EXPLORING LEADERSHIP IDENTITY DEVELOPMENT OF CHINESE GENERATION Z STUDENT LEADERS

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EXPLORING LEADERSHIP IDENTITY DEVELOPMENT
OF CHINESE GENERATION Z STUDENT LEADERS

By

Juan Xu

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2019
EXPLORING LEADERSHIP IDENTITY DEVELOPMENT
OF CHINESE GENERATION Z STUDENT LEADERS

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By

Juan Xu
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EXPLORING LEADERSHIP IDENTITY DEVELOPMENT OF CHINESE GENERATION Z STUDENT LEADERS

Abstract

By Juan Xu
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2019

This is a phenomenological study exploring leadership identity development of Chinese generation Z student leaders by referring to Leadership Identity Development (LID) theory. There are two research questions. First, in what ways, if any, is the development of Chinese Generation Z student leader’s leadership identity similar to the Leadership Identity Development (LID) by Komives et al. (2005)? Second, in what ways, if any, is the development of Chinese Generation Z student leader’s leadership identity different from Leadership Identity Development (LID) by Komives et al. (2005)?

The research adopts purposeful sampling and 10 participants were interviewed. Based on the analysis of the interview data, five major themes emerged; five similarities and six differences were found. Five major themes include beliefs and values, influential people, experiences, leadership identity development, changing views.

Five similarities are as follows: 1. There are three similar influential factors existing in college student leaders’ development of leadership identity, including people (adults, peers) and experiences (involvement of leadership experiences). 2. There are similar ways for students to build self-confidence, through others, oneself, and involvement in activities. 3. The process that students develop their views and perceptions of organizations is basically the same. 4. There is
similar change of understanding of leadership, from positional to non-positional. 5. Chinese college student leaders agree with the six LID stages developed by Komives and her colleagues in American context.

Six differences include 1. In developmental influences, school counselors have tremendous influence over Chinese students’ leadership development. 2. Chinese student leaders admit that peer influence has both positive side and negative side. 3. This study didn’t find any race or gender identities problem from Chinese student leaders during their leadership experiences. 4. Academic success is a critical factor for Chinese students to build self-confidence and to obtain leadership roles. 5. Chinese student leaders’ interaction with group members is different from that of American students. 6. Chinese students believe that leadership develops fast under great pressure and difficulties.

**Keywords:** Chinese Generation Z, student leaders, leadership identity development
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CHAPTER 1: INTRODUCTION

Generation Z, as defined by researchers and socialists (Schroer, 2008; Wiedmer, 2015; Seemiller & Grace, 2016), refers to the generation born in or after 1995. In China, this generation is labeled as “post-95” generation. This generation has many different experiences from other generations. They were born in the age of computers and cell phones, and have been growing up with social media, on-line shopping and many other new and advanced technologies. They are living in a world changing fast with globalized economy, constantly updating technology, differentiated science, transformed education, and innovative society. As indicated by Cross-Bystrum (2010), we know little about this generation by now, but we know the environment in which they live. As the future of the world, it is significant to study this generation.

This chapter provides background information on the status of student leadership development in the United States and China. In addition, the author addresses the definitions and meanings of the terms in this study. By discussing the significance of leadership development among Chinese Generation Z student leaders, the author addresses the purpose, significance of the study, the research questions, and conceptual framework of the study.

Background of the Study

Leadership Development

Leadership development has been “one of the most challenging and important goals for higher education” (King, 1997, p.87). The emphasis on leadership development in higher education is present not only in many universities’ mission and vision statements, but also exists in their curricular and co-curricular leadership programs (Astin & Astin, 2000; Cress, Astin, Zimmerman-Oster, & Burkhardt, 2001; Zimmerman-Oster & Burkhardt, 1999). The reason for
this trend is largely for the requirement of social development. Modern society needs good leaders in every aspect (Bass & Bass, 2008) because “effective leadership is an essential ingredient for positive social change” (Astin & Astin, 2000). Without effective leadership, society cannot evolve; the family or neighborhood is unable to hold together; and institutions would not prosper (p. iv). Additionally, the increase of leadership development in turn benefits students in strengthening their self-efficacy, civic engagement, character development, academic performance, and personal development (Benson & Saito, 2000; Fertman & Van Linden, 1999; Komives, Owen, Longerbeam, Mainellar, & Osteen, 2005). Many researchers and practitioners (Astin, 1993; Astin & Astin, 2000; Bass & Bass, 2008; Morse, 1989; Pascarella & Terenzini, 2005) found that higher education plays an important role in leadership development among young people.

Student leadership education in the United States began in the early 1970s (Roberts, 2007). Since then, it has been developed from “a fragmented set of atheoretical (even antitheoretical), uncoordinated activities with little common language or practices to a field with theoretical frames, conceptual models, standards of practice, and diverse pedagogical strategies” (Komives, Dugan, Owen, Slack, & Wagner, 2011). Leadership education and research in the United States flourished among associations, education centers, institutions, and leadership industries. Practitioners and researchers developed all kinds of theories, conceptual models, standards, programmatic and pedagogical methodologies and academic programs related to leadership. The increasing importance of outcomes assessment in higher education urged American colleges and universities to place leadership outcomes as one of their educational priorities (Boatman, 1999; Council for the Advancement of Standards [CAS], 2009; NASPA & ACPA, 2004; U.S. Department of Education, 2006). In the 21st century, American leadership practitioners and
researchers face new challenges of exploring more detailed leadership topics through policy, research, and practice to advance leadership education. Compared to the breadth and depth of leadership education and research in the United States, China is in her initial stage of learning leadership ideas and theories and practicing leadership education and research (Zhang & Zhang, 2012).

Chinese institutions of higher education used to focus on cultivating students’ academic abilities (Lin, 2011; Sun, Xiao, & Jin, 2008; Wan & Guo, 1999). However academic ability is insufficient for the whole person development among students. Since 1990, more and more researchers began to criticize the defects of China’s higher education and called for reform. According to China Academic Journal Network Publishing Database, published papers about drawbacks of China’s higher education increased from 38 in 1990 to 854 in 2016. Based on an analysis of the problems in China’s Business Plan Competition, Ding (2007) summarized that the biggest problem of China’s higher education is that “students never have a chance to put the knowledge they learned from course works into practice” (p. 92). This is a point that many practitioners and researchers agree upon. According to Ding (2007), students have little chance to experience the process of initiation, experimentation, and innovation in colleges. Therefore, they have little idea of how to connect theories with practice. The three terms Ding talked about, “initiation, experimentation, and innovation” echo with Kouzes and Posner’s (2012) explanation of leadership:

Leaders are pioneers, willing to step out into the unknown. [...] You need to search for opportunities by seizing the initiative and by looking outward for innovative ways to improve. Because innovation and change involve experimenting and taking risks, your major contribution will be to create a climate for experimentation in which there is recognition of good ideas, support of those ideas, and the willingness to challenge the system (p. 20).
Kouzes and Posner (2012) believe that pioneering spirit, innovative ideas, and courage to change are important competencies for a leader. Therefore, China’s higher education needs to shift the focus from traditional academic-oriented to more innovation-oriented direction. Leadership education aligns with the innovation-oriented mission and thus should be included in the higher education missions.

In this study, leadership development means the process of leadership identity development. College, university or institution are used interchangeably in this study referring to the three-year or four-year tertiary education institutions in China which offer bachelors’ or associate bachelors’ degrees.

**Generation Z**

Generation Z is identified as people whose birth years are from 1995-2009 after Generation Y-Millenials. This generation shares certain characteristics. They are technologically savvy, individualistic, self-directed, constantly connected with people through social media, increasingly collaborative, open and ready to share and distribute information at all times, and dependent on graphics (Renfro, 2012). They live in a seamless world of friends, data, and entertainment and live with the use of communication and technology, like the internet, instant messaging, mobile phones, tablets, etc. They have higher IQs than previous generations, and are more accepting of a diverse population (Renfro, 2012).

Chinese Generation Z members share similar characteristics with American peers. Besides, they are the only-child generation in China since 1980 due to the deepened implementation of the one-child policy. They have been living in a material rich environment because of China’s reform and opening-up policy. They are more confident, creative, and open-minded than all the
previous generations (Hu, 2011). They are self-centric, unconformable with the public, rebellious, and pragmatic (Zhang, 2015).

This generation will include future leaders of the world for several decades (Schroer, 2008). Educators and researchers wish to support their growth in a positive way and make them successful in their study and work. A survey done by the National Association of Colleges and Employers (2016) shows that nearly 70 percent of employers in the United States want to hire college graduates with leadership skills. Therefore, leadership education is an important way to support the development of college students and future employees.

Chinese practitioners and researchers are concerned with the benefits and importance of leadership development among young people (Fang & Wen, 2007; Yang & Ni, 2015; Fang, 2012; Zhang & Zhang, 2012). Fang and Wen (2007) found that leadership education can improve the development of the whole person. Yang and Ni (2015) believe leadership education help students to grow into responsible citizens, which will lead to the development of democratic politics. Fang (2012) argues that students with good leadership skills are more desirable to the employers because they are more prepared for social work and relationship than peers who have no opportunities to develop leadership abilities. Zhang and Zhang (2012) suggest that leadership education improves students’ “adaptable ability, self-control, and creative thinking” (p.47).

The first wave of Generation Z is of college age. This inquiry is designed to turn our attention to them to learn more about their generation and how to support their leadership development.

In this study, Generation Z refers to the individuals who were born in or after 1995 through 2000. In China, this generation is labeled as “Post-95s”.
Problem Statement

This inquiry will fill a perceived gap in the literature regarding the literature written in English on leadership development of Chinese Generation Z student leaders and will fill the gap in this area in China. Literature focusing on Chinese student leadership is scant. When using “student leadership” together with “China or Chinese” as key words to search in a database such as ERIC, Education Research Complete, Academic Research Complete, the number of results is in single digits. Therefore, student leadership and Chinese Generation Z are two elements that make this study significant and could contribute to the literature about Chinese young people, especially college student development of leadership.

Purpose of the Study

The significance of developing student leadership in higher education has been acknowledged by both American and Chinese practitioners and researchers. The underdevelopment of leadership research in China urged Chinese researchers to apply more rigorous methodologies to study this topic (Cao, 2012; Xi, 2012; Yang, Men, & Li, 2012). Since many American student leadership theories place students’ self-awareness (Komives et al., 2005), and individual values (HERI, 1996) as the threshold for student leadership study, this research is designed to understand these basic issues in Chinese context. Student leaders are those excellent student models in colleges. Many of them will very possibly assume leading roles in their future career (Tao, Wang, Ma, & Lin, 2013). They are the future leaders of Chinese society. To study these student leaders will give many insights into the developing trend of different fields in China. Because of the above reasons, the purpose of this study is to explore leadership identity development of Chinese Generation Z student leaders.
Significance of the Study

The study is designed to expand research approaches used to study Chinese student leadership both in the United States and in China. Many English research papers about Chinese student leadership are quantitative studies. For example, Zhao, Tan, and Urhahne (2011) investigated 151 Chinese students’ perceptions of transformational leadership and conditions of leadership by conducting six quantitative surveys of six different measures. Wu and Bao (2013) conducted a survey among 10,930 students from Chinese elite universities to analyze the effects of three factors on Chinese university students’ attainment of leadership roles. These quantitative studies are well designed, well organized, well implemented and well written. They have breadth of inquiries but not enough in depth to address the complexity of Chinese student leadership development.

In China, a few studies focused on Chinese student leadership in recent years. They are either introductions of American research, or reasoning analysis of the needs and strategies of leadership education; a few are empirical studies of questionnaire surveys, and all are quantitative studies. Therefore, it is significant to use a qualitative approach to explore in depth the leadership identity development of Chinese Generation Z student leaders.

Research Questions

This study is based on the theory of Leadership Identity Development (LID) to explore leadership identity development of Chinese Generation Z student leaders. Two research questions are developed.

1. In what ways, if any, is the development of Chinese Generation Z student leader’s leadership identity similar to the Leadership Identity Development (LID) by Komives et al. (2005)?
2. In what ways, if any, is the development of Chinese Generation Z student leader’s leadership identity different from Leadership Identity Development (LID) by Komives et al. (2005)?
Conceptual Framework

This research draws on LID (Komives et al., 2005) as the central conceptual framework. The LID model is developed by Komives and her colleagues (2005) based on a grounded theory research of thirteen diverse college students. They found students’ leadership identity develops across a 6-stage process including awareness, exploration or engagement, leader identified, leadership differentiated, generativity, integration or synthesis. Each stage is involved in developing self with group influences, which influences the changing view of self, then broadens view of leadership and eventually influences all the six stages. Developmental influences facilitated the development cycle. As shown in Figure 1, the LID model is a circular structure explaining the developing process of student leadership identity.

Figure 1. Developing a Leadership Identity: Illustrating the Cycle (Komives et al., 2005)
Summary

This chapter introduces the background of this study. Because of the need to develop student leadership, the gap in the literature about Generation Z in China and the research and practice gap between China and the United States, this study is designed to convey the importance and significance of leadership development of Chinese Generation Z student leaders.

LID is introduced as the main conceptual framework of the study.

The literature review in the following chapter will discuss development of leadership theory and practice in the United States and in China, student leadership theories with leadership identity development as the central theory.
CHAPTER 2: LITERATURE REVIEW

The purpose of this study is to explore leadership identity development of Chinese Generation Z student leaders. LID is the central focus in this study. Related theories and research are discussed in the first section of this chapter with LID as the main focuses. The theory and methodology used in this study are grounded in student leadership research and practice in the United States. Therefore, the second section of this chapter is about student leadership theory, research and practice in the United States. To place this study in the context of China, the third section investigates leadership theories, research and practice in China, including leadership philosophy in ancient times and the development at present and contemporary student leadership research and practice in China.

Student Leadership Theories and Research in the United States

The discussion of leadership can be traced back to the Greek philosopher Plato in Western academia when he argued for the specific traits of leaders in his book *Republic* in about 4 Century B.C. He discussed certain traits of leaders, such as having courage, trustworthiness, fairness, as well as experience in learning philosophy (199, 208, 317, 318). These arguments revealed people’s understanding of leadership as a kind of personal trait at that time. This belief was inherited by Thomas Carlyle (1841) and Francis Galton (1869) who theorized on the traits of leadership.

In the 20th century, leadership theory developed quickly as the belief shifted from regarding leadership as enduring personal traits to effective practice in certain situations (Bird, 1940; Mann, 1959; Stogdill, 1948). Several theories emerged, such as the attribute pattern approach (Smith & Foti, 1998), behavioral and style theories (Spillane, Richard, & Diamond,
2004), situational theory (Blanchard, Zigarmi, & Zigrami, 1985), functional theory (Hackman & Walton, 1986; Kouzes & Posner, 1995), integrated psychological theory (Scouller, 2011), transformational theory (Burns, 1978), adaptive/complexity theories (Allen & Cherrey, 2000), authentic leadership (Avolio & Gardner, 2005). Although these concepts are used in most cases in industrial field, Avolio and his colleagues (2005) found that 65% of over 200 leadership intervention studies over the past 100 years were based on the samples comprised of college students. Therefore, student leadership theories are all developed from the theories used in industrial field (Bass, 1990; Komives, Lucas, & McMahon, 2007).

In the 1990s, scholars began to focus their attention on college student leadership development (Dugan & Komives, 2010). Research and practice flourished from among American institutions of higher education throughout the twentieth century because of industrial development, thriving business and trade. In 2011, Komives and her colleagues generalized five models of leadership theory as the key theories of college student leadership, including servant leadership (Greenleaf, 1977), the practices in the Leadership Challenge (Kouzes & Posner, 2007), the social change model of leadership development (Higher Education Research Institute [HERI], 1996), the relational leadership model (Komives et al., 2007), and the LID model (Komives et al., 2005). In the following sections, the five key theories are introduced and described.

**Servant Leadership**

As the initiative college student leadership development theory (Komives et al., 2011), the notion of servant leadership was coined by Robert Greenleaf (1970, 1977) in late 1960s. It was Greenleaf’s personal thoughts developed from his leadership career in AT&T. Later, it was transmitted to higher education and was applied by student leadership practitioners. Servant leadership philosophy believes that a servant leader is “a person who has an innate desire to lead
by serving, serves to align with own beliefs, and strives to meet the highest priorities of others” (Boyum, 2008). It has 10 aspects as proposed by Spears (1995, 1998), including listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, helping people grow, and community building. Based on Spears’ 10 aspects of servant leadership, several researchers (Laub, 1999; Ehrhart, 2004; Barbuto & Wheeler, 2006; Liden, Wayne, Zhao, & Henderson, 2008; Sendjaya, Sarros, & Santora, 2008; van Dierendonck & Nuijten, 2011) developed various models and instruments related to servant leadership. Today, this theory is still being studied and practiced in many fields including education field. Because it’s an industrial paradigm of leader-centric, which makes it unpopular comparing with other models in student leadership field.

The Leadership Challenge

The leadership challenge model was developed by Kouzes & Posner (1987/2007) after thousands of interviews for decades. They found that a good leader usually performs outstandingly in the five practices, including modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. Based on the model, they developed Leadership Practice Inventory (LPI) for both self-evaluation and observer measuring. This model was firstly developed for business leadership, later was used in educational field too. Kouzes and Posner’s books have been translated and published in China since 2000 and was mainly used in business field in China (Douban Book Review).

Social Change Model of Leadership Development

Social Change Model (SCM) of leadership development is the most widely used model in student leadership programs in higher education settings (Haber & Komives, 2009). It was developed by ten leadership specialists called by Helen and Alexander Astin in 1993 under the
sponsorship from the federal Eisenhower Leadership Development program (Wagner, 2013).

Most of the SCM research to date has been conducted in undergraduate population (Buschlen & Dvorak 2011; Lane & Chapman 2011; Rosch, Anderson, & Jordan, 2012; Stonecipher, 2012). It is a value-based leadership model which emphasizes leadership as a collaborative group process to achieve positive social change (HERI, 1996). It believes that every individual could grow, develop and act as a leader (Iachini, Cross, & Freedman, 2015). There are seven core values of SCM. They are consciousness of self, congruence, and commitment in the individual values; collaboration, common purpose, and controversy with civility in the group values; citizenship in community values. The ultimate goal of SCM is positive social change, which is considered as the “hub” of the model.

In 1998, Tracy Tyree created a survey instrument-Socially Responsible Leadership Scale (SRLS)-to measure the seven core values with 105 questions. It was later revised by Appel-Silbaugh and Dugan (Wagner, 2013) by reducing questions to 68 and was named as SRLS-Revised 2 (SRLS-R2). They are used as measurements for SCM-based leadership programs and student leadership development.

**Relational Leadership and Leadership Identity Development**

Komives and her coworkers view leadership as a “postindustrial model of leadership emphasizing reciprocal relationships” (Komives et al., 2011). They (Komives et al., 1998) defined leadership as “a relational process of people together attempting to benefit the common good” (p. 21). Relational leadership model involves five primary components: purposefulness, inclusiveness, empowerment, ethical practices, and process orientation. “This approach to leadership is purposeful and builds commitment toward positive purposes that are inclusive of
people and diverse points of view, empowers those involves, is ethical, and recognizes that all four of these elements are accomplished by being process-oriented” (p.74).

They borrowed the phrase “Knowing, being, and doing” coined by the Army to help people understanding relational leadership. Table 1 shows the important knowledge, attitudes, and skills that are embedded in each element.

Table 1
*Relational Leadership Model Compared to Knowing-Being-Doing. (Komives et al., 2007)*

<table>
<thead>
<tr>
<th>Leadership Component</th>
<th>Knowing (Knowledge and Understanding)</th>
<th>Being (Attitudes)</th>
<th>Doing (Skills)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Purposeful</strong></td>
<td>How change occurs</td>
<td>Hopeful</td>
<td>Identifying goals</td>
</tr>
<tr>
<td></td>
<td>Core elements of change</td>
<td>Committed</td>
<td>Envisioning</td>
</tr>
<tr>
<td></td>
<td>Role of mission or vision</td>
<td>“Can do” attitude</td>
<td>Meaning-making</td>
</tr>
<tr>
<td></td>
<td>Shared values</td>
<td>Likes improvement</td>
<td>Creative thinking</td>
</tr>
<tr>
<td></td>
<td>Common purpose</td>
<td>Commitment to social responsibility</td>
<td>Involving others in vision-building process</td>
</tr>
<tr>
<td><strong>Inclusive</strong></td>
<td>Self and others</td>
<td>Open to difference</td>
<td>Talent development</td>
</tr>
<tr>
<td></td>
<td>Citizenship</td>
<td>Values equity</td>
<td>Listening skills</td>
</tr>
<tr>
<td></td>
<td>Frames and multiple</td>
<td>Web-like thinking</td>
<td>Building coalitions</td>
</tr>
<tr>
<td></td>
<td>realities</td>
<td>Believes everyone can make a difference</td>
<td>Framing and reframing</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Civil discourse</td>
</tr>
<tr>
<td><strong>Empowering</strong></td>
<td>Power</td>
<td>Believes each has something to offer</td>
<td>Gate-keeping skills</td>
</tr>
<tr>
<td></td>
<td>How policies or procedures block or</td>
<td>Self-esteem</td>
<td>Sharing information</td>
</tr>
<tr>
<td></td>
<td>promote empowerment</td>
<td>Concern for others’ growth</td>
<td>Individual and team learning</td>
</tr>
<tr>
<td></td>
<td>Personal mastery</td>
<td></td>
<td>Encouraging or</td>
</tr>
<tr>
<td></td>
<td>Control is not possible</td>
<td>Values others’ contributions</td>
<td>affirming others</td>
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<tr>
<td></td>
<td></td>
<td>Willing to share power</td>
<td>Capacity building</td>
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<td></td>
<td></td>
<td>Promoting self-leadership</td>
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<td></td>
<td></td>
<td></td>
<td>Practicing renewal</td>
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<tr>
<td><strong>Ethical</strong></td>
<td>How values develop</td>
<td>Commitment to socially responsible behavior</td>
<td>Being congruent</td>
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<td></td>
<td>How systems influence</td>
<td>Values integrity</td>
<td>Being trusting</td>
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<td></td>
<td>justice and care</td>
<td>Trustworthy</td>
<td>Being reliable</td>
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<td></td>
<td>Self and others’ values</td>
<td>Authentic</td>
<td>Having courage</td>
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<td></td>
<td>Ethical models</td>
<td>Establishes sense of personal character</td>
<td>Using moral imagination</td>
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<td></td>
<td></td>
<td>Responsible</td>
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<tr>
<td></td>
<td></td>
<td>Expects high standards</td>
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<tr>
<td></td>
<td></td>
<td>Puts benefit to others over self-gain</td>
<td></td>
</tr>
</tbody>
</table>
Based on relational leadership theory, Komives and her coworkers conducted a grounded theory research, offering a theoretical model of how relational leadership develops in a person (Komives et al., 2005). Leadership Identity Development (LID) Model was established through the study. Five categories and six stages were identified in developing leadership identity among college students. Broadening view of leadership, developing self, group influences, developmental influences, and changing view of self with others are the five categories that influence leadership identity development. The six stages include awareness, exploration/engagement with two transitions, emerging stage and immersion stage of leader identified (Komives, Longerbeam, Owen, Mainella, & Osteem, 2006). Komives and her coworkers contribute not only a conceptual model of student leadership theory but also an approach of student leadership development (p. 402).

**Student Leadership Practice in the United States**

According to Roberts (2007), the United States has 40 years’ experience in student leadership research and practice. Many universities, associations, industries, publishers involved in student leadership practice in the past 40 years. Leadership programs, trainings, studies, conferences, and publications developed and flourished in a complementary way. Among them, there are some remarkable milestones in the history.
The beginning of contemporary college student leadership practice started from pre-1970s, when the U. S. National Student Association provides literatures for campus change initiatives on college student experience. In 1970, Robert K. Greenleaf began to publish his series of papers on servant leadership. In the same year, Center for Creative Leadership (CCL) was founded in North Carolina. In 1976, the first student leadership development association, American College Personnel Association (ACPA) Commission IV (Student Involvement), was founded. This association sponsored many leadership researches and leadership programs. In 1983, Harvard University initiated first course labeled “Leadership”. From 1983 to 1987, CCL sponsored five Leadership Education Conferences targeting higher education. In 1985, Bob Gregory from U. S. Air Force Academy did a survey to identify leadership activity in colleges. He received more than 400 responses and later CCL invited all to a conference to share resources. In 1986, CCL published first resource book on student leadership education. In 1989, Leadership Quarterly was launched, which later became a top tier journal in leadership theory, research, and practice. In 1990, National Clearinghouse for Leadership Programs (NCLP) was founded at the University of Maryland by Susan Komives and Nance Lucas. Many leadership researchers and practitioners were gathered in the program. They initiated leadership researches and programs and made great contribution to the development of student leadership theory and practice. In 1991, first leadership educators’ conference was held by Jepson School which was developed from CCL’s version of the conference. In 1996, Council for the Advancement of Standards in Higher Education (CAS) standard on student leadership programs were developed sponsoring by National Association of Campus Activities (NACA) and NCLP. In 2004, the first Leadership Educators Institute was founded in University of North Carolina (UNC) by NCLP, ACPA and NASPA. In 2006, Multi-institutional study of leadership was started nation wide by
major leadership researchers like Susan Komives, John Dugan, etc. In 2009, this multi-institutional study became an annual study.

**Chinese Leadership Philosophies and Theories**

“Much of Chinese philosophy can be traced deep into China’s past” (Zhang, Everett, Elkin, & Cone, 2012). Confucianism, Daoism and Buddhism, the three mainstream philosophical heritages in Chinese culture are also the origins where Chinese leadership philosophies grow. These philosophies not only shed the earliest light on China’s ideological beliefs, social values, moral standards, but also lay foundation of governance and leadership. Besides the three major philosophies, Legalism is an exceptional one that always has been mentioned when talking about governance and leadership. Because it is the earliest philosophy emphasize the enforcement of law as an exterior force to rule an organization or a state (Chen & Lee, 2008, p.74).

Modern China not only inherited the classical philosophical elements but also drew inspirations and guidance from Western philosophies. Marxism-Leninism, modern Western management philosophies, and Western business role models are all the resources that have impact on modern China’s leadership philosophy development (p.16). In this section, both traditional Chinese philosophies and modern Western ideologies will be discussed to draw a big picture of the development of China’s leadership philosophy and theory.

In China, discussions about leadership can be traced back as early as 512 BC when *The Art of War*, written by a philosopher and a strategist, Sun Tsu, was circulated among the people. Sun Tsu argues that a leader should be able to know oneself and the enemy; he/she will never be defeated. He also advocated that the wisest strategist can win the war without a battle rather than to win all the battles (as quoted in Luo, 2010, p. 13). Besides, Confucianism, Daoism, and
Legalism, the three mainstream cultural heritages in Chinese culture are also the origins that Chinese leadership philosophies grow.

Confucianism

Confucianism is the most influential philosophy in the history of China. Confucianism was mainly founded and developed by Confucius, Mencius and Xunzi, three masters living in the Spring and Autumn Period, and Warring States of China (722-221 BCE).

Confucianism built upon the assumption of human goodness which “is defined in a human’s natural feelings of empathy, compassion, and love for other human beings” (Chen & Lee, 2008, p.34). These feelings are depicted as benevolent and thus the six key Confucian virtues were developed with benevolence (ren) as the central one and righteousness (yi), ritual propriety (li), wisdom (zhi), trustworthiness (xin), filial piety (xiao) as the affiliated virtues. All these virtues emphasize on human nature, human relationships, and human governance.

Righteousness refers to living and acting according to moral principles instead of pursuing self-interest and material gains. Ritual propriety refers to the observation of appropriate rituals and rules of conduct, which are social norms rather than formal laws and regulations. Wisdom refers not only to learning, in the sense of understanding and appreciating the importance of benevolence, righteousness, and ritual propriety, but even more importantly to applying that abstract knowledge to real situations. Trustworthiness implies adherence and loyalty to moral principles, to ritual and social rules of propriety, and to one’s superiors in hierarchical relationships. Filial piety is a valuable virtue and concerns how to treat one’s parents and ancestors (p.35).

Besides the six virtues, Confucius regarded faithfulness and altruism as two important ethical virtues which were later developed by the Chinese into concrete forms of behavior. They
are faithfulness of subordinates towards superiors (emperors), sons’ and daughters’ faithfulness towards their parents, and wives’ faithfulness to husbands (Wong, 2001).

Confucian philosophy of benevolence, rule of virtue, and value of hierarchy, obedience, and conformity contributed to societal order and stability, thus represented mutual interests of both the ruling class and the common people. This is the reason why Confucianism became the dominant philosophy of the feudalist society for more than two thousand years (Chen & Lee, 2008, p.47).

Daoism

Daoism is the second influential philosophy in Chinese ideology. It was mainly founded and developed by Laozi and Zhuang Zhou (Zhuangzi) in about 571 to 286 BCE which was also China’s Spring and Autumn Period and Waring States, the same historical period when Confucianism was developing.

Daoism emphasizes the power of the universe, “Dao” or “the Way”, and discusses the relationship between human and the nature. Daoist believes human should follow the natural laws and human laws which mean to be in harmony with nature and in harmony with each other (Chen & Lee, 2008, p.86). Based on this basic doctrine, Daoist leadership theory was developed in two main leadership ideas including water-like leadership style, and active non-action. These leadership ideas have influence on western theorists like Willian Ouchi and Abraham Maslow (Chen & Lee, 2008, p.101).

Daoist advocates water-like leadership style. They discussed many features of water and draw inspirations from them. First, water is modest, humble and altruistic. “It always remains in the lowest position and never competes with other things (Chen & Lee, 2008, p.90)”. Second, water is adaptable and flexible (Chen & Lee, 2008, p. 92). It can stay in any shape of containers,
follow natural waterways and never tend to change the way and thus never arouse conflicts. Third, water is inclusive and transparent. It holds everything, precipitates and washes away impurity. When referring to people, it means being opened, honest, and integrated. Fourth, water is gentle and soft, but persistent and powerful (Chen & Lee, 2008, p. 92). Although water is gentle and soft, it cuts through “the hardest rock, forming valleys and canyons” (Chen & Lee, 2008, p. 93) over time. These are essential features to individuals and important features to leaders.

Active non-action has two meanings. First, it means doing something according to natural course with appropriate intervention. Laozi used a metaphor of “cooking a small fish” in Dao de jing (Wing, 1986) to demonstrate the reason. When “cooking a small fish”, people need to do it delicately or in a natural way without too much cooking or stirring. Otherwise the small fish will fall apart. That’s to say when people rule, they should rule in a proper degree or follow the natural course without too much interference. Otherwise, it will cause unbalanced situation (Wing, 1986). Second, active non-action means leading or governing in a symbolic way. Laozi listed four levels of leadership. The best one is Masters’ leading because “when the Master governs, the people are hardly aware that he is leader” (Ge, 1994). This type of leading usually abides by Dao (the natural course). The next best is a leader who is loved, which means the leader leads according to de (human virtues and humanistic needs). The third best is a leader who is feared, which means leading on basis of fa (laws, rules, regulations or punishment). The worst is a leader who is despised, which means the leader is not competent and does not follow any Dao, de or fa (Chen & Lee, 2008, p. 98). Symbolic leadership refers to the first and best level of leadership, Masters’ leadership. A master is like a symbol when he leads. He follows
the natural course to lead, to encourage and motivate people to act on their own which make people imperceptible to his leading. This is the best style of leadership.

Daoist philosophy has great impact on western philosophers. William Ouchi’s (1981) Theory Z, combining Japanese and American theories and experiences, advocates sharing, collaboration, trust, teamwork, and inclusive decision-making which is in line with Daoist management and leadership. Under the influence of Daoism and Native American culture, Abraham Maslow (1998) developed humanistic or hierarchical need theory which emphasizes human dignity and self-actualization. He is also regarded as a great Daoist (Chen & Lee, 2008, p.101).

Legalism

Legalism is not the main cultural heritage of China’s ideology. But when talking about leadership, it is second important only to Confucianism because it was the earliest doctrine discussing the importance of governing by law. Legalism emerged during the Warring States Period (402-221 BCE). The representative figure is Hanfei (about 280-233 BCE) who is first a prince of a small state of Han. During Warring States, the king of Chin, a powerful state, admired his talent and initiated a war towards Han to get him to serve Chin. He did not serve Chin too long before he was poisoned to death because of his rivals’ jealousy.

Hanfei was regarded as a talent at his time. Although he was a student of Xunzi, a remarkable Confucian, he didn’t follow all Confucius doctrines. Like Xunzi, Hanfei abandoned Confucian belief of human goodness. He agrees with his teacher Xunzi on the evil nature of human beings. They believe that human beings are born selfish and “all human behaviors are based on the pursuit of self-interest” (Chen & Lee, 2008, p.113). Based on the evil nature of human beings, with integration of many thinkers’, theorists’ and practitioners’ ideas, Hanfei puts
forward the theory of Legalism which emphasizes the combination of *shi* (power), *fa* (law), and *shu* (management technique).

*Shi* (power) is a prerequisite condition for a leader to rule others. A leader must assume a leadership position and possess “substantial power before he is able to use law (*fa*) and management techniques (*shu*)” (Chen & Lee, 2008, p. 113). Therefore, *shi* (power) is the most important condition for leadership. Hanfei explained three meanings of *shi* (power). First, it is a positional and legitimate power which is recognized by the members of a group. It is difficult “for a wise man without a high position to display his talents” (Chen & Lee, 2008, p.113). Similarly, a king, who can command the country, “was not because of his competence or moral standing, but because of his superior position (…)” (Chen & Lee, 2008, p.113). Therefore, *shi* (power) is an important prerequisite condition of all other factors. Second, *shi* (power) also means the usage of both reward power and punishment power to rule. Third, besides power, a ruler also needs to have capability as well as the wisdom to assign right people to the right positions.

*Fa* (law) is connotated as law or rules of regulation, which means a ruler can follow to manipulate an organization or a state. The advancement of legalism lies in Hanfei’s explanations of the practice of *fa* (law). First, law is a behavior standard for all people. Thus, it should be made simple and practical, explained clearly, publicized widely to everybody, and executed feasibly. Second, law must be objective and fair to everybody which means even the leader, the king, could not be exceptional in front of law. This idea is “in contrast to the Confucian idea that penalties should not be applied to high officials of state” (Chen & Lee, 2008, p.119). Third, law must be enforced strictly followed by reward and punishment. Only in this way, law can be functional to regulate human behaviors.
Shu (management technique) mainly has three main techniques. First, a leader should have the technique to assign competent talent to the right position. Second, he should have techniques to follow up the project and check the results. Third, he should know how to evaluate contributions and grant rewards accordingly (Chen & Lee, 2008, p.120-122).

Unlike contemporary philosophies, Legalism shows some advanced and modern ideas of governance. Although the implementation of legalism in Chin Dynasty was harsh, legalist doctrines, like Hanfei’s ideas about fa (law), were reasonable, pragmatic, and ahead of its time.

The ancient attitudes toward leadership in China are categorized by Gao (2001) into six points:

- First, ability to collect information and make wise decisions.
- Second, ability to discipline oneself and model the way.
- Third, ability to organize and manage a group.
- Fourth, good interpersonal skills that make the group get along harmoniously.
- Fifth, strain capacity, adaptation to new changes.
- Sixth, ability to assign right person to the right position.

The leadership concept was mainly positional throughout the feudalist society lasts for more than two thousand years from Chin Dynasty (began from 221 BC) to Qing Dynasty (ended on Feb. 12, 1912). During the feudalist monarchies, a leader refers to the person who has a higher official rank. Once a person is on the leadership position, all subordinates should obey whatever he/she decided. The study of leadership in 19th century almost stopped because of the two Opium Wars and two World Wars. In the mid-20th century, after the foundation of new China, Chinese academia began to introduce and learn the western thinking paradigm, scientific research and education system. They integrated both China’s traditional philosophies and modern concepts from western countries (Chen & Lee, 2008, p. 264). New ideas and concepts
are developed after the foundation of new China in 1949 including Mao Zedong and Deng Xiaoping leadership, paternalistic leadership, and modern Chinese management theories.

**Mao Zedong and Deng Xiaoping’s Leadership Theories and Practices**

After the foundation of New China in 1949, Mao Zedong and Deng Xiaoping became the two leader models of modern China. They set up new ideologies of governance and leadership. Investigations of their leadership theories and practices will enrich the understanding of modern China’s leadership theories and practices from a holistic view (Chen & Lee, 2008, p. 206).

Mao believes in “seeking truth from the facts”, the “analytical dialectics of contradiction”, and “serving the people”. These were regarded as influenced by two divergent philosophies, Marxism and Confucianism (Dow, 1977), with Confucianism is deeply rooted in Chinese’s ideology and it is easy for Chinese to understand and accept. Although Marxism was unfamiliar to Chinese people at that time, Mao’s sinification of Marxism according to China’s reality is a great contribution to orthodox Marxism (Gorman, 1982). Through mass publication and propaganda, Mao’s thoughts are well received by the public and he was worshiped as a father like leader in China.

Deng Xiaoping is regarded as the architect of China’s economic reforms. He succeeds Mao’s sinification of Marxism, he agrees with “seeking truth from facts”. Unlike Mao’s focus on ideological purity and revolutionary spirit for national development, Deng emphasized more realistic and pragmatic end of economic development. His best-known statement “Black or white, a cat is nice as long as it catches the mice” is a good proof of his pragmatism (Li, 1994, p.607). As a reformer, Deng’s leadership style is rather experimental and incremental. In order to build up the country, Deng likes to try every method gradually started from a small scale of application to a larger scale (Chen & Lee, 2008, p.227). He once said: “Let’s cross the river by
feeling for the stepping stones”. Deng’s polices like “reform and opening up to the outside world”, “focus on economic development”, “reconciliation between socialism and market economy”, “special economic zone”, “one country, two systems (socialism and capitalism)” proved to be effective to the economic development of the country. Though some scholars criticized the negative sides of Deng’s polices, for instance, Harding (1997) believes it is because of Deng’s emphasis on economic development that caused serious inflation and political unrest and Deng’s reform was inadequate and contributed little to political change. The achievement of his reform is too obvious for the world to be neglected. And Deng set an example of a leader who is an incremental reformist, a cautious experimenter, a pragmatic man of action, and a result-oriented leader.

**Paternalistic Leadership**

Paternalistic leadership is broadly defined by Farh and Cheng (2000) as a “fatherlike leadership style” with authority over the subordinates and elements of benevolent (caring and considerate) and moral (virtuous and righteous) leadership. It has three components: authoritarianism, benevolence, and moral leadership. Authoritarian leadership refers to a leader’s request of strong authority control over subordinates. Benevolent leadership refers to the concerns and considerate for subordinates’ personal and family well-being. Moral leadership refers to a leader’s personal integrity, behaviors of acting unselfishly and leading by examples. (Farh & Cheng, 2000)

The cultural roots for paternalistic leadership are Confucianism and legalism, which are the important ancient China’s leadership ideologies (Farh & Cheng, 2000, p.108). Confucius emphasizes on benevolence, virtues of rulers, and social hierarchy. Legalism advocates authority of leaders. As discussed above, Mao Zedong is a fatherlike leader in China. He is an
influential role model of paternalistic leadership. His policies during war periods, his measures to develop the country, his teachings during the Cultural Revolution (1966-1977) were well accepted and received by Chinese people. Chinese people worshiped him as worshiping the father. As proved by many researchers (Cheng & Zhuang, 1981; Smith, 1994; Farh & Cheng, 2000; McDonald, 2012), paternalistic leadership is a major leadership style existing in modern Chinese enterprises.

**Modern Chinese Management Theories**

Modern Chinese management theories develop from both Chinese traditions and western theories (Zhang, Chen, Liu, & Liu, 2008, p.239). Zhang and colleagues (2008) did a research among 35 Chinese business leaders and found seven philosophical notions of management held by business leaders. They are sincerity, social responsibility, harmony, the Golden Mean, pursuit of excellence, specialization, and scientific management. *Sincerity* means being honest and honoring promises in dealing with people and business. *Social responsibility* means a company should be beneficial to its employees, shareholders, and stakeholders at the same time it should ensure the customers or clients’ wellbeing and create value for society and behave as a good citizen of society. *Harmony* means the manager must keep harmony internally or externally to keep the company running smoothly and making profits. *The Golden Mean* means keeping balance or doing things in the middle way. *Pursuit of excellence* means best products and services, best performance, and continuous development. *Specialization* means professional people working on specialized tasks. *Scientific management* means the standardized, institutionalized, and transparent way of management.

These notions are jointly influenced by Chinese traditional beliefs and Western thoughts. For example, *sincerity* is not only one of the Confucius virtues (Legge, 1971) but also one of the
six basic duties in Western society (Ross, 2002). The notions of sincerity, social responsibility, harmony, and the Golden Mean are dealing with social relationships. Pursuit of excellence, specialization, and scientific management are notions dealing with business operations. In the research, participants categorized Chinese corporate problems as two distinct ones, managing people and managing tasks. With managing people, the leaders need to use more strategies dealing with relationships. With managing tasks, more business operation tactics are needed. Participants in the research admitted that traditional Chinese thoughts inspired them in terms of strategies while western theories influenced them in terms of tactics (Zhang et al., 2008, p. 265).

**College Student Leadership Research and Practice in China**

**College Student Leadership Research**

The study on college student leadership develops fast in China recent years. The researcher used “college student leadership” as a topic word and searched in China National Knowledge Infrastructure (CNKI) database, 240 papers, published from 2004 to 2018, are found. These papers fall into three categories, introductory papers about college student leadership theory and practice in the United States, reflective papers of China’s student leadership, and empirical research papers of China’s student leadership. In this section, the researcher elaborates the three major researches in China’s student leadership topic.

**Introductory papers of American college student leadership theory and practice.**

Among the introductory papers of American college student leadership, 10 highly cited literatures will be introduced. These literatures usually cover five areas of topics. One area is the literatures that introduce the historical background and reason of the rise and development of college student leadership education (CSLE) in the United States (Weng & Fang, 2007; Tao, 2011; Fang, 2012). Second area introduces American college student leadership theories (Weng
& Fang, 2007; Kong & Lin, 2013; Bai & Li, 2013). Third area is the largest of all that talks about the goal, meaning, approach, and practice of CSLE in the United States (Weng & Fang, 2007; Wen & Fang, 2008; Fang & Wen, 2007; Kong & Lin, 2013; Yang & Ni, 2015). Fourth area is about the implementation and management of CSLE in the US (Weng & Fang, 2007; Wen & Fang, 2008). Fifth area is about the relationship between CSLE and other topics, like civil education (Fang & Wen, 2007; Li & Bai, 2014), and community interaction (Fang, 2008a). After introduction and analysis of American CSLE theories or practice, nearly all papers end up with enlightenment to Chinese college student leadership education.

Although these papers did not present a holistic and systematic picture of CSLE in the United States, they successfully draw China’s academics’ attention to student leadership education; put forward some applicable measures or approaches that Chinese government and colleges could follow; and enlighten many Chinese domestic researchers to study more on this topic.

**Reflective papers of China’s student leadership education.** Reflective paper is one of the major forms of literature in China. These papers usually use theoretical analysis rather than empirical research to illustrate ideas. The researchers pursue the logic of reasoning and accurate language expressions with citing publications rather than designing a research to find evidence for their ideas. Though these papers are not strongly evidence-based papers, there are some common views worth mentioning.

First, the importance or necessities of college student leadership education are recognized by all Chinese educators. They believe it is the requirement of social development, such as accelerating social innovation (Zhu, 2008; Xu, 2011; Tao, Diao, & Zhang, 2012), educational reform (Zhu, 2008; Tao et al., 2012), democratic politics (Ji, 2009), globalization (Xi, 2012), and
sustainable development (Xu, 2011). It is also the need of students’ personal development, like to improve personal competence (Zhu, 2008; Xu, 2011; Tao et al., 2012) and to prepare for vocational development (Zhu, 2008). The third reason is the requirement for the country’s development, for example to promote China’s great rejuvenation (Xu, 2011), to ensure young generation’s inheritance of China’s core values (Weng, 2013), to strengthen the nation’s competitiveness (Ji, 2009) and to reserve competent future cadres for the country (Xi, 2012).

Second, Chinese educators have some common understandings of the concept of student leadership. They regard it has at least three dimensions—value, knowledge, and behavior (Xi, 2012; Zhang & Zhang, 2012). It is a continuous process rather than merely a static positional influence (Zhu, 2008; Tao et al., 2012; Wang, 2012; Cao, 2012). It is not inborn competence, but can be learned and developed through training, cultivation and practice (Tao et al., 2012). It is a competence that should not be possessed by only student leaders but by all students (Zhang & Zhang, 2012; Wang, 2012).

The third common view is that Chinese educators agree upon the following measures of implementing college student leadership education. One is to implement leadership courses embedded in general education curriculum (Xi, 2012; Zhu, 2008; Xu, 2011; Weng, 2013; Zhu & Zhang, 2009; Ji, 2009). Second is to increase practice opportunities within and outside of school, like encouraging students to work in student associations or student unions (Xi, 2012; Zhu, 2008; Weng, 2013; Yin, 2014), and/or to involve in more social practices or social services (Xi, 2012; Zhu, 2008; Weng, 2013; Zhang & Zhang, 2012; Xiao, 2014).

The reflective paper is one of the major forms of publications in China. Their value is that the amount of the papers can easily draw public’s attention on the topic and make it a research
hotspot. In some degree, they shared valuable ideas and showed research possibilities of the topic. The problem is that the ideas are not evidence-based and thus not reliable.

**Empirical researches of China’s student leadership.** The empirical researches reviewed in this section are all based on students’ investigation. They mainly focus on students’ perceptions, understandings, comments, reflections on leadership or leadership education, including the current situation of student leadership education (Xu, Wu, & Shi, 2004; Li, Wang, & Jin, 2010; Weng, 2011; Diao, Tao, & Wang, 2013), students’ understandings of the concept (Huang, 2007; Weng, 2011; J. Chen, 2012; Zhao, Tan, & Urhahne, 2011), influencing factors of student leadership (Luo, 2010; J. Chen, 2012; Wu, & Bao, 2013), effectiveness of certain leadership course or program (Shek & Li, 2015; Cheung & Tsang, 2002; Shek, 2013), confirmatory studies of some measurements (Tao et al., 2013; Ho, Nesbit, Jepsen, & Demirian, 2012; Chan, 2000), and gifted students’ studies (Chan, 2003; Chan, 2007a; Chan, 2007b).

The current situation studies found that Chinese college students’ have some understandings of leadership but insufficient. For example, they regard leadership as a natural quality which is one of the most importance competences for contemporary youth (Li et al., 2010). Some student leaders still have limitation in understanding the concept, they think it is positional or official and is important for student leaders but not for all students (Diao et al., 2013). The necessity of student leadership development is widely acknowledged by students and they have strong wish to improve their leadership abilities (Diao et al., 2013; Xu et al., 2004). The most urgent needs of leadership competence are organizational competence (Li et al., 2010), problem solving, stain capacity, communication, etc. (Weng, 2011). There has been a relatively good outer environment for leadership education, but students fail to participate actively and are not satisfied with the education or training environment (Li et al., 2010; Diao et al., 2013; Xu et
Many students in the studies have not taken part in any leadership training programs or courses (Weng, 2011). Male students have stronger wish to become leaders than female students. But the gap is not huge (Xu et al., 2004; Li et al., 2010).

The researches on the leadership competence are varied. Huang’s (2007) research classifies leadership competence into four categories, information processing, task implementation, cooperation, and communication skills. Wen and her coworkers (2011) found social practice competence; learning abilities, problem solving, and emotional intelligence are the most important parts of leadership quality. J. Chen (2012) points out that self-management constraints (intrapersonal abilities) and social interactive management (interpersonal abilities) are the two major parts of leadership competence. Weng (2011) investigated students’ perceived leadership characteristics and found that Chinese students perceived high in friendliness, extraversion, and reliability while low in creativity. And transformational leadership is most welcomed by contemporary youth.

The influencing factors of leadership are another hot research topic. Luo (2010) and J. Chen (2012) shared similar results. They both found personal traits, social practice experiences, and family interaction or emotion intelligence have impact on students’ leadership development. There are also other influencing factors like gender, only-child, social-economic status (Wu, & Bao, 2013), creativity (Wang, 2014), intrapersonal development, and social cultural traditions (Chan, 2014). For example, female, only-child, or low social economic status students are more likely to become student leaders than male, students with siblings or high social economic status students (Wu, & Bao, 2013). There are positive correlations between leadership and creativity. Intrapersonal development like self-awareness, self-reflection, emotional competence, resilience, morality, and self-identity are important to leadership development in nursing students.
Traditional bias on gender and belief in hierarchy are harmful to student leadership development (Chan, 2014).

There are three research papers about assessment of leadership course or program. They are all conducted by Hong Kong scholars. Shek and coworkers (Shek, 2013; Shek & Li, 2015) conducted two of them. They found students have positive rating in the course content, lecturer and potential benefits of the service-leadership course (Shek & Li, 2015) and leadership and intrapersonal development course (Shek, 2013). Cheung and Tsang (2002) found a Quality Student Leadership (QSL) program is effective to students in a Hong Kong secondary school in reducing pressure of students, improving their initiatives, leadership, and relationships between the students and with parents and teachers.

There are confirmatory studies on cultural differences in modified self-leadership questionnaire (MSLQ) based on Anderson and Prussia’s (1997) original Self-Leadership Questionnaire (Ho et al., 2012), Chinese version of Roets’ (1997) rating scale for leadership (RRSL) (Chan, 2000), and Shankman’s (2008) emotionally intelligent leadership for students (EILS) (Tao et al., 2013). All three proved reliable in measuring Chinese students’ leadership. No big cultural differences were found in the researches.

There are also three researches on gifted students conducted by a Hong Kong scholar Chan (2003; 2007a; 2007b). One is about the effect of Creative Leadership Training Program (CLTP) to gifted students’ leadership development. He found that CLTP participants get improved in their self-confidence, communication, public speaking, regulating emotions, and social problem solving (Chan, 2003). Second is about the relationship between leadership and multiple intelligences among Chinese gifted students. He found that intrapersonal, verbal-linguistic, logic-mathematical, and interpersonal intelligence are predictors of gifted students’ leadership.
(Chan, 2007a). He also found in the third research that emotional intelligence and successful intelligence are important to leadership (Chan, 2007b).

Among the empirical researches, mainland scholars focus more on general topics of leadership like the current situation, students’ understandings, and influencing factors, etc. Hong Kong scholars focus more on specific area or topic of leadership like assessment of certain leadership program, confirmatory study on certain measurement, or specifically on gifted students’ leadership. All of them like to use large number of questionnaire data to study and make inferences. Qualitative study is rare. The quantity and the quality of the studies in mainland China are unsatisfactory (Cao, 2012; Xi, 2012; Yang, Men, & Li, 2012). They are still short in number, general in topic, narrow in methodology, and superficial in results.

**College Student Leadership Practice**

Although several leadership related programs launched in the past five years in some universities, such as a summer camp of leadership training in Shenzhen University (2012), leadership assessment program in Shanghai Jiao Tong University (2009), student leadership course in Chengdu University (2010), student leadership training programs provided by Student Leadership Training Center in University of Shanghai for Science and Technology (2012), leadership training program in Zhejiang University (2013), follow-up research or assessment of these programs are unavailable. Therefore, the effectiveness of these programs is still unknown. Chinese practitioners and researchers need to spend more time and efforts in studying student leadership issues in Chinese context to catch the global development in this area. Therefore, both American and Chinese researchers agree that institutions of higher education are significant entities to bear the responsibility of developing leaders for society.
In China, leadership development programs were firstly designed by business schools of universities or colleges and provided to business leaders for economic benefit. Programs provided by Tsinghua University Training of Leadership (started from 2003), and the Leadership Institute of Peking Jade Bird Education Group (started from 2011) are all programs for earning profits. The purpose of business leaders who choose to get training in these programs is to establish connection with more people in business field. The first training program for student leadership was initiated by Chengdu University in 2005. The program is just a course of leadership introduction. Now, this course has become a Provincial Excellent Course.

Previous research (Komives et al., 2007) indicated that leadership development has long been a mission in higher education in the United States. Chinese researchers (Wang, 2012) also believe that leadership development has become a crucial role of universities and colleges and should be taken seriously by Chinese educators and policy makers.

The first student leadership development center in China was established by University of Shanghai for Science and Technology (USST) and launched on October 21, 2012. This is the first student leadership development center providing students with six leadership development studios and 36 training programs.

Comparing with leadership development programs provided by vast universities and organizations in the United States, Chinese leadership development programs are still young in development and small in scale.

**Summary**

This chapter reviews the literature of leadership theories, student leadership research and practice both in the United States and in China. Student leadership development is one of the important goals of higher education in the United States and in China. Literatures about student
leadership provide background knowledge for this study. Leadership identities and student leadership competencies provide theoretical framework for this study. Based on the framework, the study will explore Chinese Generation Z student leaders’ leadership development and leadership competencies.
CHAPTER 3: METHODOLOGY

The purpose of this study is to explore leadership identity development of Chinese Generation Z student leaders. The subsequent sections of this chapter discuss the rationale for the approach, participants, data collection and analysis procedures, researcher involvement, trustworthiness, ethical issues, and assumptions and limitations.

This study uses a qualitative research design with a phenomenological way of data collection and analysis strategy. Purposeful sampling is used to recruit 10 participants, who are born in or after 1995 and are student leaders in Chinese colleges. Individual interview is the major data collection method. The interviews were conducted in Chinese, which were transcribed, and member checked by the interviewees after the interview. The interview transcriptions were translated into English after they were coded and analyzed. By figuring out cluster of meanings and themes, the researchers address the research questions through describing and interpreting the data.

Rationale for the Approach

The researcher adopted a qualitative design with phenomenological methodology in this study. According to Creswell (2013), “a phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon” (p. 76). This study explores the process that Chinese Generation Z student leaders’ leadership identity development. The researcher interviewed participants about their understandings, feelings, and reflections of their growing and leading experiences. This process is defined by Patton (2002) as “exploring how human beings make sense of experience and transform experience into consciousness” (p. 104). By making sense of experiences, the researcher captures and describes
how participants “perceive it, describe it, feel about it, judge it, remember it, make sense of it, and talk about it with others” (p. 104).

Moustakas (1994) sets four steps of designing a phenomenological study. They are epoche, phenomenological reduction, imaginative variation, and synthesis. Epoche process is the key elements for a researcher in conducting phenomenological study. It means the researcher should clear his/her bias or preconceptions and let the true description present the meaning of itself. Phenomenological reduction refers to the process of capturing every detail of the lived experience of each participant. This process ensures the revelation of true essence of the phenomenon. Imaginative variation means the researcher should examine the experience from various perspectives in order to figure out why the participant experiences the phenomenon in this way. Synthesis is the last step for phenomenological study. It means the researcher should synthesize the information gathered from other processes and present the experience and the essence of the experience in a holistic way.

To achieve epoche process, the researcher writes her reflection on her roles and identities in the research involvement section. She reflects her perspectives as a positional leader in her college, as a research designer, as an interviewer who interacts with participants, as a measurement to analyze data, and as a reporter who writes the dissertation. By reflecting the researcher’s involvement, it reminds the researcher to think, analyze, discuss, and document the research data theoretically and objectively (Glaser & Strauss, 1967). The researcher records, transcribes, analyzes, and quotes the exact information gathered from the participants to ensure phenomenological reduction. Multiple participants help the researcher to collect data from different perspectives. After synthesizing the information gathered from individual interviews, both individual experiences and participants’ shared experiences are discussed in the findings.
Individual experiences reveal differences between participants. Shared experiences provide a holistic view on Chinese Generation Z student leaders’ leadership development. Therefore, phenomenological approach directs this study from its design to the finding presentations.

**Interview Protocol**

Qualitative research collects four types of data: observations, interviews, documents, and audiovisual materials (Creswell, 2013). Observations are basically field notes which record the settings, subjects’ behavior, language, and manner in the setting. This type of data is suitable for behavioral study because human behavior will be the direct information one can get from observations. Interviews can be in the form of field notes, dialogue and recording transcripts. By exchanging ideas and talking through interviews, researchers can gather information of what and how people think, experience and perceive a matter, a phenomenon, or a concept. Interviews are valuable data for studying people’s psychological thoughts. Documents and audiovisual materials are “often at sites far away” (Creswell, 2013, p. 174). They vary in reliability because of the condition and the skills when these materials are made, stored and interpreted. This study focuses on participants’ understanding of their leadership identity development. Individual interviews are the main source of data because they can provide direct information of participants’ ideas.

The researcher developed an interview protocol based on the six categories of LID model. The protocol includes three parts. The first part is about the introduction of the researcher and the research topic. The second part is the basic information and their understandings of basic concepts, like “leadership”, and “personal philosophy”. The third part is the body of the protocol. It was designed according to the six categories of LID including 1. developmental influences, 2. developing self, 3. group influences, 4. changing view of self with others, 5. broadening view of
leadership, and 6. leadership identity development including awareness, exploration/engagement, leader identified, leadership differentiated, generativity, integration/synthesis (see Appendix A).

The researcher translated the English version of interview protocol into Chinese and then under the help of an English teacher in a college in Shanghai, the Chinese version was back translated into English again and the English teacher helped with comparing the two versions of English protocols and revised the Chinese version. The researcher asked a Chinese college student to read the Chinese version and all the questions in the protocol make sense to her.

**Participants**

Purposeful sampling is used in selecting participants in this study. Purposeful sampling selects cases that are “information rich and illuminative” (Patton, 2002, p.40) offering valuable “manifestations of the phenomenon” (p. 40) being explored. In this study, participants are recruited because of two criterions. One is participants’ birth year should be in or after 1995. The other is participants should be the student leaders in their colleges. The researcher follows the logic of purposeful sampling because it works well when all participants represent people who have experienced the same or similar phenomenon (Creswell, 2013).

The sample size for a phenomenology varies from 5 to 25 people (Polkinghorne, 1989). Dukes (1984) recommended studying 3 to 10 people. Riemen (1986) studied 10. The commonly recommended number is around 10. Therefore, this study finally recruited 10 participants.

The participants were recruited from Shanghai institutions of higher education. Shanghai is acknowledged as the economic center of China. Higher education in Shanghai is endowed with responsibilities to cultivate leadership to prepare students to take lead in regional and national economic development (Hu & Yin, 2010). Shanghai college students have more chance
to get access to leadership education and training. Their understanding of leadership is more advanced comparing with students from other regions of China (Fang, 2008b). Though Shanghai college students cannot be regarded as representatives of general Chinese college students, to study their leadership development is significant to inform the frontier development of student leadership in China.

In order to recruit the target participants effectively, the researcher contacted Shanghai College Student Union (SCSU) which is a governmental organization that provides leadership training programs and student leadership development services to Shanghai colleges and universities. SCSU helped the researcher recruited 9 participants and set up interview date and place at a leadership training program. At last, 8 participants were interviewed face to face during the leadership training program which was happen in a day. 1 participant was interviewed through social media, Wechat. The researcher recruited 1 participant and had a face to face interview in another day. Table 2 shows the basic information of the 10 participants.

**Data Collection Procedures**

Eight interviews were conducted in a day during a leadership training program. SCSU organized a training program conference for college student leaders in Shanghai in August, 2019. A faculty in SCSU helped the researcher organizing the interviews. Four interviews were done in the morning from 9:00 a.m. to 12:00 a.m. The other four interviews were in the afternoon, from 13:00 p.m. to 16:00 p.m. The interviewees came to meet the researcher one after another in a sofa area in the lobby outside the conference room. Most interviews lasted about 20-35 minutes. Two of the interviews lasted about 40 minutes.

<table>
<thead>
<tr>
<th>Participant Code Name</th>
<th>Year of Birth</th>
<th>Year of Enrolment</th>
<th>Gender</th>
<th>Position</th>
<th>Organization</th>
<th>Type of School</th>
</tr>
</thead>
</table>

Table 2

**Basic Information of Participants**
(Table 2 Continued)

<table>
<thead>
<tr>
<th>Name</th>
<th>Year(s)</th>
<th>Graduation Year</th>
<th>Gender</th>
<th>Position</th>
<th>Student Union</th>
<th>College Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andy</td>
<td>1995</td>
<td>2018 Graduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Ben</td>
<td>1998</td>
<td>2017 Undergraduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Public Three College</td>
</tr>
<tr>
<td>Cindy</td>
<td>1997</td>
<td>2016 Undergraduate</td>
<td>Female</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Danny</td>
<td>1997</td>
<td>2017 Undergraduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Private Three Year</td>
</tr>
<tr>
<td>Ella</td>
<td>1998</td>
<td>2016 Undergraduate</td>
<td>Female</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Frank</td>
<td>1997</td>
<td>2016 Undergraduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Gerry</td>
<td>1998</td>
<td>2016 Undergraduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Hank</td>
<td>1996</td>
<td>2016 Undergraduate</td>
<td>Male</td>
<td>Monitor</td>
<td>Finance Program Class</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Ivan</td>
<td>1997</td>
<td>2016 Undergraduate</td>
<td>Male</td>
<td>President</td>
<td>Student Union</td>
<td>Public Four Year</td>
</tr>
<tr>
<td>Jessie</td>
<td>1997</td>
<td>2016 Undergraduate</td>
<td>Female</td>
<td>President</td>
<td>Student Union in Education School</td>
<td>Private Four Year College</td>
</tr>
</tbody>
</table>

The researcher first provided consent form for the participants to sign, declare their rights, make clarification of the purpose of the study, the estimated time that would be needed, follow-up work with interview transcriptions, and the way interview results would be used. Then, a hard copy of interview protocol was given to the interviewees. Then the researcher started to ask questions according to the interview protocol and tried not to be interruptive. The researcher controlled the flow of talk, stayed to the questions, gave short feedbacks to encourage participants to speak, and showed respect and courtesy to participants during the interviews.

The other two interviews happened several days after the conference. One was done through social media Wechat. The researcher gave informed consent and interview protocol prior to the interview. After being approved by the interviewee, the interview was conducted by voice chat without seeing each other. The last interview was done face to face in a meeting room in the participant’s college. The process was similar to the eight face to face interviews. After
the interviews, the researcher gave each participant a box of chocolate as a gift. The Wechat interviewee did not provide his mailing address and didn’t get the gift.

To facilitate data transcription, the researcher recorded all the interviews by using a transcriptional recorder. The interview transcriptions were sent to participants for review and confirm through Wechat.

At last, the researcher recorded about 304 minutes’ recoding. The transcription is 58921 Chinese characters.

**Data Analysis Procedures**

Moustakas’s (1994) phenomenological data analysis method was employed in analyzing interview data in this study. The researcher described personal experiences of leadership identity development in order to remind her to analyze and think theoretically when participants’ experiences are unfolded. Then, the researcher developed a list of significant statements from interview data, categorized the statements into meaning units or themes. The statements and themes were used to describe what and how participants experienced in their leadership identity development with their life examples. It focused on the settings or contexts in which the experiences happened. The combined descriptions of what and how participants’ experience their leadership identity development were the “essence” of the phenomenological study.

The overall effort in data analysis is coded meaning units or themes which allow researchers and readers to compare and contrast Chinese college students’ leadership identity development with that of American college students. Commonality or differences are emerged. These common or different things are also the “essence” of this phenomenological study.
Researcher Involvement

The researcher involved in this study and acted as four roles. First, there was a role of designing the study, the topics, the research plan, and the procedures. Designing a study involves researcher’s individual interests, preferences, attitudes, values, beliefs, and habits. All will be infused and mixed in the whole process of the study. Though the researcher will bracket her subjective experiences, bias inevitably exist from the time the topic is chosen. To minimize subjective decisions and judgments, the researcher designed the research according to LID model. The interview protocol was developed based on the six categories of LID model which gave this research a boundary and a foundation. It is not from the researcher’s point of view or preference to choose questions. Instead, all questions were from LID model.

The second role of the researcher lied in the interactive data collection process. As an interviewer, the researcher’s roles and relationships with participants varied with each participant. The researcher acted as a listener with participants who were active in talking. She was a facilitator of participants who needed more encouragement. The researcher used proper interview skills like asking for explanations when interviewees were not clear enough, pulling back the topic to the protocol when interviewees were off the topic, waiting patiently for those who got stuck in thinking without interruptions. She adjusted her manner and tone according to the reaction of interviewees to facilitate conversations. She did not give any implications, any expressions during the interviews in order to let participants’ own voice and expressions out during the interviews (McMillan & Schumacher, 2006; Cassell, 2013).

The third role of the researcher was in the process of analyzing interview data which include developing significant statements, coding statements in meaningful units and themes, categorizing themes, and conceptualizing a web of meanings from the codes (Strauss & Corbin,
1990). This is a process from the specific to the general (McCracken, 1988). The researcher will decide what significant statements are; make coding for those statements; define and name the categories of data (Fink, 2000) and make meaning of it by using her personal knowledge or judgment (McCracken, 1988). Therefore, the researcher is the instrument of data analysis. She used words and expressions shared by participants rather than her own words to generalize statements and themes. She tried to bracket her personal experiences, code and analyze interview data from participants’ perspectives throughout the course of data analysis (Cassell, 2013).

The researcher also acted as a reporter when presenting research findings in her writing. She had significant influence over the writing style, literary devices, the way specific participants are given voice, description of context, and choice of examples to be used (Fink, 2000). The report was a social construction through which participants’ lived experiences were presented (Kvale, 1996). It provided a lens for people to understand these experiences. What the researcher could do was to set aside her experiences, use participants’ language to the greatest extent to avoid biased descriptions.

**Ethical Issues**

Ethical issues of a research are about doing no harm to people involved. Autonomy and anonymity are the keys to protect participants. To ensure participants’ autonomy, the researcher gave them consent form before the study. She explained to them the purpose of the study, the research plan, how the results would be used, and participants’ rights in the study. Participants had rights to decide whether or not to participate. The researcher also reminded them that they could choose not to answer the question or choose to stop the interview when participants hesitated to share and speak during the interviews. The researcher built a very respectful
atmosphere with the participants during the interviews which made them fully dominant in the process.

Anonymity was achieved through two ways. First, the researcher did not disclose participants’ identity. Pseudonyms were used in transcriptions and reports in order to hide the identity of the participants. Any name of place, entity, or person mentioned by the interviewees were either concealed or coded with nick names. Second, data materials were kept confidential to people other than the researcher herself. Confidentiality was another way of protecting participants’ identity. The researcher had responsibility to make sure no one get access to the raw materials including interview recordings, raw transcriptions, and member-checked transcriptions without a lawful reason.

**Trustworthiness**

Trustworthiness is defined by Lincole and Guba (1985) as composed of four criteria: “credibility, transferability, dependability, and confirmability” (p. 300), which is equivalent to internal validation, external validation, reliability, and objectivity that are adopted by positivist investigators. Among the measures Shenton (2004) provides, the researcher used rigorous research procedures, proper tactics when interacting with participants. For example, the researcher sent raw transcriptions to each of the participants for member-checking to ensure their credibility. Transferability were addressed through detailed depiction of research procedures (Firestone, 1993; Lincole & Guba, 1985), thick description of the phenomenon (Shenton, 2004), specific boundaries of the study (Cole & Gardner, 1979; Marchionini & Teague, 1987), and detailed information of participants and data collection procedure (Shenton, 2004).

Due to the close tie between dependability and credibility (Lincole & Guba, 1985), “overlapping methods” were used to achieve dependability and credibility. Introduction of
research design and its implementation, and detailed procedures of data collection (Shenton, 2004) were included in the text.

In terms of confirmability, Shenton (2004) suggests that triangulation, ongoing reflective commentary, and diagram of audit trail can be used to achieve confirmability. Triangulation is used to reduce researcher bias and improve confirmability. Ongoing reflective commentary explains how preliminary theories and data are used to deduce the findings. Two audit trail diagrams could be constructed to show the trace of research process step by step. One diagram shows how data leads to the information of recommendation. The other diagram shows how concepts in research questions run through and rule the whole study (Shenton, 2004). In this study, the researcher adopted diagrams to increase trustworthiness of this study. The researcher used a concept map to show the relationships of the themes generated from interview data.

Assumptions and Limitations

The core assumption of this study lies in the tie between the research question and research design. The researcher assumes phenomenological research design can best answer questions of how participants experience leadership identity development. It is assumed that the phenomenon possesses essences that are shared across the individual experiences by multiple individuals (Cassell, 2013).

There are also assumptions of the findings. There will be themes emerged from the interview data about how Chinese Generation Z student leaders develop their leadership identity. Some of the themes will be similar to LID model. Some themes will be different from LID model.

There are a few limitations of this study. First, participants recruited from a predetermined area may not be representative in a larger population who experience the same phenomenon.
Second, the LID model used in this study is not particularly developed for Chinese settings. There might be inappropriate or inaccurate interpretation of the theories in another setting, which may reduce the credibility of study. Third, as a designer, interviewer, instrument, and reporter, the researcher involves in this study throughout the process which brings a universal limitation of human bias to qualitative studies. Though the researcher applied Moustakas’s (1994) epoche process to set aside her experiences, it is inevitable that researcher’s preconceptions, values, beliefs, experiences would have influence over the study.

**Summary**

This chapter introduced the methodology of the study. The researcher conducted a qualitative study with phenomenological research design. Purposeful sampling was used to recruit 10 participants. Interviews were the only data source for this study. Moustakas’s (1994) phenomenological data analysis procedures were adopted to analyze interview data. The researcher served as a designer, an interviewer, an instrument, and a reporter. Measures were taken to ensure the ethics, trustworthiness of the study.
CHAPTER 4: FINDINGS

In this chapter, the researcher will first describe the major themes emerged from the interview data. Then, the researcher will answer two research questions, the findings on similarities and differences of leadership identity development between American college students as discovered by Komives and her colleagues (2005) and Chinese college student leaders.

**Major Themes**

Five themes are emerged from the interview data. They are beliefs and values, influential people, experiences, leadership identity development, and changing views. All the themes have sub-themes which will be stated in each of the following sections.

**Theme One: Beliefs and Values**

The foundation that consists in Chinese college student leaders’ inner self is their beliefs and values. The beliefs and values include traditional Chinese philosophies, modern Chinese industrial leadership norms, Chinese leader models, and Religious belief.

Traditional Chinese philosophies like Confucianism, Daoism and Legalism are felt to be in the deep self of some of Chinese college student leaders. Both Ben and Ella believe they are most influenced by Confucianism because they tend to be humble and kind to others. They are benevolent to their peers and they try to be fair and reasonable in doing things. Gerry mentioned about his belief in Legalism. He emphasized the importance of building organizational regulations and laws. Jessie talked about her preference to Daoism and she tends to follow the natural course without interference. Ivan said there is a combined influence of Confucianism, Daoism and Legalism on him. He said, “Confucianism (…) be involved in the
real world and be hardworking; Daoism (…) to be unperturbed and be free from worldly cares (…) ; Legalism (…) build awareness of rules.”

Modern Chinese industrial leadership norms like responsibility, honesty and credibility, harmony, pursuit of excellence, clear goals and balance are the mostly mentioned words in the interviews. Cindy regards modern Chinese industrial leadership norms are closer to our everyday life and are more applicable in her practice. Danny mentioned, “(…) (You should) be responsible to yourself, to others, and to the organization.” Frank said, “To pursue excellence, (…) to set up clear goals, values, missions, (…) think of balance and harmony when assign works to the group members.”

Chinese model leaders, Mao Zedong and Deng Xiaoping, are believed as representatives of pragmatism. Hank believes that a leader is better to help students solving problems, and pragmatism is good for student leaders.

There is one participant, Andy, who believes in Christianity. He said he would show his love, benevolence, friendliness, and appreciation to his group members. He tends to guide his group members to love each other and support each other when working together.

Beliefs and values influence Chinese college student leaders’ interaction with people, their leadership styles and leading behaviors.

**Theme Two: Influential People**

Participants in the study talked about mentors, peers, and parents who leave great impression and impact on their leadership development.

Seven participants mentioned about the impact of mentors who guided them to manage the student organizations or lead a group. Six of them refer to their college school counselors; one refers to a commander in the army. Andy’s school counselor conveyed personal experiences to
him. Ben confirms the impact of his school counselor when he was a student leader. Ella’s school counselor not only guided her to manage the student organization but also gave her a lot of help and encouragement and made her confident. Gerry said his school counselor was cautious and prudent who knew well doing the right things at the right moment. His/Her style of leading was unconventional, imperceptible and never rigid. These characteristics leave him great impression. Hank said his school counselor was like an elder sister who taught him how to get along with classmates, deal with class matters, and supported him all the time. Jessie was growing up with her peers and teachers. She said her teachers in her primary school would teach her to take responsibilities, encourage her and point out her problems, which were helpful to her development. Danny had experience in serving the army. His commander taught him to set up models to new soldiers and made him trustworthy to his fellow soldiers, learn to allocate tasks according to the abilities of soldiers and learn to adjust contradictions among them.

Peers are also influential people on the development of participants. Frank and Ben mentioned about peer influences including both positive ones and negative ones. Frank’s group members would face and overcome difficulties together with him, which is very supportive from his perspective. But sometimes, it is also his group members that made mistakes or screwed up tasks. Ben didn’t share detailed experiences but he admitted that there are both positive and negative influenced from his peers. Jessie’s parents were very busy when she was young. Therefore she had to live in schools during her age from 3 to 12 and could go home once in two weeks. She spent a lot of time with her peers and her characteristics were formed by the interaction with her peers.

There is only one participant who mentioned about parents’ influence. Cindy recalled her mother as a leader who is very careful and sensitive to her group members’ needs. Her mother
set up an example to her. Therefore she wanted to be a leader like her mother. She always tends to empathy her followers and takes care of their feelings.

**Theme Three: Experiences**

Leading experience and hardship experience are the major influential experiences in participants’ leadership development. Leading experience includes two periods. One is initial leading period; the other is rapid developing period.

Nine participants shared their initial leading experience. Cindy and Ella were both class monitors since primary school. Cindy felt high self efficacy and confidence in organizing classmates. Ella said her classmates like to follow her arrangement and she had many ways to win over her classmates in primary schools. Andy, Ben, and Gerry have deep impression on their high school experiences. Andy had a successful speech in his class to call for a united class which made him confident about himself. Ben is a student leader in high school. He thought his experience helped building his leadership. Gerry took a high school competition called “National High School Business Simulation Challenge”. He considers this competition as an experience that empowers him. After that competition, he became confident about himself. He initiated a student organization in his school, which was to prepare students for that competition. Frank, Hank and Ivan were student leaders in their college. Frank was a minister of human resource department. Hank was a class monitor who organized many student activities and he had to consider classmates’ will and balance their needs. Ivan said he felt fulfillment during the moment when he set up all the details for a big event before it started. Danny had different experiences. He went to serve the army before he went to the college. He started to feel responsibility when he led his soldiers to fight against flood in Hubei Province in 2016. He said he was very quick to allocate tasks to the soldiers to prevent flood piping. They accomplished
the mission successfully in the end. This experience was very impressive in his life and influential to his leadership development. All the leading experiences made them feel like a leader and were helpful to develop their awareness of leadership and their leading competencies.

Nine of the participants shared their experience with rapid leadership development. Although they all became presidents of some level of student organizations, among which only five of them regards being a president speed up their leadership development. A president has too many workloads, like overall management of all kinds of student organizations, student activities on-campus and off-campus, trainings and programs, festivals and competitions, etc. A president has too many contacts, like teachers, students, on-campus and off-campus people, sponsors, all levels of government people, etc. Leadership develops fast under great pressure. The presidents have to do everything in high efficiency, keep clear mind, allocate work reasonably, and make decisions quick. For example, Frank said, “(Being a president) (...) I have no time to struggle. I feel like more clear-minded and decisive. My ability to judge increased and I became more rational.” Gerry had no teacher adviser for half a year during his term of office. He said he had a lot of pressure and had to devote more time and energy to take the responsibilities and solve problems by his own. Also because of that, he became more capable and independent.

Four of the presidents admit that being a department head is more helpful than being a president to promote their leadership. Because a department head needs to be totally responsible for organizing student activities and have to do more detailed works. There are works like to design activity plan, allocate tasks to department members, pull sponsorship, contact venue, publicity and all materials design and manufacture, consider ways to attract students to participate, and meanwhile to mediate conflicts between members, to be ready to solve problems
at any time. Cindy was a head of Arts Department which was responsible for organizing art festivals in her college. Her department organized a biggest event ever in her college, which was an evening gala for celebrating the College Centennial Anniversary, the College Cultural Festival, and the Campus Top Ten Singers’ Party. She said there were only three people in her department. They experienced all negative feelings in that period of time, like helplessness, emotional breakdown, frustration, hopelessness and so on. They had to be reunited, self-motivated, and spent a lot of time on working. Cindy said she learned that people would grow up very quickly under great pressure and frustration. Ivan also expressed similar belief that “Ability develops under pressure and motivation. Pressure is power.”

Hardship experience is another factor that influenced participants’ leadership development. Five of the participants shared about their self-identified academic underperformance period as their hardship experiences that helps them grow. Cindy and Ella are selected to be examples of them.

Cindy was an excellent student in her middle school. She got an offer from a quality high school half year ahead of graduation. After that, she didn’t do her best on study and she had a very bad graduation exam score. Although she went to that quality high school, the score was like a stain in her life and haunted her throughout her high school years. It was not until her excellent college entrance examination score came out that she got rid of that shadow completely. She said she learned from this hardship experience that you could never stop working hard before the last minute.

Ella also shared about her failure in the entrance examination for high school. Because of that, she has to go to an ordinary high school with students who were not motivated to study. She was influenced by her classmates for a period of time. After being reminded by a self-
disciplined alumnus, she returned to the track of hard work, learned self-discipline, and eventually entered the university with excellent results.

Four participants shared their hardship experience during work in college student organizations.

Both Danny and Gerry had problems with the differences of opinion among the team members. They had to think of ways to mediate the differences and contradictions without hurting anyone. That’s difficult for them. Danny chose to sit down and talk with individual group members, analyze different opinions to them and make them understand and accept differences. Gerry also talked to group members one by one to learn their thoughts and collect all the reasonable parts of their ideas and then he organized group discussions to come up with a consensus opinion. These experiences developed their reasoning, communicating and coordinating abilities.

Frank had a hardship experience when hosting the Shanghai University Student Union Presidents’ Union, due to the problems in venue application and sponsorship of the public relations department, the funds were strained. The budget, process, and materials needed to be revised and updated every day according to the situation, and finally, he managed to tide over the difficulties by deploying the resources of secondary colleges.

Hank was the monitor of his class. He felt frustrated when his classmates did not understand what he did and dislike his work. He reflected on his way of working. Through patient communication, he impressed his classmates with sincerity and finally gained their understanding.

These hardship experiences improved participants’ abilities in reasoning, communicating, coordinating, allocating resources, and their flexibility and reflective habits.
Theme Four: Leadership Identity Development

In this section, the researcher gives each LID stage a letter code and an operational definition which is shown as follows

<table>
<thead>
<tr>
<th>Stage No.</th>
<th>LID Stages</th>
<th>Operational Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Awareness</td>
<td>I am aware that I have leadership potential.</td>
</tr>
<tr>
<td>2</td>
<td>Exploration/Engagement</td>
<td>I am exploring opportunities for leadership and am beginning to develop my leadership skills.</td>
</tr>
<tr>
<td>3</td>
<td>Leader Identified</td>
<td>I identify myself as a leader in at least one or two groups or settings.</td>
</tr>
<tr>
<td>4</td>
<td>Leadership Differentiated</td>
<td>I am an effective leader in multiple groups and settings.</td>
</tr>
<tr>
<td>5</td>
<td>Generativity</td>
<td>I am effective at mentoring new leaders while developing my leadership skills.</td>
</tr>
<tr>
<td>6</td>
<td>Integration/Synthesis</td>
<td>I am applying my leadership skills to everyday work and life.</td>
</tr>
</tbody>
</table>

The participants all agree with the six LID stages. Their self-identified stages are as shown in Table 4.

<table>
<thead>
<tr>
<th>Stages</th>
<th>Participant</th>
<th>Year of Birth</th>
<th>Gender</th>
<th>Position</th>
<th>Type of School</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 (Exploration/Engagement)</td>
<td>Ella</td>
<td>1998</td>
<td>Female</td>
<td>President</td>
<td>Public Four Year College</td>
</tr>
<tr>
<td>2 (Exploration/Engagement)</td>
<td>Hank</td>
<td>1996</td>
<td>Male</td>
<td>Monitor</td>
<td>Public Four Year College</td>
</tr>
<tr>
<td>2 (Exploration/Engagement)</td>
<td>Ivan</td>
<td>1997</td>
<td>Male</td>
<td>President</td>
<td>Public Four Year College</td>
</tr>
<tr>
<td>3 (Leader Identified)</td>
<td>Gerry</td>
<td>1998</td>
<td>Male</td>
<td>President</td>
<td>Public Four Year College</td>
</tr>
<tr>
<td>3 and 4, a little 6 (Leader Identified and Leadership Differentiated, Integration/Synthesis)</td>
<td>Jessie</td>
<td>1997</td>
<td>Female</td>
<td>President</td>
<td>Private Four Year College</td>
</tr>
<tr>
<td>4 (Leadership Differentiated)</td>
<td>Danny</td>
<td>1997</td>
<td>Male</td>
<td>President</td>
<td>Private Three Year College</td>
</tr>
</tbody>
</table>
According to participants’ self-identification from their college student leader perspectives, there are three participants who believe they are at stage 2, Exploration/Engagement. One participant is at stage 3, Leader Identified. One is between stage 3 and 4, Leader Identified and Leadership Differentiated. One is at Stage 4, Leadership Differentiated. Two are between Stage 4 and 5, Leadership Differentiated to Generativity. Two are at Stage 5, Generativity.

Ella, Hank and Ivan believe they are at Stage 2 because they think they have defects at leading. Ella said she was not good at assigning detail tasks to people, undetermined and always hesitated. Hank thinks that leadership needs to be categorized based on contexts, he is still exploring leadership in different contexts. Ivan’s understanding of leadership is more upgraded. He thinks “leadership should be in innovative work, programmed work can be organized without leadership. A leader should have a broader vision, a unique way of thinking, be able to draw lessons from experience and blaze a new trail.” He said he is still a long way off, so he’s still in the exploration stage.

Gerry and Jessie are at stage 3 or 3 to 4. They also think of their defects in practicing leadership. Gerry said there were still a lot of things he should learn especially how to lead in multiple groups or settings. Jessie said she was not very detail-oriented, always missed details. She was not very strong-minded, and sometimes she would compromise. Jessie also had a side that she tended to put forward a lot of ideas in her every day classes even when she was not a
leader of the class. So she said she also had some characteristics of Stage F, which is to apply leadership in every life.

Danny, Ben, Frank, Cindy, and Andy identify themselves as at Stage 4 or between Stage 4 and 5 or at Stage 5, which are Leadership Differentiated or Generativity. They all admit that they can act as effective leaders in multiple groups and settings. For example, Danny worked in Youth League Committee, Student Union, and Federation of Students’ Associations; he could manage his entire leading role in these groups and settings. Ben, Frank, and Cindy are handing over the Student Union to new leaders. Therefore, they are mentoring these new leaders. Andy is a president of Graduate Student Union; he is a senior student in his college. From the time he took office, he began to identify successors, impart experiences, and cultivate the leadership of the successors.

From the interview data, the leadership development stage of Chinese college student leaders mostly falls in four stages, Stage 2, 3, 4, and 5. There is also an idea from Cindy and Danny. They believe the stage of leadership identity development varies from environment to environment. If you are in a new environment, your leadership could be back to Stage 1. People could be at the same time at several stages when they are in different environment.

**Theme Five: Changing Views**

Participants have changing views on their understanding of leaders and leadership, and of organizations along with their LID development.

Their understanding of leaders and leadership can be summarized from three aspects, personal quality, interpersonal skills, and social values. Personal quality includes strong psychological capacity, confidence, trustworthiness, good prestige, inspiring potential, modeling leadership, cohesive power, decision-making, high efficiency, and integrated planning capacity.
Interpersonal skills include good communication, management strategies, cooperation, flexible employment, caring about followers, and ability to unite colleagues. Social values refer to the abilities to lead thoughts, directions in a group, trigger social or organizational change.

There are four changing views on their understanding of leaders and leadership according to the participants. The first changing view is from negative understanding to an objective understanding. For example, Andy used to have negative understanding of leadership. He thinks leaders are posturing and pretentious. Now, he views leaders from a more objective perspective. He thinks a leader plays a role in an organization. Just like everyone else who plays a role in an organization. The second changing view is from authoritative to democratic. For example, Hank used to think leaders are authorities. Now he believes that leaders should also serve people, listen to different voices and to make a compromise. The third one is from positional to non-positional. Many participants thought leadership is positional in the past, like Andy, Danny, Ella, Frank, Gerry, Hank, and Jessie. Five of them changed their view now. Andy, Danny, Frank, Hank and Jessie now believe that leadership is non-positional. Everyone could learn and grasp leadership when they have a chance to practice. Leadership is an important personal quality that everyone should develop in some aspects. The fourth one is from appearance to essence. For example, Frank thought that the president of Student Union had little work to do, like giving a speech, or making decisions, leadership is nothing but waiting for the followers’ work. Now he changed his mind after he became the president of the Student Union. He knows how much work and how many abilities and skills a leader need to do and have. The workload and complexity is much more than you could imagine.

There are three changing views on organization from the participants’ perspectives. One is from partial-view to holistic or systems-view. Andy, Cindy, Frank, and Gerry felt that change
when their positions changed. Frank and Gerry mentioned directly that they tended to focus on their tasks and people in their responsibilities and they never thought of the relationships and connections their tasks may have with other departments and even broader with other universities. When they became president of the Student Union, they found many tasks and works are connected and many departments and universities are connected as well. They learned to view many things from a broader view and could understand the reasons of many decisions made by the president which they could never understand in the past. The second change is from short-sighted to far-sighted. For example, Gerry said he used to focus on his tasks at hand and would not think about his department’s long term goals and tasks. Gerry said, “After I became the President, I began to consider the future development of the entire organization with a longer-term perspective. I have more constructive and long-term considerations.” The third change is from an executive who follows orders to a leader who has autonomies for innovation. Frank shared that change in his experience. He was student leaders in high school and in college. When he was in high school, his teachers would assign tasks to him and what he could do is to follow orders and requirements. After he became a leader in college, he had more autonomy to organize activities and to do innovations in the activities. He could have his own thoughts and ideas and was capable of practicing the ideas.

In summary, the five themes emerged from the research data are beliefs and values, influential people, experiences, leadership identity development, and changing views. All the themes have relationships with each other. Their relationships are shown in the concept map, Figure 2.
Beliefs and values, influential people, and experiences are the outer factors which influence participants’ leadership identity development and their changing views. Experiences and leadership identity development interact and influence each other. Experiences promote leadership identity development. Leadership identity development also enriches participants’ understanding of the experiences and will stimulate them to experience more leadership roles. Experiences and leadership identity development work together to bring out changing views. Changing views in return work for further development of leadership identity.

**Findings for Research Question One: Similarities**
1. There are three similar influential factors existing in college student leaders’ development of leadership identity, including people (adults, peers) and experiences (involvement of leadership experiences).

In LID model, Komives and her colleagues (2005) discussed four essential developmental influences including adult influence, peer influence, meaningful involvement, and reflective learning. Theme two, people influences, emerged from this study, also include adults (mentors and parents) and peers (classmates, group members or followers). Theme three, experiences, is similar to the content of meaningful involvement in LID.

The ways adult influence work on the participants are similar too. Adults give recognize leadership potentials, give chance to lead, provide suggestions, guidance and directions, set up models, and give encouragement and support. Andy, Ben, Cindy, and Ella were student leaders since primary schools. It is their teachers that recognize their leadership potentials and gave them chance to practice. When participants became student leaders in colleges, their mentors supported them in many ways. Ella said: “My mentor gave me a lot of advice and suggestions, made me feel confident about myself”. Hank mentioned: “My mentor is like an elder sister. She taught me how to deal with class matters. When my classmates had objections, she would stand up and support me.”

Peers serve as friends, supporters, followers, or group members. For example, Frank became friends with two department heads. He always had meals with them and they would discuss and learn from each other about how to lead groups. When Cindy was a department head, she had two followers in her department. They were very supportive and good executives. She said: “I am responsible for ideas. One (...) is a very careful person. She is responsible for
carrying out (my ideas) (...) the other (...) is good at technology. She is responsible for teaching department members to do specific works.”

The motivations for meaningful involvement are like those for Chinese students’ initial leadership experience. The original intentions or motivations for students to involve in some organizations are making friends and developing new skills. All participants in this study mentioned at least one of the intentions; some of them mentioned both two of them. For example, Danny said: “I want to know more people, help more people and learn how to get along with different people”. Gerry also said he wanted to “expand contacts”. Andy, Cindy, Ella, Frank also agreed that they wanted to make friends, especially like-minded friends. They want to learn new skills like communication, collaboration, working abilities, creativity, and viewing things from different perspectives. Andy said: “I like the feeling of teamwork (team collaboration)...I like changing, (...) viewing things from different perspectives”. Ben and Gerry mentioned about promoting their “communication skills” and “abilities to handle various affairs”. Cindy and Ivan talked about “creativity” in practicing leaderships. That’s what they feel good about joining an organization.

2. There are similar ways for students to build self-confidence, through others, oneself, and involvement in activities.

Developing self-confidence is a sub-category of developing self in LID theory. It talked about the factors like support and approval of adults in the early stage, indentifying one’s strengths and weaknesses, getting involved in group roles.

These factors are similar to the way that Chinese students gain self-confidence. Chinese students need others’ approval to gain self-confidence at initial stage, such as teachers’ compliment, peers’ affirmation, and so on. Cindy and Ella were student leaders since primary
school. They said they received many “positive comments” from their teachers and classmates. They felt good about that. Participants could be also confident when they found their advantages or something they are good at. For example, Andy was a good student in study. Jessie was good at doing sports. Cindy and Ella were good at discipline classmates in their primary school years. These advantages add confidence to participants. Involvement in activities empowered them too. Like taking competitions, exams, or involving in class management, make them feel confident about themselves especially when they did it good. Andy started to feel leadership in him when he gave an unprepared but successful speech to call for a united class during his high school years. Frank started to feel confident about himself during his experience of taking “National High School Business Simulation Challenge”. All factors do not work in isolation, but they combined together to help building participants’ self-confidence.

3. The process that Chinese Generation Z student leaders develop their views and perceptions of organizations is similar to the process as described by Komives in LID model.

In LID model, changing perceptions of groups is a sub-category of group influences. The process is described into four steps. First, students would regard groups as collections of friends. Then, they began to work together for common goals and they take different roles in the group or organization. Next, they have an understanding that their groups have connections with other groups in a system. Last, they develop a holistic view of organizations.

In this study, Chinese college student leaders shared similar process of their understanding of the organizations. At first, they also think that involving in an organization is to make friends and have fun with all the friends together. Then, after they began to organize activities, they have different tasks and have to cooperate with each other in order to get the work done. When they became presidents or top leaders in their organizations, they see differently the works they
They would understand that student organizations are connected. They would consider the long-term development of the organizations by using wide visions. They developed a holistic or systems view of the organizations. Cindy and Frank both mentioned about this process of changing. Cindy said: “(at beginning)...have like-minded friends (…) (as a department head) face a small group of people (…) focus on tasks at hand (…) (as a president) you have broaden horizons to the entire Student Union (…) have new understanding of the whole picture (…)” Frank’s description is similar, “(…) (At first) exercise yourself and make friends (…) Being a minister makes you feel responsible (…) Work at a more detailed level (…) As a president, consider the bigger picture (…)”

4. There is similar change of understanding of leadership, from positional to non-positional.

There is a category of broadening view of leadership in LID theory. The category describes the changing view of leadership from positional to non-positional to integrated part of oneself. In the early stage, an external adult or an elder peer would be regarded as leaders. Then, the idea of positional leader appears. After students have experience working with others, they would find that leaders and followers may change roles in certain circumstances. Leaders could be non-positional. After being a more stable leadership practitioner, one will believe that leadership is a quality that everyone should and could have in oneself.

In this study, seven participants agree at the time of the interview that leadership is a kind of quality that everyone should and could have. Danny described his changing views on understanding of leadership. “When I was young, I thought leaders had leadership, but now I think every adult should have different leadership at different stages. When a father leads a child, changes in family and social positions will bring about changes.” Jessie also used to think those classmates who had teacher’s approval and compliment were class leaders. Now, after being a
student leader in college, she can practice her leadership at many settings, like during class, even if she is not the leader of the group work, she will “put forward a lot of ideas”. She has recognized by her behavior that leadership is an individual quality; it has nothing to do with a position.

5. Chinese college student leaders agree with the six LID stages developed by Komives and her colleagues in American context.

The six LID stages include 1. awareness, 2. exploration/engagement, 3. leader identified, 4. leadership differentiated, 5. generativity, and 6. integration/synthesis. Most of the participants of this study acknowledge at the time of the interview, they are at stage 2 to 5. And Cindy and Danny believe that, one could be at several stage at a time if the setting changes.

**Findings for Research Question Two: Differences**

1. In developmental influences, school counselors have tremendous influence over Chinese students’ leadership development.

In LID theory, adult influences refer to influences made by both teachers and family adults. Komives and her colleagues discussed the two kinds of people together in the research. In this study, school counselors or commander stands out of family adults. They placed tremendous roles in forming Chinese students’ leadership. As admitted by many participants, teachers are people who give them chance to practice leadership, give them advice and suggestions, make them feel supported and encouraged, set up role models, convey personal leadership experiences and so on. Jessie is an extreme example because she grew up with her teachers and classmates. Her teachers have far greater influences on her than her parents, especially from leadership development perspective.
2. Chinese student leaders admit that peer influence has both positive side and negative side.

LID research listed many positive peer influences, like being sponsors, sources of encouragement, affirmation, support, being followers, teammates, collaborators and meaning-makers (Komives et. al, 2005). In this study, Ben and Frank mentioned about the negative peer influences. For example, Frank’s group members failed to fulfill their duties during preparation of a big event, which resulted in his great pressure and workload to solve series of problems. But he also admitted that his leadership developed very fast during that hardship period of time.

3. This study didn’t find any race or gender identities problem from Chinese student leaders during their leadership experiences.

American students deepen their self-awareness by the help of adults, family, and peers. Their personal identities composed of many factors. Race and gender are the two critical ones (Komives et. al, 2005). Participants of this study did not mention any of their inferior feelings resulted from their race or gender. The researcher did not ask about their race, Chinese ethnic minority groups. The participants did not mention anything about race or ethnic group topic, or any feelings related to that topic. For gender, there are three female participants, throughout their interviews, they did not share, mention, or imply anything or any feeling related with their gender identity.

4. Academic success is a critical factor for Chinese students to build self-confidence and to obtain leadership roles.

American students’ self-confidence came from adults’ support and approval, and meaningful experiences (Komives et. al, 2005). Besides the factor of people and experiences, this study finds another significant source of self-confidence and leadership chance. That is
academic success. Many of the participants in this study talked about the significance of academic success to a student. Andy said he was an excellent student in primary school and that’s the reason why his teachers would like to assign him as the monitor of the class. Cindy and Ella all performed very well in their study in primary schools. Therefore, they were both student leaders since primary schools. Both Cindy and Ella experienced low point of life because of their bad academic performance in the high school entrance examination, or “zhongkao”. Later, after hard work, they performed well in the college entrance examination, or “gaokao” and restored their self-confidence. Cindy called her bad academic performance in “zhongkao” as “shadow” which haunted her for three high school years. Andy, Ben, and Jessie also mentioned about troubles and down time brought by bad academic performance in their life experiences. Thus, it can be seen that academic performance is a critical factor to a student’s development.

To understand participants’ experiences, Chinese examination and enrollment system needs to be explained. In China, the nine-year compulsory education is from Grade one in elementary school to Grade nine in junior middle school. Children have rights to go to school in their neighborhood school district free of charge during the nine-year compulsory education. After the compulsory education, students are selected by their “zhongkao” examination scores. Students with good scores can go to better high schools which have better teachers and more quality educational resources. The quality of high schools determines how well students could perform in national college entrance examination, “gaokao”, which determines whether or not they can go to college and what kind of college they can go. Therefore, “zhongkao” is a very important examination for students. It determines level of high schools and eventually determines chances of college education and determines your career choices and life in the future.
Not only students, teachers, parents, and the whole society all acknowledge the importance of “zhongkao” as well as all exams in junior middle school and are doing whatever they can to improve students’ academic performance. All rewards, compliments, recognition, evaluations, and chances are closely related to students’ academic performance. Therefore, academic success, or good scores in exams are very critical to Chinese students.

5. Chinese student leaders’ interaction with group members is different from that of American students.

According to Komives and her colleagues (2005), when involving in a group, American students tend to be dependent if they take followers’ roles in the group. If you take the leader role, you are expected to be independent and to bring change to the group or organization. In this study, all the participants took leader roles with many group members and followers. But many of them found that their interactions with their group members would change from independent to interdependent. Danny shared his experience. “At the beginning, everyone was independent (...) Later, they would actively communicate, support each other, rely on each other (...)” Andy said: “In the beginning, I will do all the work by myself, but later there is more work, I need to be efficient. I will assign tasks to group members. We learn from each other’s strengths.” Hank also had similar change. He would do everything by himself at first, later he found that he needed help and then he would allocate tasks and collaborate with his group members.

6. Chinese students believe that leadership develops fast under great pressure and difficulties.

In LID research, there is no discussion about American students’ fast leadership development time. In this study, this is a commonly agreed idea from Chinese student leaders.
The researcher thinks it is a question worthy of discussion and concern. During the interview to probe self-developing of Chinese students, participants shared their experiences when they quickly develop leadership skills. Nine participants reflected that they developed leadership skills fast when they were under great work stress, pressures, and difficulties. For example, when Frank was responsible for organizing Conference of Shanghai University Student Union Presidents’ Union, he had to face great pressure and contradictions. He admitted his leadership skills developed very fast at that period of time. Andy’s fast leadership development period was when he was a department head. He had to coordinate 19 class monitors to work together. He had to deal with different people and faced many communication difficulties. Cindy’s critical time was when she organized the big event of evening gala. She had not only great workload but also pressures to adjust emotional breakdown and feeling of frustration of her team members. Gerry experienced half year without school counselors to guide the Student Union. He had to deal with all the works, solve all problems, and make every decision by his own. This is a huge responsibility for him. Ivan was a department head of a newly built organization when he was a freshman. All the group members were freshman. They had no experiences of running student organizations. The team grew very fast under pressure and motivation. Ivan, himself, also developed his leadership skills very fast.

In summary, Chinese college student leaders develop their leadership identity under the influence of their beliefs and values, under people they get in touch with, and under meaningful experiences. Their leadership identity develops from one stage to another along with their changing views on understanding of leadership and understanding of organizations. They leadership identities could also at different stages when settings change. They could be at several stages at one period of time when they are in different settings.
Chinese college student leaders share similarities with American students on influential factors of LID, ways to build self-confidence and obtain leadership roles, process of changing views of organization and understanding of leadership, and six LID stages.

They are also different from American students on the influential power of school counselors, types of peer influences, race and gender identity issues, significance of academic success, interaction mode with group members, and factors of rapid leadership development.
CHAPTER 5: DISCUSSIONS

Summary of the Study

This study explores Chinese Generation Z college student leaders’ leadership identity development by comparing and contrasting with LID theory. The researcher recruited 10 participants from Shanghai colleges and universities through purposeful sampling. Based on the interview data, the researcher generated five major themes that work on the development of leadership identity. They are beliefs and values, influential people, experiences, leadership identity development, and changing views. Through comparison and contrast, this study concluded five similarities and six differences of leadership identity development between Chinese and American college students.

Five similarities include three similar influential factors, similar ways for students to build self-confidence, similar process of students’ developing views on organization, similar changing views on understanding of leadership, and the agreement on the six LID stages.

Six differences include school counselors’ influential power, positive and negative influences from peers, undiscovered race or gender identity problems among Chinese students, critical factors of academic success, interaction mode of student leaders and their group members, and the factors accelerating leadership development.

In this chapter, the researcher will discuss the reasons that lead to the similarities and differences. Differences will be the focus of discussion.
Discussions

Discussions of Research Question One: Similarities

The five similarities affirm Komives and her colleagues’ study of LID. They prove that influential factors, ways for students to build self-confidence, process of students’ developing views on organization, changing views on understanding of leadership, and the six LID stages are true for Chinese college student leaders in Chinese context. Chinese college student leaders experienced similar situations and processes on their leadership identity development. Meanwhile, they also echo with many Chinese researchers’ findings.

Wu (2018) classified three categories of influential factors which promote college students’ self-confidence, one-self, school, and family. Oneself category includes self-cognition, and sense of achievement; school category includes school assessment, teacher support, program influence, and peers’ emotional contagion; Family category includes family atmosphere and parents’ encouragement. He concluded that students with good academic performance have higher self-confidence. Student leaders have higher self-confidence than other students. Lu (2008) and Zou (2015) proved that leadership experiences are critical for students to take a leadership position and to develop leadership competency. Although there is no direct research about students’ developing views on organization, Shi (2013) found the motivation for students to get involved in student organizations is to promote interpersonal skills, learn extra-curricular knowledge, and to cultivate hobbies and interests. This idea is the same with college students’ initial view on organizations in this study. Students view organizations as chances of making friends and having fun with friends together. Students’ changing views on understanding of leadership were also proved by Li (2013). In her study of Chinese adolescent student leadership, she found students’ changing views from positional leadership to non-positional leadership. She
found that most college level students could understand from a more objective point of view that leadership can be learned by everyone, not just by students who have leadership positions. The six LID stages are affirmed by all the participants in this study. As Chinese college student leaders, they affirmed that they already experienced Stage 1 and they are now mostly in Stage 2 to 5 in their current situation. Some of them were aware that the changing situation may result in changing of their stage level. They may at different levels at the same time when situation changes.

**Discussions of Research Question Two: Differences**

The six differences are school counselors’ influential power, positive and negative influences from peers, undiscovered race and gender identity problems among Chinese students, critical factors of academic success, interaction mode of student leaders and their group members, and the factors accelerating leadership development.

Difference 1 is school counselors’ huge influential power. One reason for this power is the fact that students spent a lot of time with their school counselors than they did with their parents. Second reason is students tend to imitate role models in their lives. Teachers are the role models that students often get in touch with and easily learn from (Li, 2013). Another reason, as stated by Li (2013), students do not have many chances to involve in leadership training programs. Therefore, the only way for them to learn leadership is to imitate their teachers. These result in teachers’ tremendous influence over students’ leadership development.

Difference 2, peer influences have both positive and negative ones. This is also proved by Gou (2015) in her study of peer relationship in college students. Peers are effective social support, emotional support, and information channel for college students. These are positive influences. Meanwhile, peer group pressure, like learning abilities, innate advantages, and
negative energy or values, are sources of pressure and negative energy which bring negative influences on college students.

Difference 3 includes two parts, race and gender identity problem. This problem has not been discovered in this study. But race and gender identity are discussed by many Chinese researchers.

Zhang (2014) studied college students’ national consciousness and found that there is no significant difference between ethnic minority students and Han nationality students on their national consciousness. They all regard themselves as Chinese nationality. Student leaders have stronger national consciousness than other students. The reason for ethnic homogeneity in China is partly because there is no huge difference from the outer appearances of all Chinese people. They all have the same color of skin, color of eyes and hair. You cannot tell from the appearances which ethnic group they come from if they do not wear their typical ethnic clothing. Therefore, Chinese students are not conscious and aware of each others’ race or ethnics.

Another reason is Chinese government implement constitutional policy of national equality since 1949. The equality policies include many privilege policies to ethnic minority groups, like college entrance examination bonus policy, preferential family planning policy, and preferential tax policies. These policies ensure ethnic minorities’ sociopolitical status in China. Sometimes, these also lead to some ethnic minority students’ public recognition of their ethnic identity. Therefore, race or ethnic minority identity recognition is not a problem for college students in China.

Gender identity is a topic that has been studies by many researchers. Zou (2015) found that the average leadership level of female students is higher than that of male students, but the dispersion degree of male students’ leadership levels is greater than that of female students. This
means that most female students’ leadership abilities are at the average level. But male students are scattered over different levels. Some are at very high level; some are at average; and some are at very low level. Liu and her colleagues (2009) studied contemporary college students’ gender role development by using Bem’s Sex Role Inventory. In which, gender role development has been classified into four orientations: masculinity, feminization, androgyny, and undifferentiation. Chinese understanding of masculinity and feminization is like the universal understanding of gender stereotypes. Masculinity refers to the traits of men who are “active, adventurous, ambitious, competitive, independent, confident, rude, dominant and so on. They are instrumental and good at solving problems” (G. Chen, 2012). Feminization refers to the traits of women who are “sentimental, emotional, gentle, elegant, considerate, and passive. They like children and are empathetic. They are expressive and good at communicating information” (G. Chen, 2012). In Liu and her colleagues’ study (2009), they found that student leaders have higher androgynous development in their gender role than other students. Students with androgynous development are more easily being elected as student leaders. It means that student leaders have both masculine and feminine orientation in their gender role development. The researchers explained the reason of this phenomenon in their study. They believe that with the development of the society, more and more men and women begin to engage in the occupations that used to be only engaged by the opposite gender. The social development has put forward the request to the individual’s comprehensive development, which might cause the androgynous development in many individuals. This is perhaps the reason why the participants in this study are not aware of their gender identity. Because they have both masculine and feminine characteristics. The two gender characteristics work together to enable student leaders
to better perform their duties. Therefore, they are not aware of any stereotype gender traits in themselves.

Gender identity development is a huge issue. More research is needed to explore whether it typically exists among Chinese Generation Z or it is a universal tendency of human development.

Difference 4 is academic success is an important factor to promote students’ self-confidence and to obtain more leading experiences. For a long time, Chinese students have been evaluated mostly by their academic performance. Teachers, parents and peers give a lot of biased evaluations based on a student’s academic performance. Therefore, in Chinese culture, whether a student is excellent or not is directly related to his/her academic performance. In the long run, students are more likely to value their academic performance. Good scores mean positive evaluations and leading opportunities. With good academic performance, students become more confident about themselves and they have more chances to become role models and more likely to be assigned leadership roles in their classes (Li, 2013). Leading experiences result in leadership development. Therefore, students with good academic performance have higher leadership levels than students who do not have good academic performance (Zou, 2015).

Difference 5 is the interaction mode of student leaders and their group members, from independent to interdependent. College students tend to be independent at beginning. This is because of their sense of competition and distrust of others. Wang (2009) found that student leaders have the idea of bureaucratization. They tend to do things by their own and distrust others. Jiang (2003) and Liu (2014) admitted that Chinese college students have stronger sense of competition than sense of cooperation. Liu (2014) analyzed four reasons for this phenomenon. First is family reason. This generation (post-1990 generation) is the only child of the family.
They easily become self-centered, utilitarian, and they believe that individual interests take precedence over collective interests. They tend to promote individuality and pursue realization of self-value. Therefore, they are self-centric and lack of sense of cooperation. Second is school reason. The schools adopt traditional cramming education model. There is less group work and no promotion of collaborative study in teaching and learning. Therefore, students have no habit to cooperate with others. Third is social reason. Along with the rapid development of marketing economy in China, many people pursue accumulation of wealth even through improper means. These social problems are magnified by the spread of online social media, which will inevitably reinforce young people’s values of individualism. Fourth is cultural reason. Chinese idea of small-scale peasant economy advocates people to mind their own business and not to communicate and cooperate with others. These ideas are still imbedded in young generations’ mind. All these reasons result in college students’ independence and distrust of others. Through practice and interaction in student organizations, students could be changed by the organizational culture. They will learn to allocate tasks and cooperate with each other. Therefore, Chinese college students’ interaction mode is changing from independent to interdependent. Dependent people are not welcomed by college students in China according to the participants in this study.

Difference 6 is the factors accelerating leadership development. Chinese student leaders believe that leadership develops fast under pressure and difficulties. This idea was also proved by some Chinese researchers. Zou (2013) found in her study of college adjustment that college activities have an intermediate effect between college stress and college adjustment. It means when college students have great stress or pressure, they could adjust themselves through getting involved in college activities. That’s to say stress and pressure can push college students to improve their skills to adapt to college environment by taking part in college activities. Li and
Zhang (2014) asserted that a leader who has higher adversity quotient can realize more effective leading. Adversity quotient refers to a person’s ability to deal with difficulties. Therefore, the higher ability to deal with difficulties, the more effectively a person leads. These research findings echo the participants’ belief in this study.

**Recommendations for Practice**

Results of this study indicate that student counselors should be more diligent and professional in guiding student because they have tremendous influence over students. Besides academic performance, colleges and even primary, secondary schools should work together to create multiple dimensions of evaluation and assessment on students’ performance in order to make them confident about themselves and have more chance to grow into leaders in the future. Teachers and schools need to advocate group work in teaching and learning and create more chance for students to cooperate with each other and cultivate cooperative school cultural. College personnel should give more support on the development of student organizations and associations, expand student involvement and give more chance for students to practice leading. Leadership training programs should not just open to student leaders, but also open to wider student populations and make more students benefit from it.

**Implications**

This study expands common understanding of the term “leadership”. It not only refers to the leading competencies of positional leaders, but also refers to the competencies in general that consist in a competent person, including confidence, high self-efficacy, good organizing abilities, good communication and cooperation, and better understanding of oneself with others, etc. The results of this study indicate that the western LID model may be used effectively in Chinese
institutions of higher learning. Leadership identity development also promotes the overall development of a college student.

As stated in the first chapter, leadership is an important ability required by the development of modern society (Bass & Bass, 2008). Leaders with self-confident, who are able to communicate and cooperate with different people are needed in every aspect of life. Generation Z are the masters of the future world. Therefore, to understand the process of their leadership identity development could help teachers, parents and Generation Z know better about the ways of their growth and development.

For educators, these findings of the study help them know and understand Generation Z student leaders’ leadership identity development and its influential factors which help them determine ways to improve or support students’ growth and development. For parents, these findings make them understand more of their children’s growing experiences and their thoughts and facilitate them to consciously cultivate at the right time from a young age. For Generation Z students, these findings enhance their self-reflection and self-cognition.

Limitations

There are four limitations in this study. First, the interview protocol was designed based on the categories in LID model. The interview data is limited to the LID model, and the width and depth of the information are limited. Second, the participants are concentrated in Shanghai, which may not necessarily represent the situation of a larger population of Chinese generation Z college student leaders. Third, there are limitations on the time of interviews. Eight of the interviews were done during a leadership training program in a day. Each interview lasted about 30-40 minutes. The time of the interviews did not meet expectations, which may lead to insufficient depth of the interviews. Fourth, there are limitations on the place of interviews.
Eight of the interviews were held at the lobby outside a conference room. The place was not very quiet and private, which may affect the interviewees’ concentration and willingness to share. These limitations should be avoided in future study of this topic.

**Suggestions for Future Research**

Future research is needed on the family influences on student leadership identity development. Gender identity of student leaders could be studied more deeply to see if there is any gender factor in their leadership development. Students without any leadership roles could be studied in order to find out how they develop their leadership and how their leadership benefits their development.

In summary, this study reveals only the tip of the iceberg in Chinese Generation Z student leaders’ leadership identity development. Additional studies are necessary to inquire into Chinese Generation Z student leaders and their leadership development.
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Exploring Leadership Identity Development of Chinese Generation Z Student Leaders
探索中国九五后大学生干部的领导身份认同发展
Interview Protocol 访谈提纲

Demographic Questions
Year of Birth? Year of Enrolment? Current Leadership Position? Your College Types?

Basic Concepts:
基本概念:
1. Please describe your understanding of the term “leadership”?
1. 请描述一下您如何理解“领导力”这个词?

2. Which Chinese leadership philosophy you agree with most, Confucianism, Daoism, Legalism, Mao 
Deng, Paternalism, Modern Industrial Management Theories? How has Chinese philosophy influence 
your understanding and experience as a leader?
2. 儒家思想、道家思想、法家思想、毛泽东与邓小平理论和现代工商管理理论，哪一种中国领导力哲学对你影响最大？

Thank you for sharing your understanding of the basic concepts of leadership. The following 
questions are about Leadership Identity Development. The questions are designed based on six 
categories in Komives’s Leadership Identity Development model. Therefore, there are six 
questions.
谢谢您分享您对领导力基本概念的理解。接下来的问题是关于领导身份认同发展的。问题 
的设计是基于 Komives 的领导身份认同发展理论模型中的六个范畴。因此，共有六个方面问题。

Leadership Identity Development Categories: 1. Developmental influences, 2. Developing Self, 
Leadership Identity (Awareness, Exploration/Engagement, Leader Identified, Leadership 
Differentiated, Generativity, Integration/Synthesis)
领导身份认同发展六个范畴：1. 发展影响因素，2. 发展自我，3. 团队影响，4. 自我与他人 
关系的认知发展，5. 领导力宏观认知，6. 领导身份的（意识萌芽、行为探索、角色认同、 
职能区分、承诺产生、行为日常化）

1. Developmental Influences: Tell me who or what experiences influenced your leadership 
identity development?
1. 发展影响因素：能否告诉我哪些人或者哪些经历对您的领导身份认同产生了影响？
Adult influence: 成年人影响：
Peer influence: 同辈人影响：
Meaningful involvement: 活动参与经历：
Reflective learning: 反思性学习经历：

2. Developing Self: Tell me the story of your progression into the leader you understand yourself to be at this moment. Did you experience turning points? What were some obstacles to your progress? Did you have periods of fast growth in leadership? Describe a time when you quickly develop leadership awareness or leadership skills?
2. 自我发展：能否告诉我您是如何发展到目前的对自我的领导身份的理解的？您是否经历转折点？您的发展过程中遇到过什么样的阻碍？您是否在领导力发展过程中经历过快速发展阶段？请描述一下您经历过的快速发展领导力意识和领导力能力的情形？
Deepening self-awareness: 自我认知的深化：
Building Self-confidence: 建立自信心：
Establishing interpersonal efficacy: 构建自我内在效能感：
Applying new skills: 应用新能力：
Expanding motivations: 拓展动机：

3. Group influence: Think about an organization you’re involved with. What drew you to this organization? Tell me about the progression of your leadership roles in the organization. What’s your changing perception of the operation of an organization?
3. 团队影响：请您想想您所在的组织团队，是什么促使您加入这个组织？能否告诉我您在组织中的领导角色的发展和变化。是什么促使您改变了对组织团队运作的认知？
Engaging in groups: 深度参与团队：
Learning from membership continuity: 团队成员延留的收获：
Changing perceptions of groups: 对团队认知的变化：

4. Changing View of Self with others: How do you view the change of relationship between you and your group members during work in the organization? How have your views of yourself changed over time as you worked with others? How have your views on others changed as you worked with them?
4. 自我与他人关系的认知发展：您如何理解看待在团队组织工作中，您与团队成员之间关系的变化？在与其他人合作共事的过程中，您对自己的看法有什么样的变化？在与其他人合作共事的过程中，您对其他人的看法有什么样的变化？
Dependent: 依赖他人：
Independent: 互相独立：
Interdependent: 互相依赖：
5. Broadening View of Leadership: How do you change your understanding of leaders? Tell me about who do you consider to be the leaders in the organization you’re primarily involved with? Tell me why?

5. 领导力宏观认知：你对领导的理解是如何变化的？能否告诉我您认为您目前所在的组织中谁才是领导者？为什么？

Positional: 有领导职位的：
Non-positional: 非领导职位的：

6. There are six stages of Leadership Identity Development according to Komives. They are awareness, exploration/engagement, leader identified, leadership differentiated, generativity, integration/ synthesis. Let me explain the operational definitions of the six stages. They are as follows:

6. 根据 Komives 的理论，领导身份认同发展共有六个阶段。他们是领导意识萌芽、领导行为探索、领导角色认同、领导职能区分、领导承诺产生、领导行为日常化。请允许我将六个阶段做一下具体的操作性解释，解释如下：

A. (Awareness) I am aware that I have leadership potential.
A. (意识萌芽) 我意识到自己具有领导潜力。

B. (Exploration/Engagement) I am exploring opportunities for leadership and am beginning to develop my leadership skills.
B. (领导行为探索) 我正在领导力角色中探索并开始发展自己的领导能力。

C. (Leader Identified) I identify myself as a leader in at least one or two groups or settings.
C. (领导角色认同) 我认同自己在某些组织或情形下是一名领导者。

D. (Leadership Differentiated) I am an effective leader in multiple groups and settings.
D. (领导职能区分)我在多个组织或情形下是一名很有效的领导者。

E. (Generativity) I am effective at mentoring new leaders while developing my leadership skills.
E. (领导承诺产生)我在发展自己的领导能力同时能有效指导新的领导者成长。

F. (Integration/Synthesis) I am applying my leadership skil to everyday work and life.
F. (领导行为日常化)我会在日常工作和生活中应用我的领导能力。

According to the operational definitions, please reflect on where do you feel you are on this continuum of leadership development? Tell me examples of each stage?

根据操作化定义，请思考您目前处于领导力发展的哪个阶段？能否告诉我您经历的每个阶段的例子？

7. Are there other stages in your leadership development? If so, please describe the stage you think you are at now.
7. 您的领导力发展是否还有其他的阶段？如果有，请描述一下您目前所处的阶段。
APPENDIX B: INFORMED CONSENT FORM

(English Version)

Title of the Research: Exploring Leadership Identity Development of Chinese Generation Z Student Leaders

You are invited to participate in a research study which will involve gathering information regarding your understanding and reflection on your Leadership Identity Development.

My name is Juan Xu. I am a teacher from Tianhua College and I am a doctoral candidate at the University of the Pacific, Benerd School of Education. You were selected as a participant in this study because you are generation Z and a college student leader who has leadership experiences in your life.

The purpose of this study is to explore leadership identity development of Chinese Generation Z student leaders. Your participation of this research can help me to find out how Chinese generation Z student leaders develop their leadership identity. I will compare and contrast Chinese model with American student leadership identity development model to see how it corresponds with and how it differs from that of the United States.

If you decide to participate, you will be asked to sign this form and I will schedule a date and time to meet you for a 60-minute interview. The interview will be audio-recorded. And the interview data will be transcribed and member-checked before analyzing. Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission. Measures to insure your confidentiality are creating a pseudonym for you in my dissertation and not mentioning any names in the audio-recorded interview. The data obtained will be kept in my password-protected cell phone and computer and will be destroyed after the completion of the research.

There are no known risks beyond those experienced daily, however you may be asked to reflect on your leadership experiences. These experiences may arouse your emotional feelings like sadness or anxiety if they are unhappy experiences. You may feel embarrassed when talking about your experiences. In order to protect your rights, you are fully free to stop the interview anytime when you feel uncomfortable with the questions or reflections. And I will protect your identity confidential.

The only cost for you is the time commitment. You will spend about an hour in participating an interview. There are no direct benefits; however there would be the provision of additional opportunities to engage in in-depth reflection on your leadership development.

Your participation is entirely voluntary and your decision whether or not to participate will involve no penalty or loss of benefits to which you are otherwise entitled. If you decide to
participate, you are free to discontinue participation at any time without penalty or loss of
benefits to which you are otherwise entitled.

If you have any questions about the research at any time, please call me at (86) 18916569125. If
you have any questions about your rights as a participant in a research project, please call the
Research & Graduate Studies Office, University of the Pacific (209) 946-3903. Or you can
contact the Research Office in the college I am working at 021-39966091 to learn more about
this research.

Your signature below indicates that you have read and understand the information provided
above, that you willingly agree to participate, that you may withdraw your consent at any time
and discontinue participation at any time without penalty or loss of benefits to which you are
otherwise entitled, that you will receive a copy of this form, and that you are not waiving any
legal claims, rights or remedies.

You will be given a copy of this signed form to keep.

Signature_________________________ Date_________________________
知情同意书
(Mandarin Version)

研究课题：《探索中国九五后大学生干部的领导身份认同发展》

您受邀参与一项研究课题，此课题需要您对领导身份认同发展发表自己的理解与反思。

我的名字是徐娟，是天华学院的一名教师，也是美国太平大学伯纳德教育学院的教育学博士候选人。您之所以被选为此课题的研究对象，是由于您是九五后并且是一名有领导经历的大学生干部。

此项研究的研究目的是探究在于探究中国九五后大学生干部的领导身份认同的发展。您的参与将帮助我发现中国九五后大学生如何发展自己的领导力身份。我还会将中国模式与美国大学生领导身份认同发展理论模式相对比，研究两者之间的相同点和不同点。

若您决定参与，敬请签署这份《知情同意书》，我会与您约定一次 60 分钟左右的访谈时间。访谈需要录音。所有的访谈信息数据在分析之前都会被转录成文本并发回给您进行确认。本研究获取的信息以及可识别您身份的任何信息均属保密，只在获得您允许的情况下才会披露。为确保您的隐私，现采取以下措施：您的名字会以假名形式出现在本人论文中，录音的采访中不会提及任何名字。获得的数据将存放在我的设置密码保护的手机和电脑中，并且在此研究完成后销毁。

本研究没有超出日常承受的风险，但是您需要回顾您的领导经历。这些经历如果是不愉快的，可能会让您产生情感反应，如悲伤、焦虑等。在谈论这些经历时，您或许会感到尴尬。为保障您的权利，您有完全的自由，当对问题或反思感到不舒服的时候，随时可以终止访谈。我会对您的身份保密。

此研究唯一的目标是您的时间投入。您需要参加一个持续一个小时左右的访谈。本研究对您没有直接的利益或好处，但是可以为您提供了一个额外的机会，深度反思自己的领导力发展。

您的参与完全出于自愿，且不会因此涉及任何处罚，您在其他方面有权主张的利益也不会受到任何损失。即使您已经决定成为研究对象，您也有权随时终止参与此项研究，且不会受到任何处罚，也不会因此受到其他方面的损失。
若您对本研究有任何疑问，请随时与我联系（手机号18916569125）。若您对作为研究项目受试者的权利方面有任何疑问，请致电美国太平洋大学研究与研究生院办公室（029）946-3903。或者您也可以联络我所工作的学校的科研处021-39966091了解这项研究的具体内容。

如果您已经阅读并理解上述信息，且愿意参与此项课题研究，请在下方署名。您可随时撤回同意、随时终止参与，且不会受到任何处罚，也不会受到其他方面的利益损失。您将收到一份《知情同意书》副本。您保有法定求偿权以及其他法定权利。

您将得到一份署名后的《知情同意书》副本。

签名______________________ 日期____________________