Chapter 4
Power on the Margins: Navigating the Program Director Role as an Asian, Queer, Immigrant Woman in Canada

Narumi Taniguchi

"Japanese, woman, middle class, first in my family to go to university, first to study abroad, non-religious, lesbian, introvert." This is the list of identifiers that I included in one of the first slides that said "About Me." I showed this slide to my hiring committee and over 50 MFT students as part of my job talk when I interviewed for the program director position at my current Canadian university. Of all identifiers, "lesbian" went in and out of the slide a few times while preparing the talk and eventually stayed in. It was because I had no idea how it would be received, and I knew I could "pass" as straight if I chose not to include it. I had been in Canada for less than 3 years at that time and did not have any firsthand knowledge about the University's culture beyond what I gathered from its website. Some years later, one of my hiring committee members asked me if I intended to "test" them by including "lesbian" in my job talk. "Yes, I did," I answered. I have gone through similar interview processes for faculty positions several times in the past, and it was the first time that I intentionally came out at the time of the interview. I was at a point in my life and career when I knew I would not want to be part of any group where I would not be respected and valued for who I am, because *who* I am has a lot to do with *how* I am as a program director.

This chapter is about my experience as an MFT program director at a Canadian university. I will recount part of my life story to provide context for my social location. My experience is intertwined with my social location, and examples will illustrate the complexity resulting from my intersectionality (Crenshaw, 1989). Although intersectionality often makes us invisible, my newly acquired power offers visibility within the institution. I will delineate some of the ways in which my professional life in North America has changed. Lastly, this chapter will discuss my relational use of power, as I am determined not to lose myself in power.

N. Taniguchi (✉)
Master of Marriage and Family Therapy Program, The University of Winnipeg,
Winnipeg, MB, Canada
e-mail: n.taniguchi@uwinnipeg.ca

In this chapter, I sometimes use the word queer to describe my sexual orientation, but it describes an ideology too. A queer ideology is one that seeks to challenge dominant discourses about not only sexual orientations and gender, but also other marginalized identities (Eng, Halberstam, & Muñoz, 2005). Please note that while the stories that I tell in this chapter are real, the descriptors of the people involved have been changed to protect their identities.

Who Am I?

I was born and raised in Osaka, Japan, by parents whose marriage was arranged by a matchmaker. Different from traditional Japanese families, in which father is the head of the family, followed by the firstborn son and mother, and the daughters are the lowest in the hierarchy, my parents put me, the firstborn child and the only daughter, above their two sons. My parents were running a vegetable wholesale store and had no time for their children. My brothers and I all knew that I was in charge; my brothers were told to listen to me. My mother graduated from high school in a rural town and worked in a cosmetics store before my parents got married. My father, who grew up in the city which was chaotic in the postwar era, took university classes at night while selling vegetables at a market during the day in Osaka. They both valued education but did not know much about the hypercompetitive educational system that I had to navigate.

I made my own decisions, including which schools I would apply to and take the entrance exams for. Looking back, I was always somewhat of a risk-taker, aiming for schools that required slightly higher test scores than my ability. I had the privilege of knowing that my parents would support me with whatever decisions I made. It took me two extra years to pass the entrance exam and get into the university of my dreams. I graduated from university with a B.A. in Education. My plan was to become an elementary school teacher, but instead I decided to go to graduate school in the USA because I wanted to be a family therapist. I was the first person in my entire family to not only go to graduate school, but also live outside of Japan. I went to the USA all by myself, with no relatives or friends to rely on. Because I was learning to work, write, and think in a second language, it took me 5 years, twice the normal program length, to graduate with a master's degree in Marriage and Family Therapy from a university in New York State. Those 5 years were like walking upside down, learning to do things differently, often the opposite of how I was taught: speaking up vs. "silence is golden," getting to the point vs. beating around the bush, thinking of oneself vs. thinking of others first, independent vs. interdependent, etc. During this time, I also realized for the first time in my life that I was a lesbian.

Upon graduation, I went back to Osaka and worked as a counselor in an outpatient psychiatric clinic. I was quickly promoted to assistant director of the counseling division. Experiencing reverse cultural shock, I tried to fit back into the Japanese culture and way of doing things and yet was perceived as "Americanized" by my boss at work, friends, and family. I began exploring lesbian communities in Japan and was "out" to some of my colleagues and friends. Four years later, I returned to the USA to pursue a Ph.D. degree in Texas with the goal of training MFTs in Japan.

At that time, I made a decision not to be "out" because it might have put me at risk, and getting a Ph.D. degree was more important to me than being open about my sexual orientation. It was also because being one of the few students of color would be more than enough to handle while going through the Ph.D. program in a small city in Texas. It was in the acknowledgments in my doctoral dissertation that I finally came out, quietly.

Just before completing my Ph.D., I got my first job in academia as faculty of an MFT program in California. It was a dream come true, not in Japan but in the USA. I worked there for 6 years, until I left the USA to move to Canada. I lived in the USA for a total of 18 years as a nonresident "alien" and chose to pursue permanent residency in Canada. Once again, I made the move all by myself, with no relatives or friends in Canada. I got another faculty job in an undergraduate program at a Montreal university, where I learned Québecois French culture as an allophone, hidden among Anglophones. Three years later, I was offered the current MFT program director position at a university on the Canadian Prairies. I moved halfway across the country to a midsize city that I had not known existed.

It is important to highlight additional privileges that are granted to me living in North America. As a resident alien or a permanent resident, my social location is different from other people of color in North America who have experienced colonization as groups and continue to experience various manifestations of colonialism. It should be clear in my brief life journey that I chose to move to the USA and immigrate to Canada; nobody forced me to come to North America. Moody (2011) argues the importance of distinguishing immigrants from domestic colonized groups. Certain Asian groups have privileges and are given the status of "model minority" or "honorary white" (Moody, 2011). I have experienced microaggressions and systemic oppression since I moved to North America, but they are not the same as other nonimmigrant groups experience every day for their entire lives and generationally. It is important to note here that Japanese Americans and Japanese Canadians were sent to internment camps during and after WWII, even though they were already established in their respective countries, and their lives have been impacted for generations (Hashimoto, 2012; Nagata, Kim, & Nguyen, 2015). I am not part of those groups and do not have anyone in my extended family who is impacted by the internment atrocity directly or indirectly. I do not carry any of the historic traumas that other people of color and even some Japanese Americans and Japanese Canadians carry. I have known all along that I could always go back to my country if things became unbearable. That is one of the privileges that I have as someone who chose to relocate to North America.

Where Am I?

When I first was invited to write my lived experience as an MFT program director for this book on intersectionality, identity, and power, the image of the infamous traffic junction in the city where I live called Confusion Corner came to mind. As its name implies, Confusion Corner is where several streets meet at odd angles. It is difficult for drivers who are not familiar with the area to navigate; I too have strug-

gled to get into the correct lane and ended up on the wrong street more than once. Literature uses the term "labyrinth" to describe the complexities that women in leadership have to navigate (Ayman & Korabik, 2010; Sanchez-Hucles & Davis, 2010). In a labyrinth, there is one way in and one way out. With Confusion Corner, however, there are multiple entrances and exits, and you never know if you are on the right path until you get close to the intersection, unless you have someone familiar with the area guiding you. Crenshaw (1989) theorizes that "the intersectional experience is greater than the sum of racism and sexism" (p. 140). She notes that "if an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them" (p. 140). To return to the Confusion Corner metaphor, if I were to get into an accident in the intersection and be injured, my injury could be caused by patriarchy, white supremacy, homophobia, xenophobia, or all of them. The problem is that I would not know for certain which one. Sanchez-Hucles and Davis (2010) argue that it would be difficult for women of color to respond appropriately when they may not know which aspect caused the other's reaction. To make the matters worse, in my current position of power, I would be driving a bus with passengers, and a collision could cause harm to others. Below are examples to illustrate this complexity.

Every year, my program holds information sessions for people who are interested in applying or want to know more about the program. I do most of the program presentation while a junior faculty member covers some parts. In one of the sessions, a participant, a white man, asked several questions over the course of the event. After a few questions, it became clear to me that he would look at me when asking questions and quickly turn to the junior faculty, who is a white man, for the answers. I was standing in front of the room, and my colleague was sitting to the side. I was annoyed by this participant's behavior because it was as if he was saying, "I know you're the program director, but you don't count. The male professor should know what he is talking about. I trust him more." I observed this back and forth between the two men for some time, and eventually interrupted my colleague who began to respond and instead answered the question that was asked of me. In this example, I am almost certain that the white male participant manifested misogyny, white supremacy, or both, but I cannot know which. Had I been certain that his behavior was triggered by my gender, not by my race, I would have sought some support from and/or comradery with women colleagues who are mostly white. I did not share this experience with anyone because I was afraid that my white women colleagues would make it a race issue, perhaps suggesting that my Asian "timidness" was the reason for the man's behavior, or attend only to the sexism aspect of what happened. My experience is that people not at the intersection of race and gender have difficulty understanding the compounding effect and choose to focus on one or the other.

I was accustomed to my invisibility. People of color often try to minimize the signs of differences and make others comfortable in white institutions (Ahmed, 2012). Coupled with this, women of color are not seen because they are doubly out of the norm in terms of gender and race (Purdie-Vaughns & Eibach, 2008). The paradox is that with the program director position, however, I often have to

be "on" (Nixon, 2017). I thought I was finally visible, but this white male participant reminded me that even when holding a position of power, I can still be invisible in public while standing in front of a roomful of people, and it is a humiliating experience.

I also encounter this kind of erasure of my expertise at times when I am interacting with students who come to see me with program-related questions. Sometimes, even if I provide the clearest answer possible and students seem satisfied, I observe them going immediately to ask my white male colleague the same question. In these moments, I want to say, "What makes you think this colleague, who is not even an administrator, knows more about the program than I do?" This would be a good supervision question if I was their supervisor. However, with over 100 students in the program, I do not have the level of connection required to have such conversations with most students. Instead, I usually let it go. The risk of being perceived as controlling and/or abusing power seems too high from where I stand as program director. In these cases, I cannot tell which aspect of my identity makes students question my knowledge of the program. These experiences underscore for me that nobody can escape from the structural inequality (e.g., misogyny and white supremacy) deeply embedded in North American societies (Bishop, 2015). Everyone, regardless of their identity, can manifest racism and/or sexism unintentionally, trusting the opinion of less qualified white men than women of color because they are internalizing a lifetime of invalidating and erasing the voices of women and people of color.

The following example illustrates a similar dilemma in intersectional complexity. Two of the three major aspects of my identity, woman and Asian, are visible in North America. Although I have been mistaken for Chinese many times, people do identify me as an Asian woman. My queerness on the other hand is not as visible as I would like it to be. I can pass as straight, even when I am with my partner who is white and visibly queer. We often encounter people whose reaction to us suggests that they cannot fathom that we are a couple. In the grocery store checkout line, we are almost always asked if we want to pay separately for our cart full of groceries that we are unloading together. Heterosexuality is the norm, and those of us who are outside of the norm continue to have to constantly come out if we want to be ourselves. I suspect that the heterosexual assumption is even stronger for Asian women. During a public talk that I gave as program director, I thanked my partner for her help and support. I was aware that some people in the audience did not know my sexual orientation. After the talk, a white man who is affiliated with the university approached me and said that he too applied for the program director position. He said with excitement, "You have lots of diversity! No wonder you were selected for the position." I froze with disbelief and kept smiling. It was appalling to me that this person told me to my face that I got the program director job because of my identity, not because of my qualification, experience, knowledge, etc. He managed to reduce me to an affirmative action hire (Turner, González, & Wong 2011) in order to explain to me why he did not get my job. I contemplated the idea of having a conversation with him later. In the end, I chose not to talk with him for at least two reasons. Firstly, I thought there was a risk that he would accuse me of overreacting and would tell me that I misunderstood his comment. Secondly, I was concerned

that with my relative power as program director, my intervention might be perceived as chastising rather than conversational, especially by someone who did not think he did anything wrong.

Unintentional devaluation of abilities on the basis of identity should be familiar to anyone who is on the margins of North American society. These examples highlight the effects of multiple marginality and its intersection with power afforded to me by virtue of having a middle management position at my institution.

Can You See Me?

My experience as a queer Asian woman faculty in North America can be summed up with one word: invisible. People do not remember me or my name unless I work directly with them. There were times that I felt that colleagues forgot that I even existed. Intersectional invisibility is experienced by people with multiple marginality of their identity because they are not the prototype of any groups to which they are supposed to belong (Purdie-Vaughns & Eibach, 2008). On the contrary, the program director role requires one to be visible within the institution. I was proud the first time the president of my university recognized me off campus, said my name, and asked me about the state of the program. It still surprises and delights me every time this happens.

There are two ways in which I realized that the power I now have has changed my social location. Power has always been presented as something negative, to avoid, and not to wish for throughout my life as a woman who was raised in a collectivist culture. In a study of Asian Americans in leadership positions, Kawahara, Pal, and Chin (2013) found that participants described their leadership style as "collaborative and group oriented" (p. 244). As an MFT who went through my training after the field was hit by a wave of postmodernism (Wieling et al., 2001), I was trained to be aware of the power that therapists innately have over clients and to respect clients' knowledge and experience (D'Arrigo-Patrick, Hoff, Knudson-Martin, & Tuttle, 2017). I have always been mindful of the power that I have over students as faculty; at the same time, I had to work to earn their respect by presenting some authority because of the way I know people sometimes perceive/treat women and/or Asians and/or queer people. In my current role as program director, I realized that students are actually intimidated by me, no matter how hard I try to be approachable and friendly. Several students have said that they see me as someone on a pedestal, to my surprise. I had to recognize that it takes a significant amount of courage for students to reach out to me and that I need to consider the power imbalance while also asserting authority.

One of the positive shifts that I have experienced was through various meetings with the university's senior administrators. As a faculty accustomed to being invisible, I was so used to my voice not being heard, but that changed with my current title. I inherited an MFT program that lost its COAMFTE accreditation a few years before I was hired. The program had a long history of operating as an independent

MFT training institute loosely connected to the university. My primary responsibility as program director was to get the program reaccredited, which included restructuring the program and integrating it into the university system. I was the only full-time faculty for the first 3 years, and often worked directly with senior administration to make necessary changes. I have made many suggestions and written several proposals leading to the program's major structural changes. In these meetings, I realized that I was seen and heard. I was in fact amazed every time my suggestions were taken seriously by senior administration.

The newly acquired visibility that accompanied the program director position has been empowering. I can see how people get used to the power and become power-hungry. It is also frightening to carry the enormous responsibilities of being part of decision-making units and leading the program. Interestingly, one experimental study found that while white women are often penalized for having dominant leadership styles, Asian American women are not (Tinkler, Zhao, Li, & Ridgeway, 2019). The authors argue that it may simply be because people do not remember the details of Asian women's actual behavior due to their intersectional invisibility, whereas they are more likely to scrutinize white women's behavior (Tinkler et al., 2019). I remember one judgment error that I made early in my program director role. In the heat of the moment when dealing with an urgent matter, I inadvertently ignored the proper procedures and made a request to senior administration on behalf of the program. Later, I learned that the head of another unit, a white man, who went along with my idea and made a similar demand for his unit, got into trouble with senior administration, even though I was the one who initiated the behavior. I also noticed that people would often tell me that I am polite, nice, and nonconfrontational, even after they witnessed me being assertive. It seems those nonstereotypical behaviors do not register in peoples' minds.

With my visibility as program director, I am often invited to participate in events, give talks, or join committees under the umbrella of equity, diversity, and inclusion. Soon after I took my current position, I was invited to join university-wide committees one after another. I was flattered by these invitations initially, and at the same time, puzzled by them. I did not know how I was selected from everyone in the community. After attending the first meetings, I quickly gathered that I was probably invited to join the committees because of aspect(s) of identity that I bring to the table. I appreciated these committees recognizing the importance of being more inclusive and having voices from diverse groups. However, I felt out of place attending the meetings because I was invited as a representative of one (or two, or three) underrepresented groups, and there were few (if any) people like me at the table. Tokenism that faculties of color experience has been documented both in Canada and the USA (Henry & Tator, 2012; Settles, Buchanan, & Dotson, 2019). Ahmed (2012) writes, "People of color are welcomed on condition they return that hospitality by integrating into a common organizational culture, or by 'being' diverse, and allowing in situations to celebrate their diversity" (p. 43). Minority faculties' passion to help and support their own and other communities align conveniently with this institutional agenda. Faculty women of color are "extreme tokens" (Turner et al., 2011, p. 207) who are "overburdened by service demands" (Hirshfield &

Joseph, 2012, p. 220). As a nontenured faculty with enormous administrative responsibilities, I had to learn to say no to these invitations, no matter how much I cared about the causes.

I Am Here!

Asian Americans and Asian Canadians (including East Asian, South Asian, and Southeast Asian) made up of 7% and 14% of the total USA and Canadian populations, respectively, according to the most recent census data (Statistics Canada, 2017). Despite high educational achievement as a group, Asians in North America are often seen as great workers, but not leaders (Kawahara et al., 2013; Sanchez-Hucles & Davis, 2010; Sy, Tram-Quon, & Leung, 2017). The majority of university senior administrators in the USA, except chief diversity officers, are white. Asian Americans hold between 1% and 3% of senior administration positions (depending on the job), following Blacks (5–13%) and Hispanics (2–6%) (Nixon, 2017). Comparing women and men, Asian American women are perceived less fit for leadership than Asian American men (Tinkler et al., 2019). Contrary to the myth of the model minority, it is clear that Asians contend with "bamboo ceiling" (Hyun, 2012). There are a number of common Asian values, beliefs, and practices that are in direct conflict with the values, beliefs, and practices that are perceived important for leadership in North America (Kawahara et al., 2013; Sanchez-Hucles & Davis, 2010; Sy et al., 2017). My culture taught me not to stand out, not to take up space, and to prioritize others' needs over my own. Typical of Asians, I was also taught that there is no need to ask for a raise and promotion because the boss will recognize good work and give us what we deserve (Kawahara et al., 2013; Sanchez-Hucles & Davis, 2010; Sy et al., 2017); of course we never know when we will be recognized or if we actually will be recognized. Having lived in North America for nearly 30 years, I have learned that I have to find a way to take up space when the opportunities are presented, without losing myself and my culture. As a queer woman of color with some power, it is my responsibility to take up space and sit at the table so that more of us will be at the table and change the statistics. I must continue to try to break the bamboo ceiling.

My leadership style is similar to my therapy model that is based on the Japanese understanding of self, called "jibun." In Japanese culture, self is one's share of the whole, and individuals in any relationship are sharing physical and emotional space (Taniguchi, 2005). I believe one of my roles as a therapist is to open up space for my clients so that they can have as much space as they need in the relationship with me. Similarly, one of the major roles in leadership positions is to create space for others, especially those who are on the margins, so they can have their share or "jibun." The simplest and hardest way for me to do that is to "show up" because I know that people with multiple-marginalized identities can create space with their presence (Nixon, 2017), and I feel a responsibility to do that. The isolation that women faculty of color experience is well documented (Nixon, 2017; Sanchez-Hucles &

Davis, 2010; Turner et al., 2011). Imagine arriving at an event or meeting alone, finding nobody who looks like you, and feeling totally out of place. Showing up is a simple act but can be very difficult. Now, imagine you are a person of color or a queer person who finds me smiling at you at an event. One of the advantages of belonging to several underrepresented groups is that by being present, I can potentially create exponentially more space than people with single marginalities. This act of showing up is a first-order change that may or may not elicit change in the system. When the system is rigid, opening up space for some means yielding space for others. This often triggers resentment for those who have to give up some of their space. Space remains a manifestation of patriarchy, white supremacy, homophobia, transphobia, ableism, xenophobia, etc. My responsibility as a leader, therefore, is to respectfully demand that the system expand and grow so that individuals from underrepresented groups will not only show up, but also stay in the space.

I can think of moments when I attempted to create space for others using my power. The examples are focused on Indigenous communities because decolonization in Canada is currently centered around Indigenous and non-Indigenous relations. Upon my arrival to the program, I noticed that the curriculum did not include any Indigenous-focused courses, and there were no Indigenous instructors or supervisors. In fact, all instructors and supervisors were white. I realized that it was going to take some time to develop relationships with Indigenous people and/or communities, recruit instructors/supervisors, and develop an Indigenous-focused MFT course. While I worked on building relationships, as program director, I asked all existing course instructors to include Indigenous content in their courses as a first step.

There was an opportunity to facilitate a panel discussion on Indigenous perspectives at an event. I consulted with some Indigenous students in the program, and we organized a panel discussion, where those students shared their experiences of going through colonial MFT education and training. Students told me they were unhappy with a major change the event organizers suggested to the title, and I supported them in resisting. It was isomorphic that a group of settlers tried to tell Indigenous students what title they should use to describe their own experiences. I also told the student panelists that they did not have to conduct the conversation in a colonial way if they did not want to, which was my attempt to open up space for them. During another event after one of the keynote addresses, I noticed one white person from the audience was talking to the Indigenous keynote speaker for a long time. It was clear to me that the person had no awareness of the amount of space that they were taking at an event that the Indigenous speaker created mostly for people in their community. I then noticed that a student of color was standing in line patiently waiting for her turn. Using my power, I decided to politely interrupt the monologue and made the attendee aware of the others' existence in the space.

These are things I may not have been able to do if I was not a program director. They are small examples of the way I was able to use my power and create space for others who are also marginalized. Ever since I began working as MFT program director in my current university, three white women, including one queer woman, took me under their wing. They were all powerful women with senior administrative positions. Women faculty of color in leadership do not normally have access to

informal networks or the old boys' club, in which insiders receive information and support to help them navigate the system (Sanchez-Hucles & Davis, 2010). Even as a regular faculty member, it was clear that I did not have access to this type of network. As a queer immigrant Asian woman who is in a leadership position, having these three women's mentorship has been crucial in navigating the unfamiliar system. They have all stood up for me when needed. They certainly created space for me.

Having lived in Canada and USA, I think that the countries are more different than Americans want to believe, and more similar than Canadians want to believe. In Canada, there is an umbrella federal law to prohibit discrimination based on "race, national or ethnic origin, color, religion, age, sex, sexual orientation, gender identity or expression, marital status, family status, genetic characteristics, disability and conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered" (Canadian Human Rights Act, R.S.C., 1985, c. H-6). In spite of this law, discriminations and violence against these groups and individuals exist in Canada too. Systemic and institutional inequalities are prominent, and certain groups of people benefit from them while others are disadvantaged. Boyko (1998) argues that Canada has climbed up all rungs of the "racist ladder" from stereotypes to genocide (p. 11). Having this law in place, however, makes me feel empowered and less frightened when I decide to challenge systems for manifesting identity-based discrimination, because the law says it is wrong, period.

In this chapter, I discussed the dimensions of race and gender more than sexual orientation. Because my queerness is invisible, it is difficult to identify its unique impact on my professional relationships. It is important that I am "out" as program director because my queerness opens up space for those who identify as queer, two two spirit, or LGBT. Research suggests that queers who are able to integrate their sexuality with their professional identity perceive their work environment more positively and engage in relational leadership styles (Henderson, Simon, & Henicheck, 2018). There are several themes related to sexual orientation that go beyond this chapter. Whether or not my queerness helps or hinders my position as program director is unknown. In reflecting on this chapter, I wonder if my queerness helps me escape some Asian women stereotypes (passivity, obedience, and eroticization) that are not considered suitable for leadership. Exploration of queer-focused themes would be a fruitful future endeavor.

My experience of being an MFT program director is unique to me but may be familiar to some others. I certainly hope that sharing my experience opens up some space for readers. I am always in awe when I reflect on my life's journey. Look at me! A Japanese girl who was told by her father that she did not have to go to university because she is a girl is now a program director at a Canadian university and living my father's dream of making a name and doing business globally. Confusion Corner still confuses and frightens me at times, but I know I can always ask my mentors to help me navigate. I am going to continue taking up space as often as I can, respectfully demanding that systems expand and grow, and opening space for others who, like me, are underrepresented in academia.

References

Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Durham, NC: Duke University Press.

Ayman, R., & Korabik, K. (2010). Leadership: Why gender and culture matter. *American Psychologist, 65*(3), 157–170. https://doi.org/10.1037/a0018806.

Bertalanffy, L. (1969). *General system theory: Foundations, development, applications*. New York, NY: George Braziller.

Bishop, A. (2015). *Becoming an ally: Breaking the cycle of oppression in people* (3rd ed.). Black Point, NS: Fernwood Publishing.

Boyko, J. (1998). *Last steps to freedom: The evolution of Canadian racism*. Winnipeg, MB: J. Gordon Shillingford Pub.

Canadian Human Rights Act, R.S.C. (1985). c. H-6, s. 3 1996, c. 14, s. 2 2012, c. 1, s. 138(E) 2017, c. 3, ss. 10, 11, c. 13, s. 2. Retrieved from the Justice Laws website: https://laws-lois.justice.gc.ca/eng/acts/h-6/index.html.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, *1989*. Retrieved from https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8.

D'Arrigo-Patrick, J., Hoff, C., Knudson-Martin, C., & Tuttle, A. (2017). Navigating critical theory and postmodernism: Social justice and therapist power in family therapy. *Family Process, 56*(3), 574–588. https://doi.org/10.1111/famp.12236.

Eng, D. L., Halberstam, J., & Muñoz, J. E. (2005). Introduction. *Social Text, 23*(3–4 (84–85)), 1–17. https://doi.org/10.1215/01642472-23-3-4_84-85-1.

Hashimoto, G. E. (2012). --Nisei--Sansei--Yonsei--: Intergenerational communication of the Internment and the lived experience of twelve Japanese Canadians born after the Internment. Master's thesis, University of Manitoba, Manitoba, Canada. Retrieved from https://primo-pmtna01.hosted.exlibrisgroup.com/permalink/f/1q3bkt5/UMB_ALMA21546439470001651.

Henderson, M. M., Simon, K. A., & Henicheck, J. (2018). The relationship between sexuality–professional identity integration and leadership in the workplace. *Psychology of Sexual Orientation and Gender Diversity, 5*(3), 338–351. https://doi.org/10.1037/sgd0000277.

Henry, F., & Tator, C. (2012). Interviews with racialized faculty members in Canadian universities. *Canadian Ethnic Studies, 44*(2), 75–99. https://doi.org/10.1353/ces.2012.0003.

Hirshfield, L. E., & Joseph, T. D. (2012). 'We need a woman, we need a black woman': Gender, race, and identity taxation in the academy. *Gender & Education, 24*(2), 213–227. https://doi.org/10.1080/09540253.2011.606208.

Hyun, J. (2012). Leadership principles for capitalizing on culturally diverse teams: The bamboo ceiling revisited. *Leader to Leader, 2012*(64), 14–19. https://doi.org/10.1002/ltl.20017.

Kawahara, D. M., Pal, M. S., & Chin, J. L. (2013). The leadership experiences of Asian Americans. *Asian American Journal of Psychology, 4*(4), 240–248. https://doi.org/10.1037/a0035196.

Moody, J. (2011). *Faculty diversity: Removing the barriers*. New York, NY: Routledge.

Nagata, D. K., Kim, J. H. J., & Nguyen, T. U. (2015). Processing cultural trauma: Intergenerational effects of the Japanese American incarceration. *Journal of Social Issues, 71*(2), 356–370. https://doi.org/10.1111/josi.12115.

Nixon, M. L. (2017). Experiences of women of color university chief diversity officers. *Journal of Diversity in Higher Education, 10*(4), 301–317. https://doi.org/10.1037/dhe0000043.

Purdie-Vaughns, V., & Eibach, R. P. (2008). Intersectional invisibility: The distinctive advantages and disadvantages of multiple subordinate-group identities. *Sex Roles, 59*(5), 377–391. https://doi.org/10.1007/s11199-008-9424-4.

Sanchez-Hucles, J. V., & Davis, D. D. (2010). Women and women of color in leadership: Complexity, identity, and intersectionality. *American Psychologist, 65*(3), 171–181. https://doi.org/10.1037/a0017459.

Settles, I. H., Buchanan, N. T., & Dotson, K. (2019). Scrutinized but not recognized: (In)visibility and hypervisibility experiences of faculty of color. *Journal of Vocational Behavior, 113*, 62–74. https://doi.org/10.1016/j.jvb.2018.06.003.

Statistics Canada. (2017). Census Profile, 2016 Census. [Catalogue no. 98-316-X2016001]. Retrieved from Statistics Canada website: https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/index.cfm?Lang=E.

Sy, T., Tram-Quon, S., & Leung, A. (2017). Developing minority leaders: Key success factors of Asian Americans. *Asian American Journal of Psychology, 8*(2), 142–155. https://doi.org/10.1037/aap0000075.

Taniguchi, N. (2005). From polarization to pluralization: The Japanese sense of self and Bowen theory. In M. Rastogi & E. Wieling (Eds.), *Voices of color: First-person accounts of ethnic minority therapists* (pp. 265–276). Thousand Oaks, CA: Sage Publications. https://doi.org/10.4135/9781452231662.n15.

Tinkler, J., Zhao, J., Li, Y., & Ridgeway, C. L. (2019). Honorary whites? Asian American women and the dominance penalty. *Socius: Sociological Research for a Dynamic World, 5*, 1–13. https://doi.org/10.1177/2378023119836000.

Turner, C. S. V., González, J. C., & Wong (Lau), K. (2011). Faculty women of color: The critical nexus of race and gender. *Journal of Diversity in Higher Education, 4*(4), 199–211. https://doi.org/10.1037/a0024630.

Wieling, E., Negretti, M. A., Stokes, S., Kimball, T., Christensen, F. B., & Bryan, L. (2001). Postmodernism in marriage and family therapy training: Doctoral students' understanding and experiences. *Journal of Marital and Family Therapy, 27*(4), 527–533. https://doi.org/10.1111/j.1752-0606.2001.tb00345.x.