic conflict as process of acculturation and assimilation" (Jendian, 2008, p. 14). The term "identity" is "intricately connected to an individual's perception of the unique characteristics that distinguish him or her from others" (Ekimyan, 2008, p. 11). This according to Blumer (1972) is an essential part of human beings and their identity, "the capacity of the human being to make indications to himself gives a

distinctive character to human action” (p. 77). Ethnic identity is a feeling and an attitude acquired through the process of socialization within the ethnic group (Der-Karabetian, 1981).

Unlike acculturation, in ethnic identity the focus is on “how individuals relate to themselves and their own culture of origin” (Yaralian, 1999, p. 24).

The Armenian American community is rooted in an ancient civilization with a long history of unique tradition and culture (Abrahamian, 2005; Avakian, 2008; Bakalian, 1993; Bournoutian, 1995). A fusion of different cultures and natives dating as far back as to the Hurrians, all the way to its first kingdom set by Paruir a descendent of Hayk, Armenians called themselves *Hay* or decedents of Hayk (Payaslian, 2007). The word *Hay* distinguishes Armenians from other ethnicities. Armenians all over the world refer to their motherland, Armenia, as *Hayastan* and to themselves as *Hay*, a word that distinguishes its people’s past and ethnicity. From the day it rebelled against Persia to its glory days as one of the largest kingdoms in the world (Payaslian, 2007) to its witnessing the slaughter of 1.5 million innocent lives by the Young Turks (Vidal-Naquet, 1985) to today’s republic and its Diaspora, Armenia and its ethnicity or identity has been both a curse and a blessing. The curse is the first genocide and ethnic cleansing of the 20th century committed against Armenians partly because of their ethnicity. The blessing is the beauty of who Armenians are and how they have kept their identity and culture for so many centuries despite being ruled by foreign invaders and governments ranging from the Persians to the former Soviet Union (Matossian-Kilbourne, 1962).

The struggle for Armenians to keep their ethnic identity has been a long one; something that even continues today. The City of Glendale is home to many Armenian organizations, churches, and schools which are trying hard to preserve Armenian culture despite hard economic times. Take organizations like the Armenian Relief Society (ARS) formerly known as the

Armenian Red Cross. The ARS was founded in New York City in 1910. Today it has entities in 26 countries and a membership of around 15,000. It is an independent, non-sectarian philanthropic society serving the humanitarian and cultural needs of the Armenian people. The organization operates mostly from revenues from personal donations and volunteers from the Armenian community (Armenian Relief Society, n.d.). This closely parallels Glendale. Latino Americans also have a strong sense of cultural heritage, and the preservation of traditions, and will assist organizations and groups that minister to their ethnic communities (Duran, 2001).

According to Phinney (1990) the term *Ethnic Identity* has been defined as “the psychological relationship that members of an ethnic or minority group have to other members of their groups, and includes shared attitudes and beliefs, attitudes toward the group, and feelings of belonging, as well as language use, and knowledge of the group’s history” (p. 423). One of the most recent events that could impact the ethnic identity, fair representation, and the unique needs of the Armenian American community, was the 2010 U.S. Census. This census was marked by something that seemed to be lost in previous censuses. During the 2010 Census there were mass efforts organized by several Armenian American organizations where the community was encouraged to not only participate in the Census, but also to use the word *Armenian* (Baboujian, 2010). One of the organizers in this effort was Anahit Tovmasyan. According to Aghajanian (2010), in order for Armenians to have a stronger voice, there needs to be an accurate count of Armenians. In particular, this means a count where they are not merely aggregated into the broad category of White. The question of addressing unique needs of the Armenian American community and fair representation continues to be raised by the Armenian American community and leadership of Glendale, thus raising the question, “Is the Glendale City Council a fair representation of its constituents?” In comparison, consider the neighboring city of San

Fernando. Fair representation at the city council is not a concern of the Latino American Leadership of City of San Fernando, because the city has five out of five (Lopez, Ballin, Avila, Fajardo, and Gonzales) representatives who are Latino American (City of San Fernando, 2010a).

**Ethnic sub-groups.** The Armenian community has lived in Diaspora for a very long time. For example, California's \$700 + million raisin ranching industry was largely developed by Armenian American immigrants dating to the 1880s and this has created its own unique blend of sub-ethnicities. Just as Latinos are not a homogenous ethnic group (Larrain, 2000) nor are the Armenians. Armenian Americans speak three distinctly different dialects of Armenian: Eastern, Western and "Parskahayeren," which refers to the dialect of Armenians from Iran (Jendian, 2008), just as Latinos also speak a variety of dialects (Castilian, Catalán, American Spanish) as well as regional languages derived from indigenous natives and English. And just as Armenians represent national backgrounds—such as those from Argentina, Brazil, Egypt, Ethiopia, France, Russia, Iraq, Iran Lebanon, Sudan, Syria, Mexico (Bournoutian, 1995; Douglas & Bakalian, 2009; Douredjian & Karamanoukian, 1993; Herzig, 2002; Khachatourian, 2009; Nakhnikian, 1992; Watanabe, 2007)—Latinos may be of any race and background (European, American Indian, and African (Larrain, 2000). Like Latinos, Armenians come in many skin colors.

**Nationalism.** For Armenian Americans even the modern concept of "nation" or "nationalism" has been translated into tradition and family, where according to Abrahamian (2005):

When the modern concepts of nation and nationalism emerged in to the European discourse in the 19th century, Armenian Americans naturally gave preference to the Armenian American word *azg*, since, like the original Latin *natio*, it embraces such meaning as "tribe," "clan," "people," order, "class." However, by acquiring this new meaning the Armenian American *azg*, in contrast to the not translated foreign word nation nevertheless didn't lose traditional "tribal" and "family" meaning. (p. 146)

Nation and national pride are somewhat new phenomena for the Armenians. Looking at a primordial view for centuries it has been family, church, tradition, and ethnic connection that have been a social bond for the Armenians. It was only within the last century following the Armenian Genocide and the formation of Armenian Diaspora as well as the Armenian Soviet Socialist Republic in 1920 that the Armenian leaders started the use of instrumentalist approach where ethnicity became an instrument of political strategy for achieving wealth and power (Eriksen, 1993).

It was the mix of both primordialist and instrumentalist views that gave birth to Armenian nationalism and preserving ethnic identity (Eriksen, 1993). This was most apparent during the great migration of 1946 of Armenians from the Diaspora to the mother land, *Hayastan*. The migration was a by-product of the heavy losses endured by the Soviet Union republic after World War II where Stalin allowed an open immigration policy in Armenia. The Armenian Diaspora was invited to help rebuild Armenia and to help grow its population, causing a massive exodus of Armenians from countries such as Cyprus, France, Greece, Iraq, Iran, Lebanon, and Syria to their motherland as a result, an estimated 150,000 Armenians immigrated to Soviet Armenia between 1946 and 1948 (Matossian & Kilbourne, 1962).

This sense of national pride and preserving one's ethnicity was re-awakened once again after the Nagorno-Karabakh War (1988 to 1994) between the majority ethnic Armenians of Nagorno-Karabakh backed by the Republic of Armenia and the Republic of Azerbaijan broke out. This brought back the dark memories of the Armenian Genocide of 1915 to all Armenians living in the Republic of Armenia and the Diaspora as claims of ethnic cleansing and mass killings started to surface (Lieberman, 2006, pp. 284-292). This repeat of history caused many Armenians of the Diaspora, especially Armenian Americans, to join the fight. No other figure

stands out more than the famous General Melkonian. An Armenian American and a native of California, Monte Melkonian left the United States to command an estimated 4,000 men in the Nagorno-Karabakh war. He became a legend during the war and was sadly killed by Azerbaijani troops on June 12, 1993 in Nagorno-Karabakh (Naimark, 2002).

Today, the Armenian Diaspora, especially in America, continues its link to the motherland. From traveling to economic aid, the Armenian American leadership continues its quest to not only help Armenians living in United States, but also to help rebuild motherland Armenia. This effort has given birth to many organizations, and causes like the *Armenia Fund*. Established in 1994, the *Armenia Fund* raises millions of dollars from Armenians all over the world (especially in United States) during its annual telethon held every year on Thanksgiving Day and right here in the city of Glendale. The funds are used to build roads, schools and infrastructure in villages of Armenia and Nagorno-Karabakh (Armenia Fund, 2010).

The famous writer Saroyan (1936) sums this up best in the quote from his book *Inhale and Exhale-31 Selected Stories*:

I should like to see any power of the world destroy this race, this small tribe of unimportant people, whose wars have all been fought and lost, whose structures have crumbled, literature is unread, music is unheard, and prayers are no more answered. Go ahead, destroy Armenia. See if you can do it. Send them into the desert without bread or water. Burn their homes and churches. Then see if they will not laugh, sing, and pray again. For when two of them meet anywhere in the world, see if they will not create a New Armenia. (p. 181)

## **Armenian Culture**

Armenian culture is an ancient one built around thousands of years of beliefs, values, rules, norms, symbols, and traditions (Bournoutian, 1995). Schein (1992) explains that there are three levels of culture, (a) artifacts, (b) espoused values, and (c) basic assumptions. Artifacts are manifestations of a group such as language, products, and visual objects that define its culture.

Espoused values are sets of codes or principles, standards that are specific to the group's behavior. Basic assumptions are behavior guidelines for how to act. These guidelines are necessary to provide continuity, permanence, and stability of the group. This section provides an overview of Armenian culture through the following topics: (a) customs, family, food, language, music, and tradition (b) religion; (c) ethnicity and ethnic identity; (d) ethnic sub-groups; and (e) nationalism.

**Customs, family, food, language, music, and tradition.** “The complexity of culture goes beyond artifacts to shared assumptions, group knowledge, and feeling” (Schein, 2004, p. 14). Glendale is home to seven Armenian language television networks such as Horizon, a 24-hour TV station with over 200,000 viewers, hundreds of shows and programs, over five major newspapers and magazines, and hundreds of publications in Armenian and English (Horizon, n.d.). Glendale is also home to Armenian churches; several Armenian primary and secondary schools; private colleges; music and dance schools. Glendale too, hosts a large number of Armenian restaurants and banquet halls. Among the many Armenian American businesses are major supermarkets such as Jons and Golden Farms, both of which cater to Armenian and non-Armenian customers. The markets carry regular groceries found in any grocery store, and also specialty items linked to Armenian populations from Iran or Lebanon. Ironically, most major stores also stock their shelves with such items; it is only a matter of time until the local Ralphs carries an entire section dedicated to the community. As generations of immigrants have settled in the United States, the influences of dominant or *White*, culture continue to affect traditional Armenian culture.

Armenian culture is characterized by a traditional family structure that includes clear parenting authority, strong family ties among extended family members, and a sense of

obligation to the family (Hayrapetian, 2002). “Traditional Armenian parents tend to raise their children with a strong sense of family duty” (Bakalian, 1993, p. 371). The family name and reputation are important values in Armenian families. The parents are viewed as responsible for children, with a strong sense of honor and respect as central to the image of self through others’ eyes (Minasian, 1982). This concern with “what will people say?” is embedded in the family (Bakalian, 1993, p. 371).

Madding notes that language is the tool that makes socialization possible (as cited in Brice, 2001). It is what differentiates many cultures from one another and helps transmission of beliefs, values, and customs (Brice, 2001). For Armenians, the Armenian language or *mayreni lezu* (mother language) represents a common bond essential to ethnic identity (Phinney, 1992).

In defining identity, Alexander and Seidman state that the concept of culture helps in an understanding of the diversity of human nature and addresses self-identification (as cited in Fitzgerald, 1993). Studies by Parker (1976) have shown that cultural background heavily influences leadership style (Van Emmerik, Euwema, & Wendt, 2008).

**Religion.** California is home to the largest Latino American community. According to the 2010 U.S. Census Bureau, 37.0% of California’s 36,961,664 population are persons of Hispanic or Latino origin. Some 68% of Hispanics in America are still Roman Catholic (Anonymous, 2009). In California over 10 million are Catholics with over 1,300 congregations, making them the largest religious group in California according to the Association of Religious Data Archives (2000). Wald (2003) notes that church members amount to somewhere between three-fifths and three-fourths of the adult population, and church is more popular than sports events (Wills, 2007).



Religion plays a huge role in the lives of the majority of Americans in this country, and it is only natural that there would be overlap from the realm of faith to that of politics. Why would religion play a role in politics? One reason stems from the religious messages presented by the churches. Churches provide an outlet to teach and reinforce cultural and religious norms (Wald, Owen, Hill, 1988). This outlet may come from that of religious leaders who teach moral and cultural values that may transcend into political boundaries. Layman (2001) mentions “messages delivered from the pulpit often have a profound effect not only on the religious outlook of church members, but also on their political attitudes and actions” (p. 59).

Armenians are considered to be the first nation to accept Christianity, having done so in 301 AD by forming the Armenian Apostolic Church, which is completely independent of the Catholic or the Eastern Orthodox churches (Hastings, 2000). The majority of Armenians living in California are Christians. The Armenian Apostolic Church is, and continues to be, a “National Church” as an active part of Armenian Americans social and political life in California and across the world. According to Sielierski (2009) a National Church has few distinctive features, which are as follows:

(a) the Church’s active involvement in various spheres of social and political life, which results in a tight connection between the Church and the state; (b) the compliance of the Church with character of a given society and a tendency to downplay the distinction between belonging to a nation and the membership in the church; and (c) the emphasis on the hierarchical and highly centralized structure of Church belonging which leads to strong reutilization of worship and certain discouragement of personal religiosity. (p. 108)

During a Pontifical Encyclical of His Holiness Karekin II given on January 30, 2003, His Holiness called for unification, obedience, and abandonment of individual interests to serve the nation, homeland, and the Church, three factors that are and always will be linked to one another.

As a part of their cultural heritage the Armenian immigrants brought two institutions to America, and according to Bakalian (1993), one of them was the three political parties mentioned earlier in Chapter 1 and 3 Armenian churches Apostolic, Catholic, and Protestant. “Communal life in the United States came to be organized around the churches” (Bakalian, 1993, p. 89). That is clearly evident in Glendale, with major churches and community centers like the Eastern Armenian Apostolic Church and the youth center next to it on Central Avenue, the Catholic Church on Verdugo Road and the 2010 completion of Western Armenian Apostolic Church in the neighboring town of Burbank, California. It is as if wherever the Armenian community grows, a new church is built. This ability to give voice to the people has, and continues to be, a common function of the churches in both Armenian and Latino American communities.

The Armenian Church has, and continues to play, an active part in both social and political structure of the Armenian community, something that is separated in the United States and is written into the U.S. Constitution. A union between church and state was enforced upon Armenians after the middle of the 15th century when the Armenian people became subject to the Ottoman Empire and sultans and were organized in to what is known as the *Ermeni Millet* (in Turkish meaning “the Armenian race/community; Bakalian, 1993). The *Millet* has been defined as “a church organized into a nationality as nationality organized into a church” (Cahnman, 1994, p. 527). This is not something new in America. The first settlers in America were subject to persecution and oppression, and like all immigrant groups the first thing they did to preserve their culture, heritage, and identity was to erect churches.

Furthermore, the notion of relying on religious institutions and money to persuade political views and votes is not something new in America (Herberg, 1960; Lopata 1964). For

example, in 2008 Mormon Church officials donated nearly \$190,000 to the successful campaign for Proposition 8, which banned same-sex marriage in California (Wildermuth, 2009). This was neither the first, nor is likely to be the last, time that religious institutions have helped change legislation or persuade voters. It is not surprising to see pictures of religious leaders from the Armenian or Latino American community with candidates during any given election.

With both communities having such historic and profound links to their religion and churches, more and more leaders are capitalizing on this to further their political agendas. This has even sparked new coalitions and partnerships. It is this similarity in belief and the importance of church in creating unity and common voice for ethnic groups that has made the Catholic Church try to bring different communities together. Such an example is in Orange County where the Catholic Church has brought the Latino American and Vietnamese community together by naming the church in Santa Ana “Our Lady of La Vang” referring to a vision of Mary said to have first appeared in Vietnam’s La Vang forest in 1798. According to Haldane and Tran (2006), “The Vietnamese Catholic community is the second-largest community [behind Latinos] in the Diocese of Orange. Yet they were the only ones who did not have the privilege of having a parish named after their patron, or, in this case, patroness” (p. B3).

### **Armenian American Social and Economic Factors**

**Immigration and economics.** Just like many immigrants who risked everything—even their lives to come to the U.S, many Armenians did the same for a better life. The pursuit of a better life has, and continues to be, a driving factor in the continued economic success of Armenians. This economic factor is a dominant force for the community and culture and has given rise to wealthy Armenians living in the United States. For example, Hovnanian Enterprises, Inc. was founded by brothers Kevork and Ara Hovnanian, and is now a publicly

traded company with stock symbol HOV (NYSE). In 2005 Hovnanian Enterprises was selected to Forbes List of 400 Best Big Companies for the fourth consecutive year, and ranked seventh on the list based on a 5-year annualized total return (Hovnanian Enterprises, 2005). The Hovnanian family story is familiar in the Armenian community. Mr. Hovnanian fled Iraq with his brothers and other family members in the late 1950s as a result of political upheaval, and in 1986, he fulfilled a promise to build an Armenian Apostolic church in Long Branch, New Jersey (Meier, 2009).

**A history of struggle and oppression.** Racial exploitation, and the struggles of oppressed peoples to come to terms with prejudice, are common factors in the history of U.S. minorities. “This is a central theme of African American political history. As slaves, we were aware of the immense contradiction between this nation’s democratic ideology and its treatment of people of color” (Marable, 1998, p. 13).

The first Armenian settlers in Fresno California were referred to as “Fresno Indians” and “lower class Jews” and from the beginning had to deal with racism, discrimination, and violation of their legal rights. “In 1909 and again in 1913 the California State Assembly proposed legislation that would deprive certain aliens of the right to lease or own land” (Thernstrom, Orlov, & Handlin, 1980, p. 143), this included Armenians. The law referred to as *California Alien Land Law of 1913* prohibited all Asian aliens ineligible for citizenship and that included Armenians (Bailey, 1932). In 1909, federal authorities even prevented Armenians from obtaining citizenship by contending that Armenians were “Asiatic” and therefore did not fulfill the “free White” qualification (Thernstrom et al., 1980). Emerging from the fear that Asian immigrants were purchasing land in California, especially in the Central Valley, the Armenian

immigrants became victims of the first organized discrimination against immigrants as landowners in central valley California, a dark chapter in the state's history.

Unfortunately anti Armenian racism and discrimination is not a thing of the past. Take the case of Edmond Ovasapyan, a 28-year-old Glendale resident of Armenian descent who was falsely accused of a murder and spent 8 months in Los Angeles county jail. According to the *Los Angeles Times* article by Blankstein (2009), "Edmond Ovasapyan sued the Glendale Police Department in U.S. District Court for false imprisonment and malicious prosecution, saying that detectives who arrested him in connection with a 2005 home invasion slaying ignored exculpatory evidence, including his alibi" (p. B.2.). This is one of the recent racial profiling and discrimination cases happening in Glendale. In 2010, five current and former Armenian officers of Glendale Police department filed a joint lawsuit against the Glendale Police Department, "alleging years of discrimination, derogatory comments, and harassment because of their race" (Rocha, 2010).

**The Armenian genocide.** The following is a statement by the U.S. President:

2 years ago, I criticized the Secretary of State for the firing of U.S. Ambassador to Armenia, John Evans, after he properly used the term "genocide" to describe Turkey's slaughter of thousands of Armenians starting in 1915. I shared with Secretary Rice my firmly held conviction that the Armenian Genocide is not an allegation, a personal opinion, or a point of view, but rather a widely documented fact supported by an overwhelming body of historical evidence. The facts are undeniable. An official policy that calls on diplomats to distort the historical facts is an untenable policy. As a senator, I strongly support passage of the Armenian Genocide Resolution (H.Res.106 and S.Res.106), and as President, I will recognize the Armenian Genocide. (Obama, 2008, para. 1)

The Armenian Genocide question, and its re-recognition by modern U.S. government, is considered one of the most important issue for of the Armenian American leadership as most of Armenians living in the United States are a by-product of the first ethnic cleansing event in

modern World history, the Armenian Genocide. According to Dagirmanjian (1996), the Armenian Genocide is the single most important factor of the 20th century for the Armenian people. This statement is contentious today as we get close to the 100th anniversary of the Genocide. This atrocity has woven itself in to our ethnic identity the same way our past, language, culture, church and traditions have.

This dark chapter of human history that is responsible for the loss of over 1.5 million innocent lives is a central issue that is addressed by every Armenian leader and one of the focal parts of Armenian ethnic leadership. “The Armenian Genocide (also known as “the Forgotten Genocide”), perpetrated by the Ittihad Party (Committee of Union and Progress) of Ottoman Turkey from 1915-1923” (Jendian, 2008, p. 49) is considered the first genocide of the 20th century and still is not recognized by the modern U.S. government. There have been many attempts by the U.S. Congress to pass an Armenian Genocide Act. This is not something new: many presidents, including the late President Reagan, also described the events as genocide. In Proclamation 4838 of April 22, 1981 titled “Days of Remembrance of Victims of the Holocaust” President Reagan stated: “Like the genocide of the Armenians before it, and the genocide of the Cambodians which followed it, and like too many other such persecutions of too many other people, the lessons of the Holocaust must never be forgotten” (Reagan, 1981). Similarly, on April 18, 1915 U.S. Secretary of State William Jennings Bryan telegraphed Russian Ambassador Bakhmetoff in response to his request that the United States “use its good graces with Turkish government to prevent the massacre of non-combatant Armenians in Turkish territory” (Freedman, 2008, p. 37). December 23, 2010 marked another failed attempt by the Armenian Americans community, human rights advocacy groups, and a majority of members of the U.S. House of Representatives to pass a Genocide resolution at the U.S. Congress despite an

overwhelming support of different communities, nations, and 43 U.S. states which have officially recognized the Armenian Genocide (Sassounyan, 2010).

One of these members was senior congressman Adam B. Schiff (D-CA) representing the 29th district (which includes Glendale) and serving as a member of Congress' House Appropriations Committee, Commerce, Justice, Science, and Related Agencies Subcommittee, the State, Foreign Operations, and Related Programs Subcommittee, and the Subcommittee on Financial Services and General Government. During a recent interview with the *Los Angeles Times* he stated how disappointed he was that: "The Congress has now recessed without passing the resolution to honor the 1.5 million Armenian men, women, and children who were lost in the first genocide of the 20th century, and I know that my feelings are insignificant when compared to the continued pain of so many in our community" (Kisliuk, 2010, sec. 1). This is not the first time that the resolution has failed to pass, but ever since the first Iraq War the Turkish government has turned this human rights issue in to a diplomatic bullying chip threatening its support to the NATO and U.S. forces fighting in Iraq. "The measure was opposed strongly by Turkey, and the administration did not want to damage relations with the NATO ally" (Anonymous, 2010a, p. AA.2). Ironically, the Allied Powers of World War I, which included the United States, condemned the killings and on May 24, 1915 stated that they "will hold personally responsible [for] these crimes all members of the Ottoman government and those of their agents who are implicated in such massacres" (Payaslyan, 2007, p. 138). That was nearly a century ago.

Today, the Armenian American community and its leaders are continuing their struggle and fight for the recognition of the Armenian Genocide. This subject has brought many Armenian American and non-Armenian leaders and communities closer, especially in California. One of these recent collaborations was the support of the Armenian American community for the

passage of the Holocaust/Genocide Education Act of 2003 in California (Misserlian, 2002). Currently, 11 states (California, Georgia, Illinois, Kansas, Massachusetts, Minnesota, New Jersey, New York, Ohio, Rhode Island, and Virginia) require teaching Armenian Genocide in public schools. The California History-Social Science Content Standard 10.5.5 requires teachers and students in California's public schools to discuss human rights violations and genocide, including the Ottoman government's actions against Armenian citizens (Armenian Genocide Resource Library for Teachers, 2010).

The subject of the Armenian Genocide has become a centralized theme for Armenian leadership; it has created unity and solidarity within the community and with other communities. As tragic as the Armenian Genocide continues to be, the event finds common ground in terms of relating Armenian American community and leadership. The Genocide topic has become a powerful introductory tool for Armenian and non-Armenian leaders of the Armenian American community, thus creating a pathway of interest of those who otherwise would never be interested in learning more about this ancient civilization. Potential leaders and community members must have a clear understanding of basic assumptions shaping understanding (Schein, 2004). Other ethnic communities such as the Latino, Asian, and African American communities united under oppression, discrimination and ethnic cleansing. Armenian American leaders have extended support to the Sudanese community and joined organizations such as Voices for Sudan; Africa Action; Hope for Darfur; and other anti-genocide advocates across the United States in the struggle to bring attention to the Darfur Genocide (Armenian American Reporter, 2010). The Armenian Genocide and its recognition continues to be a focal point for current and future Armenian American leaders; even if the U.S. government recognizes Armenian Genocide, years of mending and healing must be addressed in the future, an issue with which the Jewish



American community and leadership is familiar (Fackenheim, 1994). According to Schein (2004) conflict within groups and subgroups or subcultures can undermine cohesion but serve as points for new learning.

### **The Armenian People**

The history of Armenia and its people represents a rich past of tradition, religion, conflict, accomplishments, and tragedy. The nation dates back to 1500 BC (Hovanessian, 1997). In this section we look at the history of Armenia and the Armenian people and provide the following historical facts about the Armenian people: (a) Armenia and Armenians (Garden of Eden); (b) Armenian Americans; (c) Armenians in California; and (d) Armenians in California.

**Armenia and Armenians (garden of Eden).** Armenia (ar'mi:niə), officially the Republic of Armenia (Hayastani Hanrapetut'yun), is a landlocked mountainous country in the Caucasus region of Eurasia, situated at the juncture of Western Asia and Eastern Europe. A former republic of the Soviet Union, Armenia is a unitary, multi-party, democratic nation-state with an ancient and historic cultural heritage (Central Intelligence Agency, 2009). Historic Armenia is where archeologists believe the mythical, Biblical "Garden of Eden" existed, and the spot where Noah's Ark supposedly landed (Avakian, 2008). Historic Armenia at its greatest extent (65 B.C.) stretched from the Caspian Sea to the Mediterranean, with an area of about 240,000 square miles (Avakian, 2008). Armenia was born from the rebellion against Darius I of Persia (Payaslian, 2007). Located historically in the middle of three continents (Asia, the Middle East, and Eastern Europe), centuries of war and a series of foreign dynasties followed (Tahmassian, 2003). Armenia accepted Christianity as its official religion in 301 A.D., becoming the first nation in history to do so (Bournoutian, 1995; Papajian, 1976; Vecoli, Galens, Sheets, & Young, 1995). The Armenian genocide of the 20th century is solidified in the minds of many

Armenians as a tragic legacy; the recurring impact of Armenian genocide continues to shape leadership perceptions and values underlining and determining behavior (Schein, 2004).

**Armenian Americans.** Armenians have a long history in the United States. According to Bakalian (1993):

Mirak (1980; 1983) who has written the most comprehensive social history of early Armenian-Americans to date observes that very few pioneering Armenians came to America before 1890. The earliest recorded immigrant is on “Malcolm the Armenian” who came to Jamestown in 1618 or 1619. (p. 9)

The first wave of Armenian immigrants to the United States resulted from the massacres of 1894-1896. Thousands of Armenians living in Turkey were killed by government agents (Malcolm, 2009), which set the stage for the Armenian Genocide of 1915. The number of Armenian immigrants continued to grow between 1900 and 1914 due to World War I, with an estimated 60,000 Armenians arriving in New York (Bakalian, 1993). The story of the first Armenian immigrants to America is similar to that of many immigrants to the United States but different: unlike surges of Irish and Scandinavians leaving famine and poverty in the homeland, Armenian immigrants also escaped political persecution and death. The long journey to the United States was nothing compared to hopes for second chances and a better life without war, genocide, or poverty.

Many Armenian immigrants learned to speak English on the long voyage to the United States. Soghoian (1997) describes Armenian expectations and experience as exciting and full of optimism. Eventually Armenians settled in major east-coast and mid-west cities: Boston, Chicago, Detroit, New York, New Jersey, Philadelphia, Providence, and Washington (Bakalian, 1993), followed by usual westward migration. Seemingly endless opportunities and mild weather made California a preferred destination for many Armenians.

**Armenians in California.** The majority of ethnic Armenians in the United States were not born in Armenia but the Diaspora.

Give me your tired, your poor. Your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me. I lift my lamp beside the golden door! (Terjimanian, 1997, p. 2)

In the 20th century, the main emigration countries for Armenians were Turkey, Lebanon, Syria, Palestine, Egypt, Iraq, Iran, Bulgaria, and Romania. Large communities prospered in these countries representative of the Armenian Diaspora for decades, “if not centuries” (Douglas & Bakalian, 2009, p. 55). The first Armenian entry to the United States occurred in 1914, with a reported 7,785 immigrants. Only 932 arrived in 1915 (Jendian, 2008), followed by massive influx in 1921 when an estimated 1,020,127 Armenians migrated to America (LaPiere, 1930).

The first recorded Armenian family settling in California was the Seropian family of Fresno (Jendian, 2008). To the Seropians and other Armenians in California, the “Golden State” resembled a second “Garden of Eden” referring to the historic nickname of Armenia “Garden of Eden” which, as mentioned earlier, is the spot where Noah’s Ark supposedly landed (Avakian, 2008), and a “land of unrealized opportunity”. The Seropians started a fruit-picking business in Fresno, a place “where things grow without cultivation” with “watermelons as large as boats and eggplants weighing up to 9 or 10 pounds (Davidian, 1965, p. 3; Minasian, 1982, p. 1). As the fruit grew, so did the community. Jonathan Siananian was the first Armenian born in Fresno in the late 19<sup>th</sup> century (Davidian, 1965). Increased migration of Armenians to the Central San Joaquin Valley continues today, where an estimated 40,000 to 50,000 Armenian Americans currently reside (Sebagh, Bozaogmehr, & Der-Martiroisan, 1988).

**City of Glendale Armenians.** “Once a bastion of White, Anglo-Saxon, Protestant political power, the city is now home to about 85,000 Armenians, one of the largest populations

outside Armenia itself” (Covarrubias, 2005, p. B.1). Even though some Armenian American families have lived in Glendale since before World War II, the first Armenian migration to Glendale started in the 1970s. In 1975 an estimated 15 to 20 Armenian families lived in Glendale, with gradual migration increasing due to four historical factors: the Lebanese Civil War (1975-1991), Iran’s Revolution (1979), the Iran-Iraq War (1980-1990), and Armenia’s Independence in 1991 (Douglas & Bakalian, 2009).

**The first wave: The Lebanese Civil War (1975-1991).** Lebanon is home to a large Armenian community, largely founded after the Armenian Genocide. Armenians lived in Lebanon before the Armenian Genocide as Lebanon has a large Arab-Christian community. After the 1975 civil war in Lebanon, fought between Muslim coalitions allied with Palestinian groups and Christian-dominated militias, Armenians started to migrate out of Lebanon. Approximately 20,000 Armenians left Lebanon since the civil war began April 13, 1975, devastating the country’s once-booming economy (Anonymous, 2010a). The first Lebanese-Armenians settled in Pasadena, California, which today represents the largest Lebanese-Armenian or Lebanese population. Since Pasadena is next door to Glendale, many Lebanese Armenians saw opportunity in Glendale, which by the 1980s had grown into a wealthy, powerful city. With its growing Armenian American community and healthy business sector, many Armenians saw Glendale as a place to settle and grow.

**The second wave: Iran’s revolution (1979).** Most Armenians from Iran did not experience the Armenian Genocide, as Armenians have lived in Iran for the past 400 years. Sold as slaves during the 11th century, Armenians were driven by the Seljuk Turks to Iranian Azerbaijan. In approximately 1604 AD, “The Great Migration” displaced between 250,000 and 300,000 Armenians from Eastern Armenia to various cities in Iran including the capital city of

Julfa (Berberian, 2001; Bournoutian, 1995). The first Iranian Armenians found their home in Glendale right after the revolution (Hoveyda, 2003).

After the Iranian revolution (1979), more than 40 thousand Armenians migrated abroad, particularly to the ex-Soviet Republic of Armenia, and to the United States. Most of the U.S. immigrants settled in Glendale. “In the 1960s, 1970s, and early 1980s, Armenians began moving to Glendale, mostly from Iran. They blended in well, becoming prosperous, productive members of the community. One such immigrant, Larry Zarian, even served as city mayor (Nakhnikian, 1992). These successful business owners and government workers risked losing everything including their lives by staying in Iran. More and more Armenians continue to flee Iran and are migrating to Glendale.

**The third wave: Post revolution years (1979-present).** The third wave of Armenian Americans from Iran arrived as a by-product of the post revolution Islamic regime. Most arrived in Glendale as political refugees with student visas. After the revolution, during so-called total chaos period, many Armenian businesses and properties were taken over by revolutionary soldiers. Many were thrown in prison for their political connections with the former government and eventually tortured and murdered. The so-called traitors consisted of wealthy and powerful people both in private and governmental sectors under the old regime. Armenians were a part of this group because the Armenian community, over the past 400 years, had flourished, especially in the private business sector. Fearing for their lives, many Armenians left Iran for America. The first Iranian-Armenians or *Parskahyes* as they are called became active in real estate and development; food (grocery stores) and restaurants; and financial services. These Armenian immigrants eventually helped turn Glendale from a “bedroom community” into one of California’s most sought after cities. These Armenians enabled the development of downtown

Glendale and its high rises, converting Glendale into a vibrant multi-cultural city with shared beliefs and assumptions (Schein, 2004).

After the so called *chaos period* things started to settle down in Iran; it seemed life was back to normal, but the new Islamic government started to pressure religious minority groups such as Armenians, despite a growing Armenian tolerance and accommodation (Bournoutian, 1995). Armenians had already established a distinct Iranian-Armenian community with their own schools, churches and social clubs, but many could not tolerate the new government's Islamic rules and immigrated to America (Terjimanian 1997).

Unfortunately, Islamic rules made Armenian life much more difficult under the watchful eyes of the new regime. Armenian women were forced to cover their faces, along with wearing hair coverings and dress. Dating publicly was forbidden, and festivities or parties were generally forbidden (for both women and men) as drinking alcoholic beverages was considered sinful. These social pressures, along with the fear of having family members serve during the Iraq and Iran war, caused vast migration of Armenians from Iran to countries such as Germany, Spain, Belgium, Sweden, and ultimately, to Glendale, California. Today, more than half of these Armenian American residents are from Iran (Ardalani et al., 2010).

**The fourth wave: The Iran-Iraq war (1980-1990).** The Iran-Iraq war (1979-1988) became responsible for the fourth wave of Armenian migration to Glendale (Hiro, 1991). "The Iran-Iraq war was fought for nearly 9 years, during which both countries suffered millions of casualties and billions of dollars in damage" (Mitchell & Bard, 2000, p. 297). The 9-year war caused thousands of Armenians from Iran and Iraq to migrate to Glendale. The recent U.S. Iraq war has contributed to another surge of Armenian immigrants to Glendale. Watanabe (2007) addresses this issue in the following article from the Los Angeles Times:

Southern California is home to at least 300,000 Armenians, one-fifth of whom may have ties to Iraq, community leaders say. They estimate that a few hundred Iraqi Armenians have come here since the war began, mostly on tourist or on work visas, and may be seeking political asylum or other ways to stay. (p. B.1)

**The fifth wave: Armenians from Armenia (1970-present).** During 1970 and 1980s some 80,000 Armenians came to North America. This mass migration was due to relaxed immigration restrictions created resulting from the Jackson–Vanik amendment of 1974 commonly associated with Russian Jews (Bournoutian, 1995). Many of them settled in Hollywood and North Hollywood. Next came the fall of the former Soviet Union. Ever since the 1920s Armenia has been part of the Soviet Union. The fall of communism in 1991 gave Armenia independence, but along with this freedom came social, economic and political problems that forced many more Armenians to migrate to North America. By the mid-1990s Glendale was the epicenter of the Armenian American community with a thriving businesses center proving irresistible to new immigrants.

Glendale is now home to this new “hidden minority” (Bakalian, 1993), but not all is well for Armenians in Glendale. The socio-political context of Glendale continues to influence the acculturation process as the dominant group (Anglo) has both welcomed and stigmatized Armenians. This behavior can add intensity to the negativity associated with the acculturation process (Smokowski, Rose, & Bacallao, 2008). Cultural, historical, and socio-economical similarities between Armenians and Latino Americans are additionally problematic.

### **Armenian and Latino Americans**

The researcher used the Acculturation Rating Scale for Mexican Americans (ARSMA-II) to study acculturation behaviors in this study. As described Chapter 3, one of the six reasons the scale was adapted to be used by Armenian Americans is because of the cultural and historical similarities between the two cultures, specifically the Mexican American community of

California, the state where City of Glendale is located at and home to the largest Mexican American community.

The Armenian and Latino American communities share many social, political, cultural, economic and historical similarities. Latin America also has been home to many Armenians since the beginning of the 20th century. Due to these commonalities, both communities are an appropriate point of comparison. Through these similarities the study looked at similar studies done about Latino American leadership styles and acculturation. The Acculturation Rating Scale for Armenian Americans is adapted by using ARSMA-II. In the past, similar scales have never been used with literature to justify the revision and adaptation of the scale from *Mexican* to *Armenian*. This study does.

**Armenian Mexicans.** According to Carlos Antaramian (2010), “For incoming Armenian refugees from the port of Veracruz to the Buena Vista train station in Mexico City, Gabriel Babayan was the main refugee point upon arrival in Mexico City” (p. 48). This started when Mexico’s President Porfirio Diaz invited refugees to establish a community in Candelaria de los Patos and La Merced in Mexico City and in Puebla, as he had done with Venetians in Chipilo and Cornish in Pachuca. According to Antamarian this happened in 1897 and was followed by many Armenians, especially after the Armenian Genocide of 1915. Even the current Ambassador of Mexico to the United States, Arturo Sarukhan, is a Mexican Armenian who grew up in Mexico (Khachatourian, 2009).

**Armenian Uruguayans.** Armenians have also lived in Uruguay since the end of 19th century, although most arrived between 1923 and 1931. “From the end of 19th century to the end of the 1960s, some 6,000 Armenians came to Uruguay; 80% of them in the 1923-1931 period. The Armenian immigrants settled in urban areas, mostly in Montevideo in the Cerro, La



Teja, La Comercial, La Union, and Cerrito de la Victoria districts” (Douredjian & Karamanoukian, 1993).

**Armenian Argentineans.** The largest population of Armenians, after the United States, lives in Argentina (130,000). “The core of the population came from Cilicia, Syria, and Lebanon following the massacres of Adana in 1909 and the genocide of 1915” (Herzig, 2002 p. 139). According to *Living in Argentina* (2010), there are seven Armenian schools, seven churches, including Catholic and Evangelist Armenian churches, two newspapers, three radio stations, various political organizations, charity groups, social clubs, sports clubs, restaurants, and more.

A product of ethnic politics (Gutierrez, 1995), the Latino American vote is now considered one of the most powerful ethnic votes in the United States. The recent presidential elections are a testament to the power of the Latino American vote. They “voted for Barack Obama over John McCain by a margin of more than two-to-one; not as large as Mr. Obama’s margin among blacks, but of greater importance in states with lots of Latinos, which happen to include swing states” (Anonymous, 2010b, p. 31). This helped Senator Obama win Florida, New Jersey, Nevada, and New Mexico. De la Garza (2005) addresses this surge of power:

The Latino electorate has grown from 8 percent of state’s electorate in 1990 to approximately 14 percent in 2000. In raw numbers, this reflects a growth from roughly 800,000 Latino voters statewide to an estimated 1.5 million Latino voters in 2000 out of a statewide electorate of 10 million. Latinos have increased their share of registered voters in this same period from 10 percent to more than 16%. (p. 85)

This is also shown in current California leadership with the election of Antonio Villaragoza as the first Latino American mayor of Los Angeles; his cousin John Perez as Speaker of the California State Assembly; and a growing number of Latino American local, state and federal representatives. It might be noted that the first Mexican-American elected to the Los Angeles City Council, Edward R. Roybal, drew support from Harry Barsam and many other

Armenian families in the district. This surge is not just because of population growth but also years of ethnic political mobilizing. Additional factors include immigrants' naturalizing as U.S. citizens, and adult citizens' registration and voting (de la Garza, 2005; Marger, 2008).

Glendale and San Fernando share a lot of similarities when it comes to ethnic leadership. The cities were founded at similar times: Glendale in 1906 (City of Glendale, 2013) and San Fernando in 1874 (City of San Fernando, 2010a) as by-products of the growth and land boom in the valley area, along with the age of the railroad and farming. Spurred by a land boom in Southern California and the Southern Pacific Railroad's rail line between Bakersfield and Los Angeles, San Fernando soon became home to many settlers, especially those of Latino descent (Los Angeles County Public Library, 2010). San Fernando, also known as "First City of the Valley," is a city located in Los Angeles County; has a population of 23,534 with 89.5% Latino households; and out of this percentage 79.7% are Mexican and 2.0% are Salvadoran (San Fernando, 2010a). According to the U.S. 2000 census, 10,225 (43.4%) of residents are foreign born; 90.4% are from Mexico and 4.9% from El Salvador (Ardalani et al., 2010). Connected by the major street of Glenoaks, these two cities are practically neighbors. Both are early Spanish settlements that have since become dense and vibrant communities in Los Angeles County. Glendale grew rapidly and became more industrial as it became home to the Grand Central Airport (City of Glendale, 2013). The Latino American community was always a present factor in the city of San Fernando, but boasted no electoral power until the last 4 decades. The Armenian American community still lacks a centralized-electoral leadership, however, as shown by its lack of representation among city council members of Armenian descent (City of Glendale, 2013). San Fernando, in contrast, enjoys a majority of five out of five Latino American council members (City of San Fernando, 2010b).

**Cultural similarities (customs, family, food, language, music, and tradition).**

Chapter 2 discussed the importance of customs, family, food, language, music, and tradition to Armenians. Similarly studies show that the Spanish language holds the same values and importance to Latinos (Massey, Zambrana, & Alonzo Bell, 1995) as it does for Armenians. Hence, “Spanish is at the heart of Latino cultures” (Hidalgo, 1998, p. 113).

**Religion.** Just like for Armenian Americans, religion is a very important aspect of Latino American life (Burke, 2006; de la Garza, Falcon, Garcia, 1996; Jones-Correa & Leal, 2001). “In the US, Latinos tend to be more religious than Anglos both in terms of church attendance and the overall impact religion has on their lives” (Burke, 2006, p. 154). There is much more interconnectedness between family life and parish life for Latinos (Hoge, Dinges, Johnson, & Gonzales, 2001). Also, churches have been seen as a major social and community outlet for Latinos. Latino Americans have formed their own congregations within the different religious denominations where Latinos have kept the Spanish language and their Latino identity (Stevens-Arroyo, 1998). Since Latin and Armenian Americans living in California are mostly Christian and similarities in traditions and beliefs are also a common bond that makes these two communities similar.

**Immigration and economic factors (a common struggle).** Armenians, just like many Latinos, have risked everything, even their lives, to come *norte* (north), or *al otro lado*, the other side (Martinez, 2002). The migration of Latinos to the United States has similar economic roots. “The crucial factor of Mexican emigration was in fact capital’s demand for cheap labor in the Midwest and Southwest. World War I caused significant shortage of White labor” (Muñoz, 1989, p. 20). But the same deprivation of economic growth and prosperity due to race and ethnicity also triggered the rise of grassroots movements and ethnic leaders from both

communities. The rise of Latino American ethnic leaders and politics can be traced back to the early 1960s. Motivated primarily by poverty, exploitation of laborers, low levels of educational achievement, occupational and residential segregation, and constant police harassment ethnic leaders began with a massive grassroots movement in the United States. Minorities wanted full membership in the American society and dream. This gave birth to the civil rights movement (Gutierrez & Zavella, 2009).

**A common history of struggle and oppression.** Latino and Armenian Americans have similar histories when it comes to discrimination and prejudice. The first Armenian settlers in Fresno California were referred to as “Fresno Indians” and “lower class Jews” and from the beginning had to deal with racism, discrimination, and violation of their legal rights. When, “In 1909 and again in 1913 the California State Assembly proposed legislation that would deprive certain aliens of the right to lease or own land” (Thernstrom, Orlov, & Handlin, 1980, p. 143) this included Armenians. The law referred to as *California Alien Land Law of 1913* prohibited all Asian aliens ineligible for citizenship, and that included Armenians (Bailey, 1932). In 1909, federal authorities even prevented Armenians to obtain citizenship by contending that Armenians were “Asiatic” and therefore did not fulfill the “free White” qualification (Thernstrom et al., 1980). Emerging from the fear that Asian immigrants were purchasing land in California, especially in the central valley, the Armenian immigrants became victims of the first organized discrimination against immigrants as land owners in central valley California, a dark chapter in the state’s history.

The Latino American community in California has had its fair share of discrimination and oppression, leading undoubtedly to specific leadership styles. One of the most famous incidents is the *Zoot Suit* riots triggered by the *Sleepy Lagoon* murder case. During the 1940s,

Mexican American teenagers who dressed in long jackets, baggy pants and wore extremely long watch chains a resemblance to the zoot suit worn in Harlem, were targeted and beaten by groups of sailors and servicemen.

Hatred toward people of Mexican descent boiled over in Los Angeles when, on June 3, 1943, 11 sailors and soldiers on shore leave allegedly got into a brawl with a group of Mexican American, pachucos supposedly, in on the city's barrios. Although the Mexican Americans had not instigated the brawl, anti-Mexican coverage of the incident in LA newspapers fueled the fear and fury of Anglos in Los Angeles. (Novas, 2007, p. 98)

The next day 200 sailors and servicemen in a fleet of hired taxis went to the barrios and beat to pulp anyone that looked Mexican, even African Americans and Filipino Americans were targeted. This escalated in to full riot on June 7, 1943; thousands of civilians joined the riots where similar attacks occurred in Texas, Illinois, California, Michigan, Indiana; Pennsylvania, and New York. On June 16, First Lady Eleanor Roosevelt said that she believed the riots resulted from "long-standing discrimination against Mexicans" in California and Southwest" (Leonard, 2006, p. 175).

The struggle for equal rights has been a long struggle for the Latino American community. Even today both the Armenian and Latino communities continue to be subject to discrimination and racial profiling as seen in the recent passing of the Arizona Senate Bill 1070 (*Support our Law Enforcement and Safe Neighborhoods Act*) a bill that caused a big uproar from many immigrant communities and even states like California. As stated in a recent article in the *Economist*:

But today, Mr. Yapias says ruefully, it is the Mexicans and Chicanos (American citizens of Mexican ancestry), as well as other Latino Americans such as himself (born in Peru), who tend to be asked for papers. And the Americans doing the asking are likely to be "Anglos," as non-Hispanic Whites are often called. This, certainly, is the tenor of SB1070, an Arizona law passed this year (but partially blocked by a federal judge) that aims to get tough on illegal immigrants, and of similar legislation likely to pass in states such as Utah. (Anonymous, 2010c, p. 119).

## Chapter 3: Methodology

### Research Design

The purpose of this research is to examine the relationship of self-perceived leadership (e.g., knowledge, skills, and attitudes) and acculturation of City of Glendale's Armenian American elected officials. Using a correlational design, the study will examine City of Glendale's Armenian American elected officials style of leadership. This study will employ an exploratory design using descriptive and inferential statistics to analyze data.

A quantitative and qualitative research design was used for this study. Participants were recruited from two groups: (a) City of Glendale elected officials; (b) City of Glendale's leaders of major Armenian American organizations. Throughout the study group (a) is referred to as the elected officials group and group (b) is referred to as non-elected group. Four forms were used during the study: (a) Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for use with Armenian Americans (see Appendix B), (b) Multifactor Leadership Questionnaire (MLQ) Form 5x- *Leader Self-Rated* form was completed by members of the elected officials group (see Appendix C), (c) Multifactor Leadership *Rater* form was completed by members of the non-elected group (see Appendix C), (d) Leadership Practice Inventory (LPI) adapted for Armenian Americans (see prior description), and (e) demographics questionnaire (see Appendix D).

Quantitative methods were used to explore the relationships between leadership and acculturation. The data obtained were interpreted through quantitative descriptive methods to systematically formulate processes that explore and describe participants' responses. Furthermore, the researcher will also be interviewing the members of the elected officials group, where questions 1-3 (see Appendix E) were asked. Also, during the interview the group

members were asked to explain the reason behind their scores on the Leadership Practice Inventory (LPI) form. The selection was based on the scores (low 1-2, middle 3, high 4-5).

### **Research Questions**

In order to obtain appropriate research results, the following questions were used to guide the study:

1. What are the City of Glendale's Armenian American elected officials group's Multifactor Leadership Questionnaire (MLQ) Form *5X Leader Self-Rated* ratings?
2. What are the City of Glendale Armenian American non-elected group's Multifactor Leadership ratings of the elected officials group?
3. Is there a difference between the two?
4. What are elected officials group's and non-elected group's acculturation score? Are there differences in the acculturation scores between the elected officials and the members of the non-elected group?
5. In what ways do the elected officials perceive there to be unique leadership demands because of their Armenian culture?
6. What do Armenian officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale?
7. What did the elected officials recommend as potential solutions to some of the challenges facing the Armenian community in the city of Glendale?

### **Sampling Strategy**

This first part of the study uses a non-probability availability/convenience sample. This method was selected due to researcher's wide access to many governmental and non-governmental entities and individuals of Glendale, entities representing Armenian social,

cultural, political, education and economic sectors within the community. Individual meetings will inform organizations about the study, providing research and questionnaires to participants.

Participants will include elected and non-elected Armenian Americans leaders currently living in Glendale, California. The total number of elected Armenian leaders recruited for this study were seven ( $n = 7$ ). The total number of non-elected Armenian leaders also were seven ( $n = 7$ ). There were two stages to this research.

### **Data Collection Procedures**

**Stage 1: Survey.** The Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for Armenian Americans (see Appendix B) and the Demographic Questionnaire (see Appendix D) was completed by both City of Glendale Armenian American Elected/Non-Elected groups. The request was sent via mail or e-mail (depending on preferred method selected over the phone). Additionally, the elected officials group was asked to complete the Multifactor Leadership Questionnaire (MLQ) Form 5X self-rated version, and the Leadership Practices Inventory (LPI). The Multifactor Leadership Rater form will only be completed by the non-elected group (see Appendix C).

**Stage 2: In person or phone interview.** After the elected officials group has answered the three previous questionnaires, a follow up call was made to schedule a one-on-one interview or a phone interview. Both interviews were recorded and used for the research. The second stage was a follow up to Leadership Practices Inventory (LPI) adapted for Armenian Americans questioner. The participants were asked to describe the reasons for their rating. Furthermore, during the interview the researcher will ask three questions: (a) In what ways do Armenian elected officials perceive there to be unique leadership demands because of their Armenian culture? (b) What do Armenian elected officials perceive to be the current political challenges



facing the Armenian culture in the city of Glendale? (c) What are the Armenian elected officials recommendations as potential solutions to some of the challenges facing the Armenian community in the city of Glendale? Furthermore, during the interview the researcher will ask the group members to explain the reason behind their scores of the Leadership Practice Inventory (LPI) form. The selection was based on the scores (low 1-2, middle 3, and high 4-5).

The interview will take 20 to 30 minute to complete. For subjects wishing to take the questionnaire by paper and pencil method, the researcher will offer to distribute questionnaires by U.S. mail and participants were asked to return them by U.S. mail within 2 weeks. The researcher will make sure to keep all data collected confidential. In addition, the researcher will store all data collected from the paper questionnaires in a separate and confidential database. This was accomplished by storing all data on a separate memory disk. This disk was secured at the researcher's home.

Participants will include elected and non-elected Armenian Americans leaders currently living in Glendale, California. The list also includes City of Glendale non-elected Armenian American leaders representing Armenian social, cultural, political, and educational sectors within the community.

### **Instruments**

Participants will complete four questionnaires, an interview, and demographics questions:

- An Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for Armenian Americans (see Appendix B) was completed by both City of Glendale Armenian American Elected/Non-Elected groups
- Multifactor Leadership Questionnaire (MLQ) From 5X self-rated version was completed by elected officials group (see Appendix C).

- Multifactor Leadership Rater form was completed by non-elected group (see Appendix C).
- Leadership Practices Inventory (LPI) adapted for Armenian Americans were completed by elected officials group (see description of items).
- Demographic questionnaire was completed by both City of Glendale Armenian American Elected/Non-Elected groups (see Appendix D).
- Interview questions: (a) In what ways do the elected officials perceive there to be unique leadership demands because of their Armenian culture? (b) What do Armenian officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale? (c) What are the Armenian elected officials recommendations as potential solutions to some of the challenges facing the Armenian community in the city of Glendale?

**Acculturation Rating Scale for Mexican Americans (ARSMA-II).** The ARSMA II was revised for the purpose of this study to target Armenian American culture instead of Mexican American. This instrument independently measures cultural orientation toward Armenian and Anglo cultures by establishing the acculturation orientation towards that culture. ARMSA-II is a 30 and 18 scale study, which measures acculturation along three acculturation orientations: Anglo Orientation, Mexican Orientation, and Marginal Orientation. Scale I of the ARSMA II is a 30-item self-rating scale composed of an Anglo Orientation Subscales (AOS) and Mexican Orientation Subscales (MOS). Out of the 30 items 13 items (questions 2 , 4, 7, 9, 10, 13, 15, 16, 19, 23, 25, 27, and 30) are AOS and 17 items (questions 1, 3,5, 6, 8, 11, 12, 14, 17,18 ,20, 21, 22, 24, 26, 28, and 29) are MOS. The scale provides an assessment of four cultural dimensions: (a) language familiarity, usage, and preference; (b) ethnic identity and generational

status; (c) cultural heritage and exposure; and (d) ethnic interactions. ARSMA II Scale I measures acculturation orientation toward the Armenian culture and the Anglo culture independently (Cuéllar, Arnold, & Maldonado, 1995).

ARSMA II was chosen for six reasons: (a) the acculturation scale has two cultural orientations independently of each other; (b) the scale is more specific to acculturation orientations, allowing the categorization of respondents into four levels of acculturation (Traditional Armenian [adapted], integrated, marginal, separation, assimilated, and unable to classify) based on their scores on the two independent dimensions (Anglo and Armenian); (c) it has high reliability score: an internal consistency of .81 and -.88; test-retest .72 and -.80; and inter-rater reliability of .89; high validity measure with ratings of acculturation  $r = .83$ , and 5-point Likert-type format; (d) Armenians and Latino/Mexican Americans cultural similarities; and (e) The rating scale's flexibility and adaptability to other cultures. Past researchers have modified the ARSMA-II, where the term Mexican-American has been modified to Latino/Hispanic American, similar to Asian American, Indian American, African American (Buford, 2001; Farver, Narang, & Bhadha, 2002; Gorgorian, 2009; Kim & Abreau, 2001; Trevino, 2010; Vartan, 1996; Yaralian, 1999; Zoppi, 2004), but it had not been used on Armenian American leaders at the time of this study.

ARSMA II measures behavioral aspects of acculturation separated from each culture and affirmation of ethnicity. "It introduces some effective measures through the assessment process of both positive and negative affirmations of ethnicity (e.g., "I like to identify myself as..." and "I have difficulty accepting...") within cultural aspects of practices, customs, ideas, and attributes using two scales" (Cuéllar et al., 1995, p. 282).

These orientations reflect three primary factors: language, ethnic identity, and ethnic interaction (Cuéllar et al., 1995). Additionally, acculturation models evaluate the cultural value dimension of ‘self-identity’ both as an individual and as a group of individuals. The three orientations descriptions are:

1. Armenian oriented refers to Armenian (e.g., Armenian-speaking) culturally oriented individuals who relate more to the Armenian culture.
2. Anglo/ other oriented refers to Anglo or White (e.g., non-Armenian-speaking) culturally oriented individuals who relate more to Anglo or another (non-Armenian) culture.
3. Marginalization oriented refers to the psychological state in which “acculturating individuals give up their original ethnic/cultural identification with another group only to discover that they are rejected or otherwise not accepted by the group to which they were acculturating” (Cuéllar et al., 1995).

According to Cuéllar (2000), the ARSMAII scale shows good psychometric characteristics and the data can be very useful in comparative or cross-cultural studies (Cuéllar, 2000). Furthermore, it measures orientation toward Mexican and Anglo culture independently using two separate scales, “the Mexican orientation subscale (MOS) has 17 items and a Coefficient Alpha of .88 and the Angelo orientation subscale (AOS) has 13 items and a coefficient alpha of .83, which suggests that the reliability for using this instrument is good” (Trevino, 2010, p. 65). The coefficient alphas for the acculturation scales were compared to those samples of other studies (Cuéllar, 2000; Cuéllar et al., 1995) and are adequate for the purposes of this research study.

Scale II of the ARSMA II is an 18-item self-rating scale used to “explore multidimensional aspects of acculturation defined in terms of two axes and four quadrants, as in

Cartesian analytic geometry” (Cuéllar et al., 1995, p. 283). ARSMA II generates linear acculturation categories. These categories are: very Armenian oriented, Armenian oriented to approximately balanced bicultural, slightly Anglo oriented bicultural, strongly Anglo oriented, very assimilated; anglicized and orthogonal acculturative categories: traditional, low bicultural, high bicultural, and assimilated (Cuéllar et al., 1995).

To assess Armenian American elected and non-elected leaders’ level of acculturation, participants were asked to complete a version of the revised Acculturation Rating Scale for Mexican Americans (ARSMA-II) developed by Cuellar, Arnold, and Maldonado (1995) adapted for use with Armenian Americans. The research uses only Scale I of the ARSMA-II to obtain the acculturation score, as the author is examining only the relationship and the gap between assimilated and integrated Armenian American elected and non-elected leaders in the city of Glendale. Similar studies have utilized only Scale I of the ARSMA-II to ascertain levels of acculturation among Armenian Americans (Gorgorian, 2009; Vartan, 1996).

**Multifactor Leadership Questionnaire (MLQ) Form 5X.** The MLQ evaluates different leadership behaviors either from passive leaders to leaders who give rewards to their followers and leaders who transform their followers. The MLQ was designed with the 360-degree feedback method and the questionnaire is an instrument used to accurately measure the characteristics of transformational leadership of not only leaders themselves, but also of others (co-workers, team members, etc.) using either the self-rated form or rater form (Avolio & Bass, 2011). The MLQ does not encourage the labeling of a leader as transformational or transactional. Rather, it is more appropriate to identify a leader or group of leaders as either more transformational or less transactional than the norm (Avolio & Bass, 2011).

Evolving over the last 25 years, the MLQ and MLQ Report is based on numerous investigations of leaders in public and private organizations, from CEOs of major corporations to non-supervisory project leaders (Avolio & Bass, 2011). Today, the MLQ Form 5X continues to be used globally in major corporations, public and private organizations, research programs, doctoral dissertations, and master theses around the world (Avolio & Bass, 2011). The MLQ 5X was developed based on criticisms about the construct validity of previous revisions of MLQ Form 5R. Avolio examined the factor structure of the MLQ Form 5X with a total 185 of 3,786 respondents and 14 different samples, to validate and cross-validate the MLQ Form 5X (Avolio & Bass, 2011).

One of the advantages of MLQ is its 360° capabilities. Not only can it be used to assess perceptions of leadership effectiveness of team leaders, supervisors, managers, and executives from many different levels of an organization but also leader's behaviors can be observed by others (e.g., his or her co-workers, constituents, leaders of major Armenian American organizations in the City of Glendale). Also, the study can be used for cross-cultural studies: "considerable evidence has been accumulated indicating that the MLQ factors can be universally applied across cultures. Even clients or customers can serve as sources of MLQ ratings" (Avolio & Bass, 2011, p. 4).

This revision was chosen for use in this study for five fundamental reasons: (a) it assesses leadership style/behavior; (b) it is easy to use, for both the respondent and the researcher; (c) it has not been used on Armenian American leaders; (d) The observed behaviors of the elected-group can easily be rated by the non-elected group; and (e) MLQ factors can be applied across cultures.

The MLQ Form 5X consists of 45 items with 12 constructs that measure the following four dimensions: transactional leadership, transformational leadership, non-transactional leadership, and outcomes of leadership (Avolio & Bass, 2011).

The transactional leadership dimension is classified through three constructs:

1. Contingent reward
2. Management-by-exception (active)
3. Management-by-exception (passive)

The transformational leadership dimension is classified through five constructs:

1. Idealized influence (attributed)
2. Idealized influence (behavior)
3. Inspirational motivation
4. Intellectual stimulation
5. Individual consideration

The non-transactional leadership dimension is classified through the laissez-faire leadership construct, which measures absence or avoidance of leadership. The outcomes of leadership dimension are classified through:

1. Extra effort
2. Effectiveness
3. Satisfaction

The frequency scale for the MLQ 5X range from 0 to 4 (0 = *not at all*, 1 = *once in a while*, 2 = *sometimes*, 3 = *fairly often*, and 4 = *frequently, if not always*), providing a score average for all the items in the scale, derived by summing the items and dividing by the number of items that make up the scale. The results depict self-perceived leadership style/behavior as a

score that indicates how frequently each survey component is used by the respondent (Avolio & Bass, 2011).

The researcher will administer the Multifactor Leadership Questionnaire (MLQ) Form 5X Leader self-rated questionnaire (see Appendix C) to seven elected Armenian American officials from City of Glendale ( $n = 7$ ) and Multifactor Leadership rate questionnaire to leaders of seven major Armenian American organization in the City of Glendale. The data was compared to see if there are any significant differences between the two groups. The researcher hopes to find a relationship between the two, which could explain the current vacuum in elected leadership in the city of Glendale.

**Leadership Practices Inventory (LPI) adapted for Armenian Americans.** After the development of the *five practices* conceptual framework Kouzes and Posner created the Leadership Practices Inventory LPI (Kouzes & Posner, 2001). The Leadership Practices Inventory was developed through a triangulation of qualitative and quantitative research methods and studies (Posner, 2010a, p. 1). The LPI consists of 30 statements describing various leadership behaviors. Respondents indicate the extent to which they engaged in the behavior described in each statement using a 10-point scale, with 1 indicating *almost never* and 10 indicating *almost always* (Posner, 2010a, 2010b, 2002).

This revision was chosen for use in this study for four fundamental reasons: (a) the LPI provides the researcher with information about leadership behavior; (b) it has a very high level of reliability and validity; (c) it has not been used on Armenian American leaders; and (d) LPI factors can be applied across cultures.

A 1993 report, involving over 36,000 respondents, showed internal reliabilities for the LPI-self ranging from .70 to .85 and between .81 and .92 for the LPI-observer and factor analysis



again revealed five factors that accounted for 60.2% of the variance (Kouzes & Posner, 2001). The most recent report on the LPI involving over 1.3 million respondents from around the world still shows results consistent with the first edition (Posner, 2010a). The instrument has also been administered to over 350,000 managers and non-managers across a variety of organizations, disciplines, and demographic backgrounds. The instrument has even been used for specific use with high school and college students. Over 15 years of studies have validated and confirmed the reliability and validity of the Leadership Practices Inventory (Leong, 1995; Posner, 2010a; Vito & Higgins, 2010). As Huber et al. (2000) concluded that the Leadership Practices Inventory (LPI) was consistently rated among the best, regardless of the criteria, and in one assessment of 18 different leadership instruments, the LPI was the only one to receive the top score in psychometric soundness and ease of use.

The Leadership Practices Inventory (LPI) was first used to validate the conceptual framework and secondly to provide a reliable measure to assist in the development of individuals' abilities in using the five leadership practices. The LPI consists of 30 behaviorally-based statements; six separate items are used to form each one of the five leadership practices. Each statement is cast on a 10-point Likert scale scored from 1 (almost never) to 10 (almost always) representing the frequency which that behavior is engaged or used. Two parallel versions of the LPI (self and observers) allows for 360-degree assessment and feedback. (Posner, 2010b, p. 12)

Furthermore, the LPI has demonstrated a high degree of *structural equivalence*, meaning that it measures the same construct in different cultural groups and instructions, and its items are easily understandable and easily translatable into different languages (Kouzes & Posner, 2002; McNeese-Smith, Yan, & Yan, 2000; Posner, 2010b). Following are three sample items from the LPI:

1. I set a personal example of what I expect of others.
4. I develop cooperative relationships among the people I work with.
11. I follow through on the promises and commitments that I make.

For this study the researcher is using the Armenian American adapted version of the questionnaire. In the revised version the 10 answers which measure the “extent” of what typically the individual engages in one of 30 behaviors have been changed to five answers adapted for Armenian American elected leaders. The 10 original answers are: almost never, rarely, seldom, once in a while, occasionally, sometimes, fairly often, usually, very frequently, and almost always. The Armenian American revised response options are: much less important for Armenian elected leaders, less important for Armenian elected leaders, equally as important for Armenian and non-Armenian elected leaders, more important for Armenian elected leaders, and much more important for Armenian elected leaders.

### **Chapter Summary**

The questions and the methodology of the study in this chapter have been discussed. Also included, is the researcher’s choice of method as well as the organizational framework of the study. Members of City of Glendale Armenian American Elected/Non-Elected groups will complete the Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for Armenian Americans (see Appendix B) and the Demographic Questionnaire (see Appendix D). Additionally, the elected officials group was asked to complete the Multifactor Leadership Questionnaire (MLQ) From 5X self-rated version, and the Leadership Practices Inventory (LPI). The Multifactor Leadership Rater form will only be completed by non-elected group (see Appendix C). After the elected officials group has completed the three previous questionnaires, a follow up call was made to schedule a one-on-one interview or a phone interview. Both interviews were recorded and used for the research. See Table 2.

During the interview the elected officials group was asked to describe the reason behind their scores of the Leadership Practice Inventory (LPI) form. The selection was based on the

scores (Low 1-2, Middle 3, and High 4-5). Furthermore, during the interview the researcher will ask three additional questions: (a) In what ways do Armenian elected officials perceive there to be unique leadership demands because of their Armenian culture? (b) What do Armenian elected officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale? (c) What are the Armenian elected officials recommendations as potential solutions to some of the challenges facing the Armenian community in the city of Glendale? (see Appendix G).

The instruments used for this study are presented in Table 2. This chapter provides detailed information about these instruments and why they were selected. Additionally, detailed information about these instruments and why they were selected is presented in Chapter 2. These instruments were selected because they are connected to the theoretical framework of this study. The theoretical framework for the study addresses qualities of elected-leaders and their acculturation style; it compares the data to non-elected leaders; and, finally, it compares the data to acculturation survey outcomes. For the analysis of all instruments, Appendixes F through N show detailed results.

Table 2

*Instruments Used for the Present Study*

Instrument	Scale description	Conceptual basis
Acculturation Rating Scale (ARSMA-II) Adapted for Armenian Americans	5-point Likert-type format asking about four cultural dimensions: (a) language familiarity, usage, and preference; (b) ethnic identity and generational status; (c) cultural heritage and exposure; and (d)	The three orientations descriptions are: 1. Armenian oriented refers to Armenian (e.g., Armenian-speaking) culturally oriented individuals who relate more to the Armenian culture. 2. Anglo/ other oriented refers to Anglo or White (e.g., non-Armenian-speaking) culturally oriented individuals who relate more to Anglo or another (non-Armenian) culture.

	ethnic interactions (Cuéllar et al., 1995).	3. Marginalization oriented refers to the psychological state in which “acculturating individuals give up their original ethnic/cultural identification with another group
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(table continues)

Instrument	Scale description	Conceptual basis
Multifactor Leadership Questionnaire (MLQ) Form 5X	Consists of 45 items with 12 constructs that measure the following four dimensions: transactional leadership, transformational leadership, non-transactional leadership, and outcomes of leadership. Response options range from 0 to 4. (Avolio & Bass, 2011).	<p>Transactional leadership dimension is classified through three constructs:</p> <ul style="list-style-type: none"> <li>• Contingent reward</li> <li>• Management-by-exception (active)</li> <li>• Management-by-exception (passive)</li> </ul> <p>Transformational leadership dimension is classified through five constructs:</p> <ul style="list-style-type: none"> <li>• Idealized influence (attributed)</li> <li>• Idealized influence (behavior)</li> <li>• Inspirational motivation</li> <li>• Intellectual stimulation</li> <li>• Individual consideration</li> </ul> <p>Leadership outcomes</p> <ul style="list-style-type: none"> <li>• Extra effort</li> <li>• Effectiveness</li> <li>• Satisfaction</li> </ul>
Leadership Practices Inventory (LPI) adapted for Armenian Americans	<p>Uses a 5-point scale:</p> <ul style="list-style-type: none"> <li>• much less important for Armenian elected leaders</li> <li>• less important for Armenian elected leaders</li> <li>• equally as important for Armenian &amp; non-Armenian elected leaders</li> <li>• more important for Armenian elected leaders</li> <li>• much more important for Armenian elected leaders</li> </ul>	<p>Ideal leadership behaviors consist of the following:</p> <ul style="list-style-type: none"> <li>• Model the way</li> <li>• Inspire a shared vision</li> <li>• Challenge the process</li> <li>• Enable others to act</li> <li>• Encourage the heart</li> </ul>

## **Chapter 4: Results**

The purpose of this research is to examine the relationship between self-perceived leadership (e.g., knowledge, skills, and attitudes) and acculturation of City of Glendale's Armenian American elected officials. Using a correlational design, the study examined City of Glendale's Armenian American elected officials' style of leadership. This study employed an exploratory design using descriptive and inferential statistics to analyze data.

In this chapter, the results of the statistical analysis are presented. Quantitative methods are used to (a) explore the relationships between leadership and acculturation and to (b) interpret the data obtained through quantitative descriptive methods to systematically formulate processes that explore and describe participants' responses. Furthermore, I used data from interviews I conducted with members of the elected officials group, where three interview questions were asked. In addition, during the interview, participants were asked to explain the reason behind their scores on the Leadership Practice Inventory (LPI) form. The selection was based on the scores (low 1-2, middle 3, high 4-5). All direct quotes in this chapter were obtained from participants of this study.

### **Overview of the Methods**

This study examined similarities and differences of leadership styles by analyzing the data from (a) elected officials and (b) leaders of major Armenian organizations in Glendale who were not elected by registered voters of City of Glendale but by members of their organization. Furthermore, this study examined the relationship between leadership style and acculturation in Glendale among Armenian American elected leaders and non-elected leaders. Data from seven elected leaders and seven non-elected leaders were used.

The final sample consisted of 14 responses of 14 participants, plus interviews. The participants consisted of 14 individuals from two groups: (a) seven City of Glendale elected officials and (b) seven City of Glendale leaders of major Armenian American organizations. Throughout the study, this first group was referred to as the elected officials group and the second group was referred to as the non-elected group. Four rating forms were used during the study: (a) Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for use with Armenian Americans (see Appendix B), which was completed by all 14 participants; (b) Multifactor Leadership Questionnaire (MLQ) Form 5x-Leader Self-Rated, which was completed by all 7 members of the elected officials group (see Appendix C), (c) Multifactor Leadership Rater form, which was completed by all 7 members of the non-elected group (see Appendix C), (d) Leadership Practice Inventory (LPI) adapted for Armenian Americans, which was completed by all 7 members of the elected officials group, and (e) Demographics Questionnaire (see Appendix D), which was completed by all 14 participants.

After the elected officials group answered the three questionnaires that pertained to them, a follow-up call was made to schedule a one-on-one in-person or phone interview. Interviews were recorded and used for the research. Some answered the questions in a form of an electronic email. The second stage included a Leadership Practices Inventory (LPI) adapted for Armenian Americans. The participants were asked to describe the reasons for their ratings. Furthermore, during the interview, the researcher asked three questions:

1. In what ways do Armenian elected officials perceive there to be unique leadership demands because of their Armenian culture?
2. What do Armenian elected officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale?

3. What are the Armenian elected officials' recommendations as potential solutions to some of the challenges facing the Armenian community in the city of Glendale?

Furthermore, during the interview the researcher asked the interviewees to explain the reason behind their scores of the Leadership Practice Inventory (LPI) form. The selection primarily was based on the scores (low 1-2, middle 3, and high 4-5).

### **Findings for RQ1-RQ3: Elected Officials Use a Transformational Leadership Style**

Leadership is the art of influencing others, by engaging in an individual style of persuasiveness (Avolio, 1999; Bass, 1990; Burns, 1978; Northouse, 2012). It has a purpose, a drive, and involves members of society. According to Burns (1978), "Leadership over human beings is exercised when persons with certain motives and purposes mobilize—in competition or conflict with others—institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers" (p. 18).

As mentioned in Chapter 3, the MLQ survey was used by the researcher because of its effectiveness to assess (a) perceptions of leadership effectiveness of leaders and (b) leaders' behaviors. Furthermore, MLQ scores were used because of their ability to determine early on the factors and experiences that shape a leader's style (Avolio, 1999; Bass, 1985a). This early determination is an important factor to this study, since the Armenian leadership in Glendale is new and growing.

Bass and Avolio's (2004) MLQ form 5X leader self-rated form (see Appendix C) and the MLQ rater form (see Appendix C) were used to measure the characteristics of transformational leadership of not only Armenian elected leaders, but also of non-elected leaders representing social, cultural, political, and educational organizations.



It is not common to see elected leaders give themselves more favorable self-ratings than nonelected leaders give themselves, in the aggregated ratings. This study was no exception (see Appendix J). The three largest differences in perception between the two groups were for: (a) intellectual stimulation ( $M = 3.04$  versus  $M = 2.33$ , mean difference = 0.71); (b) inspirational motivation ( $M = 3.25$  versus  $M = 2.58$ , mean difference = 0.67); and (c) team effectiveness ( $M = 2.93$  versus  $M = 2.38$ , mean difference = 0.55).

MLQ ratings were based on a 5-point scale (0 = *not at all* to 4 = *frequently, if not always*). Appendix J contains all 30 of the MLQs for non-elected leader ratings that were completed. Ideally, there should have been seven ratings for each of the seven officials (49 total), but some did not give a rating for all seven officials (30 total).

**Intellectual stimulation.** According to Avolio and Bass (2011), intellectual stimulation is described as the process whereby “leaders stimulate their followers’ effort to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways” (p. 97). According to some of the interview results, being an Armenian American leader by itself requires a leader to approach old situations in new ways. A leader interviewed stated that being born in the United States—which at one point was a unique for Armenians—is no longer such a unique phenomenon. There is a lack of appreciation of past leaders, which has one leader worried. This can be a reason why elected leaders who were intellectually stimulated by past leaders cannot connect with the followers, as stated by Participant D:

When I was growing up I was, you know, I was unique because I was born in America. Now it’s like all these kids are born in America; any one of them can be president, you know. That’s wonderful when you think about that. I think that they’re having to struggle less with their identity and state their claim, and I think unfortunately, that has pluses and minuses. Obviously it’s great when a person has to struggle less in life. But the negative is that I don’t think they appreciate the road that was carved before them. (personal communication, May 11, 2013)

What was found significant about the answers was the fact that several of the leaders were concerned about how non-Armenians assumed that, as leaders, they were interested only in their own ethnic community. These leaders credited themselves with leading the charge in questioning these assumptions, as leaders of not only the Armenian community but the whole community. For example, Participant Y stated during the interview that “We are Armenian-Americans. So I am not going to leave my Armenian heritage, which I am from past and say—or even leave that behind to say, “I am only American” (personal communication, May 15, 2013). The participant went on to say, “You just have to do your best to make everyone proud. That’s what I am saying; you have to do your best to represent everybody. You just cannot say, ‘I am Armenian-American. I am going to represent.’ I think that has to change” (see Appendix P, Sec. 5).

According to Bass and Avolio (2004), idealized influence (behavior) is centered on a sense of mission. It is a characteristic of transformational leadership that is focused on the greater good for others and society. Basically, “it is a process that changes and transforms people” (Northouse, 2012, p. 185). There was common tone during the interviews about reframing problems and approaching old situations in new ways.

This characteristic of transformational leadership is once again demonstrated in the final research question, to which Participant Y responded as follows:

You can again gain the trust from the other side, not only the Armenian-Americans. I think they will see that, and no matter how many times you run, they are going to vote for you, if they see you are doing things to the benefit in my position for the schools and the children. I think people see what you do, what you are capable of doing. I think whatever they are perceived, the stereotyping, if you want to say or whatever they have in their mind from you, I think that will change. So time will tell when you are in that position, and what you do and what you stand for. (personal communication, May 15, 2013; see Appendix P, Sec. 5)

**Inspirational motivation.** According to Bass and Avolio (2004) inspirational motivation refers to leaders who behave in ways that motivate those around them. This requires leaders to display enthusiasm and optimism and a positive future for everyone:

- Talk optimistically about the future.
- Talk enthusiastically about what needs to be accomplished.
- Articulate a compelling vision of the future.
- Express confidence that goals will be achieved (p. 96).

Another significant finding in interviews with elected officials was this overall sense of hope and optimism for the future, with a hint of skepticism, caution, and misunderstanding. Furthermore, one key consistency was that almost all the elected officials felt as though they were being watched closely, something that would have not occurred if they were not of Armenian heritage. For example, Participant C stated during his interview that “It’s a looking forward and describing a future for the community is an effort and team building and cohesiveness, and that is important. I mean my general premise is Armenian, at least in Los Angeles, Armenian elected officials are looked at with a bit of skepticism” (see Appendix M, Sec. 6). “Actions I take are more closely scrutinized and judged and awake and criticized than, you know, for the non-Armenians” (Participant C, personal communication). I also believe that some of the reasons why non-elected group members rated these individuals so low are because of the old divisions in both Armenian and non-Armenian community. According to Participant A:

We have a long ways to go as it relates with our community and the divisiveness within the community. I saw everything in terms of divisiveness from the first day where certain party members came and tried to kind of not threaten me but in a patronizing manner saying, you are from the other party, we are from this party. (personal communication, see Appendix P, Sec. 1)

There is optimism about bringing a common vision to all communities as stated by Participant G, “As the greater community of Glendale or Los Angeles being comprised of different ethnicities, there can be common interests and common visions” (personal communication, May 11, 2013). Participant G even goes on stating that as an Armenian American leader:

It is a responsibility of mine to try and have others see that we do not want so much of different things, but we are really looking for, there are the common interests and if we come together on those common interests, we all win. And I think maybe sometimes that’s not well understood. (personal communication, see Appendix M, Sec. 14)

**Team effectiveness.** Research following Burns’ (1978) significant publication on transforming leaders, shows that “transformational leadership generally generates greater follower effectiveness and satisfaction than does transactional leadership” (Avolio & Bass, 2011, p. 35). “A key measure of a leader’s effectiveness is how capable [his or her] associates are when operating without the leader’s presence or direct involvement” (Avolio & Bass, 2011, p. 29). Given the short history of leadership in the community, the researcher was not surprised by the findings, whereas according to Participant D, “The Armenian community is still very young, we still, as a community, don’t know what we want. We’re still finding our footing here in America” (personal communication, May 11, 2013).

#### **Findings for RQ4: Acculturation Scores Were Lower Than Anticipated**

Research Question 4 asked (see Appendix G), “What are elected officials groups’ and non-elected groups’ acculturation scores? In other words, are there differences in the acculturation scores between the elected officials and the members of the non-elected group?”

The final sample consisted of 14 responses of 14 participants, from two groups: (a) seven members of elected officials group and (b) seven members of non-elected officials group.

Acculturation Rating Scale for Mexican Americans (ARSMA-II) adapted for use with Armenian

Americans was used for this study (see Appendix B). To answer this question, Appendix K displays the results of the Mann-Whitney tests for the acculturation scores based on leader group. Elected leaders *tended* to have higher Anglo acculturation scores ( $M = 3.95$  versus  $M = 3.62$ ;  $p = .18$ ) and lower Armenian acculturation scores ( $M = 3.58$  versus  $M = 4.09$ ;  $p = .12$ ; see Appendix K). The Spearman rank ordered correlation used as a measure of the strength of the relationship between leader group and the Anglo acculturation score ( $r_s = .38$ ,  $r_s^2 = .144$ ) accounted for 14.4% of the shared variance. In the same manner, the relationship between leader group and the Armenian acculturation score ( $r_s = .43$ ,  $r_s^2 = .185$ ) accounted for 18.5% of the shared variance. Though not statistically significant, the findings were much lower than anticipated. This combination of findings provides potentially fruitful avenues for future research.

### **Findings for RQ5: Unique Leadership Demands on Armenian American Elected Officials in Glendale**

Research Question 5 (see Appendix G), asked, “In what ways do the elected officials perceive there to be unique leadership demands because of their Armenian culture?” Appendix L displays the results of the LPI elected leader perceptions of unique Armenian leadership demands based on the highest rating. These ratings were based on a 5-point scale (1 = *much less important for Armenian elected leaders*, 3 = *equally as important for Armenian & non-Armenian elected leaders*, and 5 = *much more important for Armenian elected leaders*). Highest rated items were Item 4, “I develop cooperative relationships among the people I work with ( $M = 4.00$ ),” and Item 3, “I seek out challenging opportunities that test my own skills and abilities ( $M = 3.86$ ).” Lowest rated items were Item 28, “I experiment and take risks, even when there is a chance of failure ( $M = 2.57$ ),” and Item 16, “I ask for feedback on how my actions affect other people’s performance ( $M = 3.00$ )” (see Appendix L).

After I received all seven responses from seven members of elected officials group, I asked the group members to explain the reason behind their scores on the Leadership Practice Inventory (LPI) form during the interview process (see Appendix M). The selection was based on these scores: low 1-2, middle 3, high 4-5.

The answers for scoring item 4 were a common theme in the entire interview, a theme that revolved around the theory that being an Armenian Leader in Glendale is a difficult journey, one which requires you to “get to where are on your own” (see Appendix M, Sec. 3) with everyone watching you closely, reinstating earlier comments in the this chapter. Just like earlier findings in the *inspirational motivation*, this road could have been much easier if the leader was non-Armenian (see Appendix M, Sec. 4). This message was further echoed in the second highest rated item, item 3. According to Participant D:

Being Armenian American and basically being in the ultra-minority in terms of elected officials, we do not have the resources available to us but in some communities even the Chinese American community or the Latino American community Latinos have, so you have to work twice as hard as a next person to curve out an inch or state your claim. (personal communication, see Appendix M, Sec. 2)

Significant, too, the results from the LPI Rating questionnaire show that there was not a single answer that was rated below 3. This means that none of the items were (a) much less important for Armenian elected leaders or (b) less important for Armenian elected leaders. Most of the answers were item number 3 “equally as important for Armenian and non-Armenian elected leaders” (see Appendix D). Furthermore, the findings are an indication of how important all 30 characteristics of leadership are to an Armenian leader, thus proving the previous point that being an Armenian leader in Glendale has its challenges.

These challenges are similar to challenges faced by any leader, but they are also unique for Armenians. The challenges of “being watched closely” and “getting to where are on your

own” (see Appendix M Sec. 3) was once again echoed during the interviews. The findings were not surprising, after one takes into consideration the short history of Armenian leadership in Glendale and all the internal and external (Armenian & non-Armenian communities) challenges facing Armenian leaders in Glendale. Participant D said it best:

We had a leader who was then member of the Burbank School Board and then the State Assembly and then, you know, basically went to the assembly but he was someone who opened up a few doors but then in Glendale he was gone. He went to Los Angeles and so, like I said if we don't have the people opening up doors for us. (personal communication, see Appendix M, Sec. 3)

There were also additional explanations during the interviews that were found very relevant to research question 5. The answers were a collection of a responsive and demanding style of leadership uniquely connected to one's culture and ethnicity. These demands were both from Armenian and non-Armenian constituents. Discovered during interviews was that being an Armenian American in the largest Armenian constituency in America has its own unique challenges. There is a sense of pride and responsibility to represent ones community without forgetting the rest of the communities. This balancing act puts a unique pressure on being a leader in communities such as Glendale, unique where one must walk a fine line between his or her past and a future that includes the whole community. As described by Participant D, it is a two-fold system, where leadership demands are unique because of one's Armenian culture and the fact that he or she speaks and understands the language, and therefore, is always approached with numerous questions and requests for assistance, translation, or to act as an intermediary. The second part of the two-fold system has to do with the culture in the non-Armenian community where he or she is also looked at to be a conduit or intermediary, but for the non-Armenian community to the larger Armenian community. As stated by Participant X:

The only unique leadership demands that exist for me are conditioned by the fact that a large part of my constituents are of Armenian heritage. My own Armenian cultural

heritage merely provides a background for my set of values and principles which, in turn, shape my perception of the world. In terms of the constituents being Armenian, I obviously am well aware of the approach and perception of government and the relationship between constituents and elected officials that are shaped by the Armenian experience and culture. (see Appendix N, Section 5)

Language is also another unique demand. As leaders, Armenian American elected officials and hopefuls must speak their native tongue, or according to Participant C, “give the appearance and the impression that you are trying” not only to show that you can speak *mayreni lezu* (mother language), a common bond essential to ethnic identity (Phinney, 1992), but also it is an essential tool to communicate to a large bi-lingual constituency with English as second or third language. According to Participant C:

Being an Armenian candidate, one of the unique challenges is to communicate to the residents and non-English speaking residents and the only way you can do that effectively is to do that in Armenian. So that’s definitely a challenge and you have to be able to do that and at least give the impression and even if you can’t—even if you sort of fall of fully communicating, I think it’s important that you give the appearance the impression that you are trying to learn the language and try to communicate better. (personal communication, see Appendix N, Section 1)

A similar tone was projected in Participant A’s answer: “To a certain extent, it’s setting an example for the next generation to demonstrate that things can be achieved and that there is a need for representation” (personal communication, April 22, 2013). Another unique leadership demand discovered during the interviews was the Armenian genocide as described earlier in

Chapter 2. According to Participant G:

The only one that comes to mind is April 24<sup>th</sup>, but I guess a better way of saying it is this: we have to keep a balance between communicating to the Armenian community that yes, we are Armenian, yes, we are there to represent you as an Armenian, and we are there to represent everyone in the community as well and do the same thing with the non-Armenian community which is look, I am going to represent the interest of everyone. So we have to keep a balance in how we demonstrate that to both the Armenian community and non-Armenian community, so that we don’t get pigeonholed as just representing the Armenians or just the Armenian candidates. (see Appendix N, Section 6)

Participant D added:



There is the additional burden of having to be a voice on issues that have international impact v. local. Not all local officials feel compelled to weigh in on the situation in Syria, but as an Armenian-American you cannot ignore situations such as those in the Middle East where there is a sizeable Armenian population. Most issues regarding the Middle East impact Armenian communities in Iran, Iraq, Syria, Jordan, Egypt, Lebanon, Israel and Palestine, just to name a few. The regional politics pervades every aspect of your job whether it is in the form of dealing with refugees or otherwise. (personal communication, see Appendix N, Section 2)

Furthermore, participants stated that civic life demands for Armenian American leaders are much higher, where an Armenian American leader must participate in Armenian and non-Armenian organizations, non-profits, and community events. According to Participant G, “As an Armenian leader, I feel like I have doubled the amount of places I have to be at, and I am tired” (personal communication, May 11, 2013).

Yet another discovery was an urgent desire to serve the public and to serve not only the Armenian community, but to serve all residents of Glendale. As representatives to a fairly new immigrant community, the participants echoed a common duty and willingness to inspire the current and new generation of Armenians to get involved. According to participant Y, “If people trust you, if they see that they can trust that person to be the elected official, and they can step forward and voice that because we are here to listen to them, to listen to their concerns” (quote follows without other attribution). As stated by Participant A:

To a certain extent, it’s setting an example for the next generation to demonstrate that things can be achieved and that there is a need for representation. The principles of this country in terms of self-governance and democracy start at the local level, and at the local level, we have to have representation. So it’s important as taxpaying citizens of this country to have a say in the governance of the country as well and not just as taxpayers. And that in itself requires that the community gets involved and gets the leadership that is necessary to get into those positions. (personal communication, April 22, 2013)

## **Findings for RQ6 & RQ7: Current Political Challenges Faced by Glendale's Armenian Community and Potential Solutions**

In order to discover solutions we must first know what the challenges are. Research questions 6 and 7 (see Appendix G) asked these questions.

**Challenges.** Research question 6 asked, “What do Armenian officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale?” (see Appendix G). As mentioned in Chapter 2, the Armenian community has lived in diaspora for a very long time, and this has created its own unique blend of sub-ethnicities. These sub-ethnicities, as mentioned earlier in the research, carry different challenges with them. These challenges are political, religious, and cultural, which to this day exist within the Armenian community, especially in the city of Glendale. The issue of nationalism was also raised by the participants during the interview, as described in Chapter 2. Nationalism and national pride are somewhat new phenomena for the Armenians, and they bring their own set of challenges to leadership (Abrahamian, 2005). These challenges were addresses as one of the greatest challenges in the community as described by Participant A: “Individuals who don't think about the overall community of Glendale, and then for their own personal reasons they try to divide both the Armenian community within itself and the Armenian and non-Armenian community” (Appendix O, Participant A, Section 1). The participant continued:

It is because of our heritage. Because we went through a great genocide, we tend to be more nationalistic and more Armenian or more ethnic than anyone else because we almost lost our identity. If it wasn't for the genocide, I would be a farmer in Turkey, because that's where my family comes from. But we lost that identity. But we have our identity here, and because of that great loss, it's difficult for leaders to say, 'don't vote for the Armenian.' It's very difficult. It will have a great backlash. So it is because of where we come from and because there is not that many of us. And the whole point was that we want to leave one Armenian and that in the museum, that's where the feeling comes from that you can't go against an Armenian. (personal communication, see Appendix O, Participant A, Section 1)

Politics and the ability to win elections provide another challenge. This challenge is both internal (Armenian American community) and external (non-Armenian community).

Communications seem to be as stated by Participant G, “I think that practically speaking, some of the challenges are that right now, the formula is known about how to win and how to lose or how to beat an Armenian” (see Appendix O, Sec. 2). According to Participant G, the opponents of Armenian candidates simply “put a bunch of other Armenians in the race” (see Appendix O, Sec. 2). Take the 2010 assembly elections case. During the 2010 California State Assembly elections to fill current Los Angeles Councilmember, Paul Krekorian’s seat, several candidates decided to run, including a former City of Glendale employee who has run for Glendale City Council a total of four times. He decided to run just finishing another unsuccessful race for city council. In a posting at the Armenian Newspaper *Asbarez* titled “Warning For Armenian Voters: Spoiler Ahead!” the author refers to this individual as a *spoiler* and someone with no chance to win, simply to taint the process for everyone else and more capable candidates (Sinikian, 2010). That capable candidate was current Glendale School Board member Nayir Nahabedian, who was the only elected official running in that race, and despite raising a large sum of money and receiving many endorsements from prominent community figures like Paul Krekorian and organizations, went on to lose the race. Now, no one will ever know what the motivation was for any of the candidates to run for California State Assembly, but it caused quite uproar in the community, and it was politicized, heavily accusing different Armenian political entities for taking sides with different candidates. Surprisingly, this did not stop him from running for 2013 city council again, which he lost again.

In the problem statement (Chapter 1) of this research, ethnic divisions within the Armenia community, resulting from century-old political and ideological differences, were explored. The

findings in this research indicated that this still a concern of the Armenian elected leadership. According to participant A, “divisiveness within the traditional parties has to go away” (see Appendix P, Sec. 1, A). Furthermore, the according to Participant A, “The Armenian community has to mature. We have a long way to go to mature politically.” Furthermore, the participant states that “We have a long ways to go as it relates with our community and the divisiveness within the community.

Clark (2003) defines immigrant assimilation in the United States as a spontaneous occurrence that helps the immigrant community with the understanding of the social dynamics of the American society. A recent study by the University of Southern California, “Assimilation Tomorrow: How America’s Immigrants Will Integrate by 2030,” states that Latinos will assimilate and integrate more fully into American society in the next 20 years (Myers & Pitkin, 2011), but not everyone is comfortable with the idea of this spontaneous occurrence. According to Participant D, “The main challenge facing the Armenian culture is that of integration without assimilation” (see Appendix O, Sec. 3). The participant goes on to explain how Glendale Armenians are proud of their culture, a topic that has been mentioned and studied in earlier works about Armenians living in America (Bakalian, 1993; Ekimyan, 2008; Jendian, 2008; Keshishzadeh, 2006; Yaralian, 1999). Similarly, this effort to preserve the Armenian identity has created many cultural institutions in Glendale.

The Armenians make up the largest group, but are underrepresented in many civic organizations, philanthropic groups, and leadership positions within the city. This will shift, but many Armenians fear that the shift will coincide with the assimilation of the community. So the challenge is how to retain your identity and culture while still being involved and engaged in the local community. (personal communication, Appendix O, Participant D, Sec. 3)

The fear of assimilation is further echoed in the comments by Participant X:

The only challenges facing the Armenian culture in Glendale are assimilation and loss of the use of the Armenian language. The new generation is more and more likely to have English as its first language as opposed to their parents whose first language is Armenian. In terms of assimilation and acculturation, the Armenian culture is unavoidably being diluted in the great melting pot that is America. (personal communication, see Appendix O, Sec. 4)

**Solutions.** Research question 7 asked, “What are the potential solutions to some of the challenges facing the Armenian community in the city of Glendale?” (see Appendix G).

According to Participant D:

There is no single solution and the answer is not a one-way street. Both the Armenian community and the greater Glendale community need to work together to engage each other without expectations. Armenians should make more of an effort to educate non-Armenians about their culture and traditions in a way that is not perceived as overwhelming or threatening. (see Appendix P, Sec. 3)

The participant also suggested that the city needs to do more by recruiting more Armenian speaking staff and even translate materials and the website to Armenian. According to participant D, “In turn, the Armenian community needs to be more engaged and involved with local non-profits and work with them to help contribute to causes that are not just Armenian” (see Appendix P, Sec. 3).

According to Participant X, “Acculturation is unavoidable and desirable” (see Appendix P, Sec. 4), but according to Participant X there is a solution:

Assimilation must be measured in order to retain the use of the Armenian language and other important aspects of the culture. The solution is strengthening of community institutions such as the Armenian schools, the churches, and other organizations. Furthermore, closer ties with Armenia and cooperation in terms of cultural exchange and education programs could make a huge difference in the speed and degree of assimilation. (see Appendix P, Sec. 4)

As mentioned earlier, ethnic divisions within the Armenian community, resulting from century-old political and ideological differences, are a big concern to the elected leaders.

According to participant A, “The Armenian community has to come together to vote for

individuals not just of Armenian heritage but to vote Armenian heritage, including others who would better represent the community” (see Appendix O, Sec. 1). The message of transforming and maturing as a community is further echoed in Participant C’s comment, “We need to bond together. We need to get involved in all aspects of the city; we need to get out and become part of that mainstream otherwise” (see Appendix O, Sec. 2).

### **Demographic Data**

The final sample consisted of 14 responses of 14 participants, from two groups: (a) seven members of elected officials group and (b) seven members of non-elected officials group. The demographics questionnaire (see Appendix F) was completed by all 14 participants. As shown in Figure 1, the research is designed to compare the findings of acculturation between elected and non-elected samples. The results shown earlier in this chapter demonstrate that acculturation scores were lower than anticipated. The demographic data would have been used if there was a significant difference between the two groups in the area of acculturation, but the findings were lower than expected. The demographic data is secondary and not significant to the research questions.

Appendix F displays the results of Mann-Whitney tests for age and number of children based on leader group. Mann-Whitney tests were used instead of the more common *t* tests for independent means due to the small sample size ( $N = 14$ ). Elected leaders were significantly older ( $M = 49.00$  versus  $M = 29.71$ ) at the  $p = .02$  level, and they tended ( $p = .08$ ) to have more children ( $M = 2.00$  versus  $M = 0.57$ ). Also, the Appendix shows the results the Fisher’s exact tests comparing the two leader groups for selected demographic variables (education, generation, gender, and marital status). Fisher’s exact tests were used, instead of the more common chi-square tests, again due to the small sample size ( $N = 14$ ).

Elected leaders were significantly more likely to have a master's degree or more education (85.7% versus 14.3%;  $p = .03$ ). In addition, 5 of 7 nonelected leaders (71.4%) were single and had never been married compared to none (0.0%) of the elected leaders. This difference was significant at the  $p = .02$  level. Also, 6 of 7 nonelected leaders (85.7%) were first-generation Americans as compared to 3 of 7 (42.9%) of the elected leaders. Though not statistically significant ( $p = .27$ ), the Spearman rank ordered correlation used as a measure of the strength of the relationship ( $r_s = .45$ ,  $r_s^2 = .203$ ) accounted for 20.3% of the shared variance between leader group and generation, suggesting a potentially fruitful avenue for future research.

## **Chapter 5: Discussion and Conclusions**

This study is significant, as previous research exploring leadership among Armenian Americans in Glendale, California, and the United States is nonexistent. Also this study is significant due to growth, in the City of Glendale, of the Armenian American community and its leaders over the past 2 decades. Additionally, this research paper, along with those of other researchers, improves understanding of ethnic leadership in Glendale, along with role and impact of other ethnicities in the Glendale and surrounding areas, including Anglo, Mexican, Korean, and Filipino American communities. In many new ethnic communities thriving in United States, leadership is still understood as an individual trait (Moxley, 2000); therefore, studies like this are necessary if we want to understand Armenian leaders, and their leadership styles along with their perceptions and factors contributing to their unique style of leadership. This could help further the study of leadership in other similar ethnic communities.

### **Conclusion 1: Armenian American Elected Official's Style of Leadership is Transformational**

This study discovered that Armenian American elected leaders demonstrated high levels of transformational leadership. The findings were consistent with other studies such as Bass (1985a) and research on MLQ behaviors, which found that ethnic culture is not a major determining factor in leadership style (Avolio & Bass, 2011). Furthermore, as described in Table 3, these behaviors can be different, and they emerge from different circumstances. Therefore they are not permanent and are prone to change.



Table 3

*Transformational and Transactional Leadership*

Transformational behaviors	Transactional behaviors
Transcends self-interests <ul style="list-style-type: none"> <li>• Works to change the organizational culture</li> <li>• Envisions</li> <li>• Builds self-esteem and confidence</li> <li>• Enables, coaches, mentors</li> <li>• Empowers</li> </ul>	Caters to self-interests <ul style="list-style-type: none"> <li>• Works within the organizational culture</li> <li>• Plans</li> <li>• Promises and rewards</li> <li>• Disciplines and corrects</li> <li>• Controls</li> </ul>

As mentioned earlier, the study's result show that elected leaders rated themselves highest in: intellectual stimulation ( $M = 3.04$ ), inspirational motivation ( $M = 3.25$ ), and idealized influence (behavior;  $M = 3.11$ ; see Appendix J). These dimensions are clear indications of transformational leadership (Antonakis, 2012; Avolio & Bass, 2011; Barbuto & Burbach, 2006; Judge & Bono, 2000; Levine et al., 2010; Northouse, 2012; Yammarino et al., 1993). Overall, the findings were solutions to challenges stated earlier in research question 6, but they also contained characteristics of transformational leaders. The study results also indicate that even though the followers (non-elected leaders) did not rate their leaders in such high regards, the interview findings did coincide with the three highest rated transformational leadership characteristics.

### **Conclusion 2: Transformational Leadership Requires More Time**

It seems more time is needed to lead the community as envisioned by the leaders, but time also provides challenges, as the new and future generations might lose the common unique characteristics stated earlier in the research (culture, heritage, the immigrant experience, language) through acculturation and assimilation. These characteristics are found in many other ethnic minorities living in the United States, but especially in the largest minority group living in

the United States, the Hispanic community. According to Espino, Leal and Meier (2007), “For Latinos, there are four characteristics that are common to all Hispanic Americans regardless of their background: Latin American heritage, the immigrant experience, Spanish language, and Spanish colonial influence” (p. 66). Yet unlike the Hispanic community, the Armenian American community is not a large growing community. The situation is not good in Armenia either. According to a recent article by Sauter and Frohlich (2013), titled “Eight countries where people suffer the most,” Armenia as a nation is suffering from high unemployment (19%) due to blockade by bordering Turkey and Azerbaijan. Furthermore, its population has lost more than a quarter of its population since its independence, with a 6% decline of population in the past decade. This might cause a slight spike in Armenian American population, but nothing as significant as the growing Hispanic community.

Time is required for political maturity. “The Armenian community has to come together to vote for individuals not just of Armenian heritage but to vote for Armenian heritage, including others who would better represent the community” (Appendix P, Participant A, Sec. 1). The message of transforming and maturing as a community is further echoed in Participant C’s comment, “We need to bond together. We need to get involved in all aspects of the city; we need to get out and become part of that mainstream otherwise” (see Appendix P, Sec. 2).

### **Conclusion 3: Acculturation Is Not a Factor in the Study**

Acculturation was not statistically significant; the findings were much lower than anticipated. Although acculturation is inevitable, there is no direct connection between elected leaders’ style of leadership and acculturation, nor is it a factor for the in the findings for this study.

#### **Conclusion 4: Armenian American Leadership Style and Characteristics is Unique**

Earlier this chapter concluded that the style of Armenian American Leaders of the City of Glendale is transformational. This style is unique because certain of the characteristics can directly be applied to Glendale and its Armenian American elected leaders. The study concludes that Armenian American elected leaders do represent a unique style of transformational leadership because they:

- Must travel a lonely journey “to get to where are on your own” (see Appendix M, Sec. 3) while being watched closely
- Face demanding style of leadership uniquely connected to their culture and ethnicity (language, customs, food, religion, history, culture, and values)
- Must address issues facing the international Armenian community.
- Must participate in Armenian and non-Armenian organizations, non-profits, and community events (higher civic life demands).
- Must face sub-ethnic challenges (political, religious, and cultural) existing within the Armenian American community, especially in the city of Glendale
- Must do all of this while fairly representing the whole community

#### **Conclusion 5: Armenian American Unique Leadership Style and Characteristics are a Solution to the Challenges Faced by Glendale’s Armenian and Non-Armenian Community**

In Chapter 4, results showed that Glendale elected leaders rated themselves highest in the following: intellectual stimulation ( $M = 3.04$ ), inspirational motivation ( $M = 3.25$ ), and idealized influence (behavior;  $M = 3.11$ ; see Appendix J). As described in Chapters 2 and 3, these count for three of five transformational leadership dimensions for transformational leadership (Antonakis, 2012; Avolio & Bass, 2011; Barbuto & Burbach, 2006; Judge & Bono, 2000; Levine

et al., 2010; Northouse, 2012; Yammarino et al., 1993). Through the interviews, the elected leaders also voiced concerns and challenges facing the community and provided solutions.

According to Bass and Avolio (2004), inspirational motivation requires leaders to display enthusiasm and optimism for a positive future for everyone. Along with interview results in Appendix O, the research concludes that the Armenian American elected leaders do offer solutions to challenges facing the City of Glendale through transformational leadership with their unique characteristics and style. These solutions are transformative, and offer a positive change for all Glendale residents by:

- Celebrating different cultures by strengthening of community institutions
- Encouraging civic engagement by recruiting more Armenian-speaking staff and even translating materials and city website to Armenian
- Breaking cultural, social, and political barriers through education
- Encouraging team work (i.e., the whole community)

In summary, the qualitative and quantitative data suggest that Armenian elected leaders do possess all the characteristics of transformational leadership. The findings also show the willingness of the leaders to develop cooperative relationships in the Glendale community and to make sure that people who exemplify the commitment to shared values are recognized publicly. Furthermore, there is a high value on teamwork and the importance of cooperation in order to achieve goals for all members of the community while taking on challenging opportunities that test their own skills and abilities. These characteristics resonate with Armenians, who have and continue to face so many challenges, not only in United States but all over the world. There is harmony between the culture and characteristics of transformational leadership that is very

common with other minorities, more specifically Latino Americans (Bordas, 2007; Gracia, 2003).

### **Implications of Findings**

Today, the City of Glendale is one of the 10 safest cities (of population 100K-500K) in the United States, along with great neighborhoods, schools, and businesses (City of Glendale, 2013). City of Glendale Armenian elected leaders and their style of leadership are a large contributor to this success. With the changing demographics in the city within the past 4 decades, this leadership has taken a form of a unique style. Although the study found the leadership style to be transformational, its unique characteristics (culture, religion, history, etc.) have provided the leaders with the capacity to lead effectively. In a sense, the leadership style itself has and continues to go through significant transformations, a transformation that is necessary as the city is going through demographical and socio-economic changes. This change is not only cultural, but now time is playing a significant factor in the overall transformation, as we are now seeing first and second generation of Armenian Americans born in Glendale, and witness their acculturating to the Anglo culture. There are three implications based on the findings from this research that are necessary to the continuation of the success of the City of Glendale and for the growth of its leadership.

**Recognition of Armenian leader's in Glendale's success.** The City of Glendale must acknowledge, recognize, and appreciate the role of Armenian elected leaders culture in shaping today's Glendale, an effective leadership that is transformative and unique. Furthermore, the leaders, in a very short period, have learned that in order for the City of Glendale leadership to function effectively in the mainstream, people must "learn about a variety of cultures" (Al-Hazza Craft & Buncher, 2008, p. 218). Whether it is Armenian, Latino, Asian or Anglo cultures,

transformational leadership is an honest celebration of different cultures and their living values (Kouzes & Posner, 2012).

**Cultivate the presence of unique transformational leadership style.** All leaders of the City of Glendale must recognize and cultivate the presence of unique transformational leadership style of Armenian American elected leaders. The unique characteristic of the transformational leadership style of Armenian American elected leaders study result must be celebrated, cultivated, and studied further. According to the study, there was not a significant difference in acculturation levels between elected and non-elected leaders. What the study suggests is that elected leaders do recognize that Glendale Armenians are not immune from the cultural change challenges, or the melting pot, where new ideas and norms (cultural and social) are mixed (Hartmann & Gerteis, 2005), as a part of living in the United States of America.

This recognition is not an indication of assimilation but a leadership maturity, and one that must be cultivated and recognized. The opposite answer would have applied if the acculturation levels were significantly different between the two groups. Also, it must be remembered that 3 decades of elected leaders and leadership in the City of Glendale are not enough time to bring in some of the changes necessary. Even within such a short time, the elected leaders have demonstrated a transformative approach to somewhat of a unique type of a color-blind approach, where the leaders care more about the individuals and their differences rather than their ethnicity, while maintaining their own identity and culture (Richeson & Nussbaum, 2004). At the same time the aim for reducing stereotyping and prejudice (Correll, Park, & Smith, 2008) that they at one point experienced. In a short time, they have embraced leadership characteristics that are essential to a diverse and a culturally rich city like Glendale.

The sense of improvement and change is also seen in many other ethnic communities, including the Latino communities (Chirinos, 2014).

**Lack of high ratings.** The fact that the followers (non-elected leaders) did not rate their leaders in high regards could be an indication of three things: (a) the resistance of non-elected leaders towards a transformative change that can be effective for all citizens of Glendale, because of fear of acculturation, (b) the short history of elected leadership and the time it takes to cultivate this unique style of leadership for the city of Glendale, or (c) fear of change. In the end, no matter how long of a time passes and how unique leaders are in their transformative characteristics, some people just simply do not like change. Time can resolve this issue as newer leaders are mentored and cultivated under the guidance of current leadership.

**Transformative leadership to end centuries-old divisions.** The City of Glendale elected leaders and their leadership characteristics could inspire a change through transformative leadership to end the centuries-old divisions (social, political, religious, and cultural) within the community. What makes these findings unique is that change can occur without losing one's identity, and for that reason, Armenian American leaders and their style of leadership must be further studied. One day it could be the key to effective leadership in diverse communities where people are not judged based on their beliefs, ethnicity, gender, color, or sexual orientation but their leadership characteristics, while preserving and celebrating cultural differences.

### **Limitations and Recommendations for Future Research**

There were several limitations within the study. First, the current research was based on self-reported data from Armenian elected and non-elected leaders from only the City of Glendale. Even though there are very few Armenian elected leaders in other U.S. cities and

states, a wider state and nationwide study is necessary. The findings can further shed light on the unique characteristics of Armenian leadership.

Second, since this study was the first of its kind, and there is little to which it could be compared. More research is necessary in the future. For the City of Glendale, future studies should be done at least every decade when the new census numbers come out.

Third, even though the ARSMA II was adopted for Armenians, it is limited. The limitation is due to the unique characteristics of the Armenian culture, an ancient culture with many sub-cultures and divisions, plagued by wars and genocide. The genocide by itself can be a factor to the formation of one's leadership style. As this dark spot of humanity's history is approaching its 100-year anniversary, future studies must focus on this topic, not only for Armenians but also for humanity. The study should be used for other ethnic groups in United States with similar history and past. The comparison can be a blueprint for finding out unique leadership characteristics in different cultures.

Fourth, further research must be done on gender differences. Even though the participants in the study represented both genders, currently there is no research about Armenian women or men and the differences and similarities in their style of leadership; therefore there can be no valid comparison.

Finally, further research must be done on Armenian American organizations and their leadership. The study should aim at the current leadership and the members of these organizations. The study was limited because there was no data about the perceived leadership style of the non-elected leaders in comparison to the findings of the followers or members of these organizations.



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## APPENDIX A

## List of Armenian American Elected Officials in California

- Ara Najarian: Former Mayor and current Councilmember of City of Glendale.
- Ardashes (Ardy) Kassakhian: Current Clerk of City of Glendale.
- Bob Yousefian: Former Mayor and former Councilmember of City Glendale.
- Charles Poochigian: Associate Justice of the California Court of Appeal and former CA State Senator.
- Dr. Armine G. Hacopian: Current Member of City of Glendale Community College Board of Trustees.
- Dr. Vahé Peroomian: Current member of City of Glendale Community College Board of Trustees.
- George Chapjian: Former Mayor of the City of Duarte.
- George Deukmejian: The 35th Governor of California (1983–1991) and former California Attorney General (1979–1983).
- Greg Kerkorian: Current School Board member of the City of Glendale.
- Gregory Keosian: Current Judge of Superior Court of Los Angeles County
- Howard Kaloogian: Former member of CA State Assembly
- Jackie Speier: Current Congresswomen (CA) aka: mother Armenian.
- Joe Simitian: Current California State Senator.
- Marvin R. Baxter: Associate justice of the Supreme Court of California.
- Nayiri Nahabedian: Current School Board member for City of Glendale

- Paul Krekorian: Current Los Angeles Councilmember and former California State Assemblymember and School Board member for City of Burbank.
- Rafi Manoukian: Former Mayor of City of Glendale. Current City Treasurer for City of Glendale.
- Steve Samuelian: Former California State Assemblymember.
- Walter Karabian: Former CA State Assembly member.
- Zaven V. Sinanian: Current Judge of the Los Angeles County Superior Court.
- Greg Aghazarian: Former California State Assembly member.

## APPENDIX B

## Acculturation Rating Scale for Mexican Americans (ARSMA II)

Cuéllar, I., Arnold, B., & Maldonado, R. (1995). Adapted for Armenian Americans

Check a number between 1-5, next to each item that applies:

- 1 = Not at all
- 2 = Very little or not very often
- 3 = Moderately
- 4 = Much or very often
- 5 = Extremely often or almost always

The following are sample items, not the entire scale.

- 2. I speak English
- 3. I enjoy speaking Armenian
- 6. I enjoy listening to Armenian language music
- 7. I enjoy listening to English language Music
- 8. I enjoy Armenian language television
- 9. I enjoy English language television
- 10. I enjoy English language movies
- 11. I enjoy Armenian language movies
  
- 27. I like to identify myself as an Anglo American
- 28. I like to identify myself as an Armenian American
- 29. I like to identify myself as an Armenian
- 30. I like to identify myself as an American

## APPENDIX C

## Multifactor Leadership Questionnaire Form 5x

Leader ID# : \_\_\_\_\_ Date: \_\_\_\_\_

Organization ID #: \_\_\_\_\_

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word “others” may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

Not at all    Once in a while    Sometimes    Fairly often    Frequently, if not always

0                    1                    2                    3                    4

The following are sample items, not the entire scale.

**[Self-Rated By Leader: The following are sample items from the version of the 45-item questionnaire that is rated by the leader.]**

1. I provide others with assistance in exchange for their efforts
2. I re-examine critical assumptions to question whether they are appropriate
4. I focus attention on irregularities, mistakes, exceptions, and deviations from standards
5. I avoid getting involved when important issues arise
6. I talk about my most important values and beliefs

**[Other-Rated Form: The following are sample items from the version of the 45-item questionnaire that is rated by the leader’s subordinates, employees, or constituents.]**

1. Provides me with assistance in exchange for my efforts
2. Re-examines critical assumptions to question whether they are appropriate.
4. Focuses attention on irregularities, mistakes, exceptions, and deviations from standards
5. Avoids getting involved when important issues arise
6. Talks about his/her most important values and beliefs

## APPENDIX D

## Armenian American Leaders Demographic Questionnaire

1. What is your gender?
  - a) Female
  - b) Male
  
2. What is your age? -----)
  
3. What is your current marital status?
  - a) Single, never married
  - b) Single, engaged to be married
  - c) Married
  - d) Separated
  - e) Divorced
  - f) Widowed
  
4. How many children do you have? -----)
  
5. What country were you born?
  - a) U.S.
  - b) Armenia
  - c) Iran
  - d) Iraq
  - e) Russia
  - f) Lebanon
  - g) Other (please specify -----)
  
6. Are you a:
  - a) 1st Generation: You were born in an other country
  - b) 2nd Generation: You were born in USA & either parent born in another country
  - c) 3rd Generation: You & both parents were born in USA and all grandparents born in another country
  - d) 4th Generation: You, parents & at least one grandparent born in USA and other grandparent born in another country
  - e) 5th Generation: You, parents and all grandparents born in USA
  
7. What is your highest level of your education?
  - a) Less then high school
  - b) High school
  - c) Vocational School
  - d) College - Associates degree
  - e) College-Bachelor's degree
  - f) College-Master's degree
  - g) College - Doctorate degree

- h) Other (please specify-----)
8. What is your total household income? -----)



## APPENDIX E

## Interview Questions

1. What are the City of Glendale's Armenian American elected officials group's Multifactor Leadership Questionnaire (MLQ) Form 5X *Leader Self-Rated* ratings?
2. What are the City of Glendale Armenian American non-elected group's Multifactor Leadership ratings of the elected officials group?
3. Is there a difference between the two?
4. What are elected officials group's and non-elected group's acculturation score? Are there differences in the acculturation scores between the elected officials and the members of the non-elected group?
5. In what ways do the elected officials perceive there to be unique leadership demands because of their Armenian culture?
6. What do Armenian officials perceive to be the current political challenges facing the Armenian culture in the city of Glendale?
7. What did the elected officials recommend as potential solutions to some of the challenges facing the Armenian community in the city of Glendale?

## APPENDIX F

## MLQ Multifactor Leadership Questionnaire Scoring Key (5x) Short

Scoring: The MLQ scale scores are average scores for the items on the scale. The score can be derived by summing the items and dividing by the number of items that make up the scale. If an item is left blank, divide the total for that scale by the number of items answered. All of the leadership style scales have four items, *extra effort* has three items, Effectiveness has four items, and Satisfaction has two items.

Not at all    Once in a while    Sometimes    Fairly often    Frequently, if not always

0                    1                    2                    3                    4

Idealized Influence (Attributed) total/4 =  
 Management-by-Exception (Active) total/4 =  
 Idealized Influence (Behavior) total/4 =  
 Management-by-Exception (Passive) total/4 =  
 Inspirational Motivation total/4 =  
 Laissez-faire Leadership total/4 =  
 Intellectual Stimulation total/4 =  
 Extra Effort total/3 =  
 Individual Consideration total/4 =  
 Effectiveness total/4 =  
 Contingent Reward total/4 =  
 Satisfaction total/2 =

1. Contingent Reward
  2. Intellectual Stimulation
    3. Management-by-Exception (Passive)
      4. Management-by-Exception (Active)
        5. Laissez-faire Leadership
          6. Idealized Influence (Behavior)
            7. Laissez-faire Leadership
8. Intellectual Stimulation
  9. Inspirational Motivation
    10. Idealized Influence (Attributed)
11. Contingent Reward
  12. Management-by-Exception (Passive)
    13. Inspirational Motivation
      14. Idealized Influence (Behavior)
        15. Individual Consideration
16. Contingent Reward
  17. Management-by-Exception (Passive)
    18. Idealized Influence (Attributed)

- 19. Individual Consideration
- 20. Management-by-Exception (Passive)
  - 21. Idealized Influence (Attributed)
- 22. Management-by-Exception (Active)
  - 23. Idealized Influence (Behavior)
- 24. Management-by-Exception (Active)
  - 25. Idealized Influence (Attributed)
  - 26. Inspirational Motivation
- 27. Management-by-Exception (Active)
- 28. Laissez-faire Leadership
  - 29. Individual Consideration
- 30. Intellectual Stimulation.
  - 31. Individual Consideration
- 32. Intellectual Stimulation.
  - 33. Laissez-faire Leadership
  - 34. Idealized Influence (Behavior)
- 35. Contingent Reward
  - 36. Inspirational Motivation
    - 37. Effectiveness
    - 38. Satisfaction
    - 39. Extra Effort
  - 40. Effectiveness
    - 41. Satisfaction
    - 42. Extra Effort
  - 43. Effectiveness
    - 44. Extra Effort
  - 45. Effectiveness

## APPENDIX G

## Demographics Results

Variable	Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>r<sub>s</sub></i>	<i>z</i>	<i>p</i>
Age					.64	2.31	.02
	Non-Elected Leader	7	29.71	13.34			
	Elected Leader	7	49.00	8.64			
Number of Children					.49	1.75	.08
	Non-Elected Leader	7	0.57	0.98			
	Elected Leader	7	2.00	1.73			

Variable	Category	Non-Elected		Elected		<i>r<sub>s</sub></i>	<i>p</i>
		<i>n</i>	%	<i>n</i>	%		
Master's degree or higher						.71	.03
	No	6	85.7	1	14.3		
	Yes	1	14.3	6	85.7		
First generation						.45	.27
	No	1	14.3	4	57.1		
	Yes	6	85.7	3	42.9		
Gender						.15	1.00
	Female	3	42.9	2	28.6		
	Male	4	57.1	5	71.4		
Single, Never Married						.75	.02
	No	2	28.6	7	100.0		
	Yes	5	71.4	0	0.0		

*Note.*  $r_s$  = Spearman rank-ordered correlation used as a measure of the strength of the relationship.

## APPENDIX H

## Comparison of MLQ Elected Leader Self-Ratings with Non-Elected

(Sorted by Highest Difference in Perception)

MLQ score	Elected			Non-Elected			Difference
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	
Intellectual Stimulation	7	3.04	0.73	30	2.33	1.03	0.71
Inspirational Motivation	7	3.25	0.79	30	2.58	1.03	0.67
Team effectiveness	7	2.93	1.03	30	2.38	1.00	0.55
Employee satisfaction	7	2.79	1.47	30	2.23	1.28	0.56
Idealized Influence (Behavior)	7	3.11	0.59	30	2.58	1.07	0.53
Transformational Leadership	7	2.92	0.66	30	2.42	1.01	0.50
Contingent Reward	7	2.79	0.93	30	2.33	0.91	0.46
Transactional Leadership	7	2.46	0.77	30	2.09	0.80	0.37
Individual Consideration	7	2.54	0.77	30	2.18	1.15	0.36
Employees give extra effort	7	2.62	1.03	30	2.30	1.21	0.31
Management-by-Exception (Active)	7	2.14	1.01	30	1.85	0.93	0.29
Idealized Influence (Attributed)	7	2.68	1.00	30	2.43	1.17	0.25
Management-by-Exception (Passive) <sup>a</sup>	7	1.07	0.87	30	1.46	0.91	-0.39
Passive / Avoidant <sup>a</sup>	7	0.86	0.69	30	1.25	0.78	-0.39
Laissez-faire Leadership <sup>a</sup>	7	0.64	0.69	30	1.05	0.74	-0.41

*Note.* Ratings based on a 5-point metric: 0 = *Not at all* to 4 = *Frequently, if not always*.

<sup>a</sup> Lower scored deemed to be more favorable.

## APPENDIX I

## Acculturation Rating Scale for Mexican Americans (ARSMA II)

[Cuéllar, I., Arnold, B., &amp; Maldonado, R. (1995).

Adapted for Armenian Americans] Mann-Whitney Tests for Acculturation Scores Based on

## Leader Group

Variable	Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>r<sub>s</sub></i>	<i>z</i>	<i>p</i>
Anglo Acculturation Level					.38	1.35	.18
	Non-Elected Leader	7	3.62	0.41			
	Elected Leader	7	3.95	0.55			
Armenian Acculturation Level					.43	1.54	.12
	Non-Elected Leader	7	4.09	0.78			
	Elected Leader	7	3.58	0.43			

*Note.*  $r_s$  = Spearman rank-ordered correlation used as a measure of the strength of the relationship.

## APPENDIX J

## LPI Elected Leader Perceptions of Unique Armenian Leadership

(Based on Highest Rating)

LPI Statement	<i>M</i>	<i>SD</i>
4. I develop cooperative relationships among the people I work with.	4.00	0.82
3. I seek out challenging opportunities that test my own skills and abilities.	3.86	0.90
20. I publicly recognize people who exemplify commitment to shared values.	3.71	0.95
11. I follow through on the promises and commitments that I make.	3.71	0.49
21. I build consensus around A common set of values for running our organization.	3.57	0.79
30. I give the members of the team appreciation/support for contributions.	3.43	0.79
22. I paint the “big picture” of what we aspire to accomplish.	3.43	0.79
17. I show others how their long-term interests can be realized by enlisting in a common vision.	3.43	0.53
13. I search outside the formal boundaries of my organization for innovative ways to improve what we do.	3.43	0.79
9. I actively listen to diverse points of view.	3.43	0.79
6. I spend time and energy making certain that the people I work with adhere to the principles and standards we have agreed on.	3.43	0.79
1. I set a personal example of what I expect of others.	3.43	0.53
14. I treat other with dignity and respect.	3.29	0.49
29. I ensure that people grow in their jobs by learning new skills and developing themselves.	3.29	0.49

27. I speak with conviction about the higher meaning/purpose of our work.	3.29	0.76
23. I make certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on.	3.29	0.49
18. I ask “What can we learn?” when things don’t go as expected.	3.29	0.49
12. I appeal to others to share an exciting dream of the future.	3.29	0.49
10. I make it a point to let people know about my confidence in their abilities.	3.29	0.76
7. I describe a compelling image of what our future could be like.	3.29	0.49
5. I praise people for a job well done.	3.29	0.49
2. I talk about future trends that will influence how our work gets done.	3.29	0.76
26. I am clear about my philosophy of leadership.	3.14	0.38
25. I find ways to celebrate accomplishments.	3.14	0.38
19. I support the decisions that people make on their own.	3.14	0.38
15. I make sure that people are creatively rewarded for their contributions to the success of our projects.	3.14	0.38
8. I challenge people to try out new and innovative ways to do their work.	3.14	0.38
24. I give people a great deal of freedom/choice in deciding how to do their work.	3.00	0.00
16. I ask for feedback on how my actions affect other people’s performance.	3.00	0.00
28. I experiment and take risks, even when there is a chance of failure.	2.57	0.98

*Note. N = 7*



## APPENDIX K

## LPI Elected Leaders Interview Answers to LPI Rating Scores

(low 1-2, middle 3, high 4-5)

Section	LPI Statement	Rating	Participant	Answer
1	Question 1: I set a personal example of what I expect of others	3	G	“I set a personal example of what I expect of others – should Armenians set a higher personal example of themselves of what they expect with others. I think just philosophically, my perspective is that I would like to think that whatever leadership that I provide that someone else who is not Armenian will be held for the same standards” (personal communication, May 11, 2013).
2	Question 3: I seek out challenging opportunities that test my own skills and abilities	5	D	“I think it’s more important for Armenian elected-leaders to seek out challenges because they, you know, being Armenian American and basically being in the ultra-minority in terms of elected officials, we do not have the resources available to us but in some communities even the Chinese American community or the Latino American community Latinos have, so you have to work twice as hard as a next person to curve out an inch or state your claim. And I think part of that is you know you have a name that’s sounds different or is odd that you do not necessarily -- if you are Armenian elected officially may not be in an area where you have a lot of Armenians who are supporting you like up in San Luis Obispo. So you have to work twice as hard, you have to challenge yourself, you have to be twice as better than the next guys so people see that you’re hardworking person who’s willing to go the extra mile” (personal communication, May 11, 2013).
3	Question 4: I develop cooperative relationships among the	5	D	“It’s for the same reasons as before I think Armenians are very small group but there is only 10 million Armenians in the entire world if that, you know, we are very small subset of the human population. And so if I

	people I work with			am doing what I am doing partly to represent my constituency but also partly to best represent the Armenian community in the greater scheme of things and I have to build relationships, relationships are the essence of politics, all politics relies on relationships, it's not what you know, it's who you know and if you're an Armenian and you're new to this, you know, people like you, people like me there wasn't someone holding their open of instance they walk through you have to, you know, get to where you are on your own. And sometimes even though you do have help of someone that doesn't mean that help is there all the time, you know, I'll give you an example you know we had a leader who was then member of the Burbank School Board and then the State Assembly and then, you know, basically went to the assembly but you know he was someone who open up a few doors but then in Glendale you know he was gone, he went to Los Angeles and so you know like I said if we don't have the people opening up doors for us, so you have to make your own relationships and make your own way forward as you have as I have is all there is, so that to do" (personal communication, May 11, 2013).
4	Question 4: I develop cooperative relationships among the people I work with	4	G	"I suppose partly because it seems to me that it's easier for non-Armenians to get away with being less cooperative. That makes sense. So if you are part of the system already, and if you are a long time Glendalian, I use the term Anglo-American, then you might be able to get away with being less cooperative" (personal communication, May 11, 2013).
5	Question 5: I praise people for a job well done	5	C	"I think what that does is I think that praise is highly appreciated by a staff and it helps Armenian elected leader more mainstream and integrated into the organization. And nice, I mean, that's something that, that's important to become integrated and to become accepted and seen as appreciative

				of the effort of the organization as a home” (personal communication, May 10, 2013).
6	Question 7: I describe a compelling image of what our future could be like	5	C	“I think again it’s built, it’s a looking forward and describing a future for the community is an effort and team building and cohesiveness and that is important. I mean my general premise is Armenian, at least in Los Angeles, Armenian elected officials are looked at with a bit of skepticism as been insular, as being you know fall back and I think that this item as long as the other item I rank as four because it’s important to do activities and take action that tends to unify the community and any particular government organization. And that’s why I think that’s important for more important for Armenian officials to do, then for non-Armenians who are there is little question about their how they fit into the one into society, the community and the organization” (personal communication, May 10, 2013).
7	Question 7: I follow through on the promises and commitments that I make	5	C	“Its number one being readily identifiable as an Armenian candidate, the Armenian guy that broke the promise, you promised us this and you didn’t do it. And it also goes to the larger picture of trying to impress on the general community that that Armenians are I mean to the extent that keeping a promise means that you are ethical, you are moral, you are trustworthy, sometimes you promised us after you broke it for one reason or another but to the extent that it means that to people it’s important that we keep that otherwise we fall into that group of being you know those bad a -- we become one of those bad apples. I think the keyword to there is failure, I think that we still as we’re trying to gain respect, community respect and trust that there is less leeway, and there is less tolerance for failure on our part” (personal communication, May 10, 2013).
8	Question 9: I actively listen to diverse	5	D	“When it comes to Armenians it’s not so black and white because we don’t have such large number so, you can’t say all

	points of view			<p>Armenians are X, all Armenians or Y or Z. We have had Armenian democrats, you've had Armenian into republicans and when you're small community like the Armenians you can't afford to marginalize yourself by being so closely associated with one simple point, one singular point of view or one political party. And I think what -- I think that's great not just for Armenians but I think all public official should do that but particularly for Armenians it helps bring us and give us perspective. Armenians, if I had to describe use one word to describe Armenians and I would say perspective is a good word because Armenians are one of those few people that you know when a conflict are ups in the Middle-East and everyone is looking at it from black and white you know this side or that side. Armenians have always been in the middle and have seen both sides of it, you know take that Iraq, you're on war, you know, what other people in this world were fighting on both sides of that war. You know and affected the Armenian community as a whole whether you had relatives or you're in the Iraqi army or relatives who are in the Iranian army like Armenians were in the thick of it. So we see all sides of it and you need that diversity of perspective and I think that diversity of perspectives has help Armenians survive for centuries and will continue to help them survive because we are that kind of cosmopolitan world around new group" (personal communication, May 11, 2013)</p>
9	Question 10: I make it a point to let people know about my confidence in their abilities	5	D	<p>"I've seen leaders who are leaders but they don't trust anyone and I've seen how successful they are and what their limitations are. The best leaders I've seen in my life are the ones who help alleviate those around them. The worst thing in the world is when you work your tail off and people don't acknowledge or they either have faith in you or trust in you or they still question you and I think that can really</p>

				erode and ruined a person's faith in the process. On the other hand, when you do take someone who's doing an excellent job and you say how can I give him more responsibility and then more responsibility and more responsibility that can developed a person's character in very quickly in a positive way" (personal communication, May 11, 2013)
10	Question 11: I follow through on the promises and commitments that I make	4	D	"My goal is you know to be a person of my word to re-instill the faith in the American government that's important as an Armenian elected official because I am dealing with Armenian constituents. And it gives me the greatest joy as when like you know they walk out of here thinking like even if they didn't get what they wanted, but they have a sense of justice or that it was you know they were dealt within an honest way that is super important, that is extremely, extremely important. I think as an Armenian elected leader you have that responsibility" (personal communication, May 11, 2013)
11	Question 11: I follow through on the promises and commitments that I make	4	A	"In my experience, the Armenian community is a close-knit community and pretty much everyone knows everyone. And if you make a commitment and you don't live up to that commitment, it's not just that lack of commitment or lack of follow through on the commitment, doesn't just go to just individuals that you do make the commitment to, it basically travels throughout the community that you did not live up to your commitments. And I think because it's a small community, and pretty much everyone knows everyone, it's important for the Armenian leaders when they make commitments to follow through with those commitments personal communication" (April 22, 2013)
12	Question 13: I search outside the formal boundaries of	4	G	"So I suppose that's important for every leader or elected person to do. I have chosen that it's more important for an Armenian person, and I suppose if I think about why I may have given that answer is

	my organization for innovative ways to improve what we do			because I think we may have some other – we may have some organizations or systems in place that are outside of what is known, like it’s not the chamber, it’s not the school board itself, but we have other places that we can go to, organizations that we have grown up with, either our own church or a AGBU or ANC or other things, and they could be very useful, and we have to involve them” (personal communication, May 11, 2013).
13	Question 14: I treat other with dignity and respect	4	A	“I don’t know maybe it’s my Middle Eastern bringing. I just think that everyone deserves a certain amount of respect. And it goes back to the cultural issue of the Armenians being such a close-knit community. Every older Armenian to me is like my grandfather and every young kid is like my children, and I approach them the same way. And it’s important especially in an immigrant community where we are just starting the process of politicizing the community. It’s important for the leaders to set very specific examples to the community itself. Where historically political leaders have been looked upon as these great leaders in the Soviet Union and all of that, they can revere these individuals; I think it’s important not to follow that trend and to make sure that they know that the leaders that are here are also respectful of the community and that the community is part and parcel of the leader. The leader is there to serve the community and not the community to serve the leader” (personal communication, April 22, 2013).
14	Question 17: I show others how their long-term interests can be realized by enlisting in a common vision	4	G	“So one thing I would say it was difficult to do the scoring partly because any good leader should be doing many of these things or all of those things. I mean I think many of the things that you had here I believe are positive things for a leader or an elected person to do. So then it makes it more difficult to say why Armenian should do more of it or less of it because they are all important. So I would say – is I saw other

				<p>how their long term interest can be realized by – I guess where I come from when I look at that is I really do believe that as a the greater community of Glendale or Los Angeles being comprised of different ethnicities, there can be common interests and common visions. And so I as a leader and okay, maybe even particularly as an Armenian-American, it is a responsibility of mine to try and have others see that we are not wanting so much of different things, but we are really looking for – there are the common interests and if we come together on those common interests, we all win. And I think maybe sometimes that’s not well understood” personal communication, May 11, 2013).</p>
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## APPENDIX L

## Elected Leaders Interview Answers to Research Question 5

Section	Participant	Answer
1	C	<p>“Well I think it’s important, I mean, being an Armenian candidate one of the unique challenges is to communicate with the residents and non-English speaking residents and the only way you can do that effectively is to do that in Armenian. So that’s definitely a challenge and you have to be able to do that and at least give the impression and even if you can’t -- even if you sort of fall of fully communicating I think it’s important that you give the appearance the impression that you are trying to hard to learn the language and try to communicate better. So that -- I mean the language then is one thing and then we’ve got a whole group of issues involving our culture, and our family composition and our lifestyles and all that you know the subtle piece of the Armenian culture which is alive and well in Glendale. So you really need to -- you really need to be up on that as well if you want to get you know support from the Armenian community. Now in terms of -- do you believe that the Armenian culture demand unique leadership traits or you know so because of the culture there is an unique demand as a leader that you have to I mean you just stated the language part of it, is there anything else you can think of that kind of make you know being an Armenian American leader you know a little more complicated process versus someone who you know really is not” (personal communication, May 10, 2013).</p>
2	D	<p>“The leadership demands that are unique because of my Armenian culture are twofold. The first has to do with the fact that I speak and understand the language and therefore am approached with numerous questions and requests for assistance, translation or to act as an intermediary. The second has to do with my culture in the non-Armenian community where I’m also looked at to be a conduit or intermediary but for the non-Armenian community to the larger Armenian community. In terms of demands from the Armenian community, they stem mostly from a lack of understanding of the role of government in the United States. The assumptions about what the power you hold or the influence you wield are based on their experiences with governmental entities from their nations of emigration. In most of these situations, the government is one that is either corrupt or lacks a procedural logic. This means that when you provide someone with direction as to how they can maneuver through the bureaucracy of local government, there is a hesitation on their part because they think you are holding some information back or not doing as much as you can be. There is the additional burden of having to be a voice on issues that have international impact v. local.</p>



		Not all local officials feel compelled to weigh in on the situation in Syria but as an Armenian-American you can not ignore situations such as those in the Middle East where there is a sizeable Armenian population. Most issues regarding the Middle East impact Armenian communities in Iran, Iraq, Syria, Jordan, Egypt, Lebanon, Israel and Palestine – just to name a few. The regional politics pervades every aspect of your job whether it is in the form of dealing with refugees or otherwise” (personal communication, May 11, 2013).
3	A	“To a certain extent, it’s setting an example for the next generation to demonstrate that things can be achieved and that there is a need for representation. I mean the principles of this country in terms of self-governance and democracy start at the local level, and at the local level, we have to have representation. So we can’t sit idly by while people are getting elected with 5000-6000 votes while we have 80,000 community and not have our representatives in the community who are familiar with our community and can voice their concerns when the issues come up and at the same time represent the overall community. So it’s important as taxpaying citizens of this country to have a say in the governance of the country as well and not just as taxpayers. And that in itself requires that the community gets involved and gets the leadership that is necessary to get into those positions” (personal communication, April 22, 2013).
4	Y	“As an Armenian elected official, I think the leadership to me – this is what my view is as far as becoming a leader, you can’t become a leader overnight whether you are Armenian or non-Armenian, it doesn’t matter. It becomes years before what you have done in your life and what you have been involved with, what type of leadership positions you had in small settings. I am not saying in large settings but organizations, nonprofit or whatever you want to call it, professional” (personal communication, May 15, 2013).
5	X	“The only unique leadership demands that exist for me are conditioned by the fact that a large part of my constituents are of Armenian heritage. My own Armenian cultural heritage merely provides a background for my set of values and principles which, in turn, shape my perception of the world. In terms of the constituents being Armenian, I obviously am well aware of the approach and perception of government and the relationship between constituents and elected officials that are shaped by the Armenian experience and culture” (personal communication, April 28, 2013).
6	G	“The only one that comes to mind is April 24th but I guess a better way of saying it is this, we have to keep a balance between communicating to the Armenian community that yes, we are Armenian, yes, we are there to represent you as an Armenian, and we are there to represent everyone in the community as well and do the same thing with the non-Armenian community which is look, I am going to represent the interest of everyone. So we have to keep a

		balance in how we demonstrate that to both the Armenian community and non-Armenian community, so that we don't get pigeonholed as just representing the Armenians or just the Armenian candidates” (personal communication, May 11, 2013).
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## APPENDIX M

## Elected Leaders Interview Answers to Research Question 6

Section	Participant	Answer
1	A	<p>“Individuals who don’t think about the overall community of Glendale and then for their own personal reasons they try to divide both the Armenian community within itself and the Armenian and non-Armenian community. I think that is the greatest challenge that the Armenian community faces. Part of it is because of our heritage. Because we went through a great genocide, we tend to be more nationalistic and more Armenian or more ethnic than anyone else because we almost lost our identity. I mean part of our identity, we lost anyway. If it wasn’t for the genocide, I would be a farmer in Turkey because that’s where my family comes from. But we lost that identity. But we have our identity here, and because of that great loss, it’s difficult for leaders to say, don’t vote for the Armenian. It’s very difficult. It will have a great backlash. So it is because of where we come from and because there is not that many of us. And the whole point was that we want to leave one Armenian and that in the museum, that’s where the feeling comes from that you can’t go against an Armenian” (personal communication, April 22, 2013).</p>
2	G	<p>“I think that practically speaking, some of the challenges are that right now, the formula is known about how to win and how to lose or how to beat an Armenian. The formula for how to beat an Armenian is to put a bunch of other Armenians in the race and we know the formula for the other side to lose, put a lot of their in the race. So you have got this situation now. Can Armenian-American community have a deeper understanding of the candidates and how they are running so that they can make a decision of who is more viable? Can they make a decision on who to vote for in terms of who is more viable to a candidate, who is more likely to win? Can we get them to understand that? That’s a question. I don’t think that we can” (personal communication, May 11, 2013).</p>
3	D	<p>“The main challenge facing the Armenian culture is that of integration without assimilation. Most Armenians who live in Glendale are proud of their culture and have established numerous cultural institutions that support the efforts to preserve their identity. The community faces similar challenges to other immigrant groups which are about access to certain arenas such as local government, business opportunities and input into decision making processes. One example is the local Chamber of Commerce which honors a group of individuals every year for a variety of reasons. In the last 15 years only 3 individuals of Armenian descent have been recognized in city that boasts 37.5% Armenian population. The Armenians make up the largest group but are underrepresented in many civic organizations, philanthropic groups and leadership positions within the city. This will shift but many</p>

		Armenians fear that the shift will coincide with the assimilation of the community. So the challenge is how to retain your identity and culture while still being involved and engaged in the local community” (personal communication, May 11, 2013).
4	X	“The only challenges facing the Armenian culture in Glendale are assimilation and loss of the use of the Armenian language. The new generation is more and more likely to have English as its first language as opposed to their parents whose first language is Armenian. In terms of assimilation and acculturation, the Armenian culture is unavoidably being diluted in the great melting pot that is America” (personal communication, April 28, 2013).

## APPENDIX N

## Elected Leaders Interview Answers to Research Question 7

Section	Participant	Answer
1	A	<p>“The Armenian community has to mature. We have a long ways to go. Mature politically. We have a long ways to go as it relates with our community and the divisiveness within the community. And I saw during these 13-14 years, I saw everything in terms of divisiveness from the first day where certain party members came and tried to kind of not threaten me but in a patronizing manner saying, you are from the other party, and we are from this party. That divisiveness within the traditional parties has to go away, and the divisiveness within different Armenians from different areas has to go away. And the Armenian community has to coalesce and come together and work for the betterment of the community as a whole. The Armenians have to politically, because political power is within the votes, the Armenian community has to come together to vote for individuals not just of Armenian heritage but to vote Armenian heritage including others who would better represent the community. There is a certain percentage of individuals when you are campaigning and you go to their doors, you knock on their doors, they look at you, they ask for your name and they will say, I am not voting for you, and they will shut the door in your face. There is still that small percentage that is still discriminatory as it comes to dealing both in their business life, their personal life, their political life, they are all discriminatory, there is still that. But I think the majority of the community is past that issue. There are a certain percentage of individuals when you are campaigning and you go to their doors, you knock on their doors, they look at you, they ask for your name and they will say, I am not voting for you, and they will shut the door in your face. There is still that small percentage that is still discriminatory as it comes to dealing both in their business life, their personal life, their political life, they are all discriminatory, there is still that. But I think the majority of the community is past that issue. That is an important challenge for me that I have faced over the many years is to make sure to let the non-Armenian community understand that I am there for them as well and that I care and their issues are my issues and my issues are their issues” (personal communication, April 22, 2013).</p>
2	C	<p>“We have to do some self-policing, I think that we let ourselves off too easily, when we see people in our community do things that are wrong, we are very reluctant to level of criticism or give direction, and I think we need to bound together whether it is you know smoking issues or our children driving too fast or our you know</p>

		<p>neighbors building homes without permits or even we have to get deeper into criminal activity, questionable activity, we need to say that's wrong don't do it and I don't think we do that, I think we turn our heads. Yeah, I do that. I mean I do that when I see people doing things wrong, and I tell them not just to -- not just criticizing the bad behavior but encouraging the good behaviors. I mean we need to get involved in all aspects of the city, where we do not -- there's many groups and organizations that don't have any Armenians in them, and we need to get out and become part of that mainstream otherwise we are still isolating ourselves and not being true partners and neighbors of the community" (personal communication, May 10, 2013).</p>
<p>3</p>	<p>D</p>	<p>"There is no single solution and the answer is not a one-way street. Both the Armenian community and the greater Glendale community need to work together to engage each other without expectations. Armenians should make more of an effort to educate non-Armenians about their culture and traditions in a way that is not perceived as overwhelming or threatening. One way can be to work with the local media and press to put informative articles and pieces in the paper explaining who Armenians are, where they come from, what is their history and traditions, etc. I also think that the city (as an organization – city hall) can do more to recruit Armenian speaking staff, translate materials and the website to Armenian and sponsor an annual festival or Armenian culture that will help engage the public and teach them about Armenian traditions and cuisine. The City can also sponsor more Armenian cultural events at the Alex Theater and broadcast these cultural events on the city's public government access channel. The city leadership (School Board, City Council) should work on ways to educate the public about important Armenian cultural traditions and do one large event that showcases the city's respect and admiration for it's Armenian community. In turn, the Armenian community needs to be more engaged and involved with local non-profits and work with them to help contribute to causes that are not just Armenian. That way the community sees that the Armenian-American segment of the population is as concerned about the overall quality of life issues as is everyone else" (personal communication, May 11, 2013).</p>
<p>4</p>	<p>X</p>	<p>Acculturation is unavoidable and desirable. Assimilation must be measured in order to retain the use of the Armenian language and other important aspects of the culture. The solution is strengthening of community institutions such as the Armenian schools, the churches, and other organizations. Furthermore, closer ties with Armenia and cooperation in terms of cultural exchange and education programs could make a huge different in the speed and degree of assimilation" (personal communication, April 28, 2013).</p>

5	Y	<p>“I think it all comes down to how – You just have to do your best to make everyone proud, you have to do your best to represent everybody. You just cannot say, “I am Armenian-American, I am going to represent.” I think that has to change. But you can again gain the trust from the other side, not only the Armenian-Americans, I think they will see that, and no matter how many times you run, they are going to vote for you, if they see you are doing things to the benefit in my position for the schools and the children. I think people see what you do, what you are capable of doing, I think whatever they are perceived, the stereotyping if you want to say or whatever they have in their mind from you, I think that will change. So time will tell when you are in that position and what you do and what you stand for” (personal communication, May 15, 2013).</p>
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## APPENDIX O

## IRB Exemption Notice

# PEPPERDINE UNIVERSITY

## Graduate & Professional Schools Institutional Review Board

August 7, 2012

Armond Aghakhanian

Protocol #: E0712D04

Project Title: *A Study of Armenian American Leadership in Glendale, California USA*

Dear Mr. Aghakhanian:

Thank you for submitting the revisions requested by Pepperdine University's Graduate and Professional Schools IRB (GPS IRB) for your study, *A Study of Armenian American Leadership in Glendale, California USA*. The IRB has reviewed your revisions and found them acceptable. You may proceed with your study. The IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46 - <http://www.nihtraining.com/ohsrsite/guidelines/45cfr46.html> that govern the protections of human subjects. Specifically, section 45 CFR 46.101(b)(2) states:

(b) Unless otherwise required by Department or Agency heads, research activities in which the only involvement of human subjects will be in one or more of the following categories are exempt from this policy:

**Category (2) of 45 CFR 46.101**, research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: a) Information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and b) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit a **Request for Modification Form** to the GPS IRB. Because your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the GPS IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite our best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the GPS IRB as soon as possible. We will ask for a complete explanation of the event and your response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the GPS IRB and the appropriate form to be used to report this information can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* (see link to "policy material" at <http://www.pepperdine.edu/irb/graduate/>).

Please refer to the protocol number denoted above in all further communication or correspondence related to this approval. Should you have additional questions, please contact me. On behalf of the GPS IRB, I wish you success in this scholarly pursuit.



Sincerely,

A handwritten signature in black ink that reads "Jean Kang". The signature is fluid and cursive, with the first name "Jean" and last name "Kang" clearly distinguishable.

Jean Kang, CIP  
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Ms. Jean Kang, Manager, Graduate and Professional Schools IRB  
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