CHRISTOPHER NEWPORT UNIVERSITY

Mid-Atlantic Leadership Review

A Journal of Leadership Studies at Christopher Newport University

(Winter 2016)

The *Mid-Atlantic Leadership Review* (MALR) is an online, peer-reviewed, leadership studies journal based at Christopher Newport University. Its focus is to publish high-quality research articles written by CNU students and other undergraduate students from around the country.

Submissions co-authored with faculty members, or submissions written entirely by faculty members, graduate students, or other leadership practitioners with a specific focus on undergraduate leadership studies issues are also welcome.

Founded in 2007 by CNU students, faculty, and staff, the *Mid-Atlantic Leadership Review* (MALR, formerly the *Undergraduate Leadership Review*) is becoming an online journal that is published periodically. It represents the sole undergraduate leadership journal currently produced.

The *Mid-Atlantic Leadership Review* promotes undergraduate leader development, providing a forum for undergraduate students of leadership studies, professors at the undergraduate level, collegiate staff involved in leader development, and other leadership practitioners to publish their research works and experiences.

Please note: The views and opinions expressed in the articles published in the *Mid-Atlantic Leadership Review* represent each author's opinion and viewpoint and do not necessarily represent MALR or its sponsors. MALR and its sponsors make no representations about the accuracy of the information contained in the published manuscripts and disclaim any and all responsibility or liability resulting from the information contained in its pages.

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Dear Readers,

The editors are pleased to present the second issue of the re-launched Undergraduate Leadership Review, re-named the *Mid-Atlantic Leadership Review*. Our aim is to provide undergraduate leadership students and faculty around the world a scholarly forum to explore this phenomenon we call leadership.

This issue contains the most recent Colvin Prize winner and runner-up for Best Essay on Leadership, two articles on historically significant female leaders, another study about leadership in a Native American tribe, an article on ethics in leadership, plus some thoughts by a Colonel in the United States Army Reserve who serves as a member of the Distance Education Faculty at the Army War College. We think this is an exciting array of content.

We hope you enjoy the Winter 2016 issue of the *Mid-Atlantic Leadership Review*. This will be the last print version of the Review in its current state. The editors are working on a new and improved format for the *Mid-Atlantic Leadership Review*.

Sean Heuvel, Ph.D. - Editor in Chief   Nathan Harter, JD - Associate Editor

Kathleen Callahan, Ph.D. - Associate Editor

THE COLVIN PRIZE

The **Colvin Prize for Best Essay on Leadership** aims to foster and encourage student excellence in leadership scholarship at Christopher Newport University.
To be eligible, papers must:

- Creatively apply leadership/followership theory to a particular case, individual, literary or artistic work (including film), historical figure or event, activity, or industry; and/or creatively develop or compare leadership/followership theories; and/or engage in analysis of key aspects of leadership and leadership styles of civic or other leaders.
- Contain at least 1500 words including References.
- Be well written and edited.
- Have a clear and coherent argument/thesis.
- Use APA citation and reference format.

Dr. Robert Colvin
Dean, College of Social Sciences

Each professor in the Department of Leadership and American Studies at Christopher Newport University has the opportunity to nominate **two** papers submitted to them during the calendar year to be entered in the contest. Professors may provide helpful feedback and suggestions for how to improve the paper, through multiple iterations (although they do not re-write any portion of the paper). All participating professors serve on the adjudication committee, along with available staff from the President's Leadership Program at CNU.

The prize winner must meet these criteria and are then ranked according to overall quality, relevance to leadership studies, depth of research and thinking (analytical/synthetic/critical), use of evidence, originality, clarity and coherence of argument, editing and writing style.

In this issue, we proudly present the 2016 winner and first runner-up: the last two articles in this edition.

Editorial Board

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Seeking Authenticity: Practical Mindsets for Leader Reflection

By
Alison L. Antes, Ph.D. and Megan S. Downing, Ed.D.

Abstract

We explore key mindsets people apply to thinking about themselves, others, and leadership. These mindsets bridge the more abstract concepts of "authenticity" with more specific, practical mindsets people must bring to their journey of seeking authenticity. With support from psychological, leadership, and organizational research, we discuss these mindsets and their implications. The approach to authenticity represented in these mindsets reflects the realistic nature of humankind in order to embrace our promise and potential.

Introduction

Authentic leadership hinges on individuals seeking self-awareness through a lifelong process of reflection and growth. Individuals realize a true sense of their strengths, their vulnerabilities, and their purpose and passion (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). This awareness builds authenticity, which an individual displays through consistent, purpose-driven behavior and honest communication. From a foundation of intrapersonal awareness, authentic individuals build meaningful, trusting interpersonal relationships (Avolio, Gardner, Walumbwa, Luthans, & May, 2004). Ultimately, these elements allow for collaborations that pursue a shared vision and moral, responsible action in groups and organizations (Bass & Steidlmeier, 1999; Maak & Pless, 2006).

Seeking personal awareness, genuine relationships, and collaboration for a higher purpose, represent rather weighty endeavors. Leaders, teachers, coaches, and students often respond favorably to the principles of authentic leadership, especially in light of the havoc caused by leaders out of tune with these ideals (Johnson, 2012). A disconnect, however, results in attempting to reconcile such lofty aims with the realities of daily life. Thus, our purpose is to examine specific, practical reflection points for individuals seeking authenticity.

These points for reflection represent mindsets that people bring to thinking about themselves, others, and leadership. People apply mindsets to the facets of their lives, whether they are conscious of them or not. Mindsets produce the thought patterns, viewpoints, and approaches that people bring to carrying out various activities (Hamilton, Vohs, Sellier, Meyvis, 2011). Individuals may actively consider, and even change, mindsets if desired (Antes et al., 2012; Neck & Manz, 1996; Neck, Neck, Manz, & Goodwin, 1999). We present ten mindsets, supported by psychological, leadership, and organizational research, that are particularly critical for seeking authenticity.

Mindsets for Seeking Authenticity

1. **Moral values and a virtuous character are insufficient for ethical behavior.**

Leadership theories emphasize personal values and moral character to facilitate ethical behavior (Illies & Reiter-Palmon, 2008; Wright & Quick, 2011). Values provide standards for desirable actions, guiding choices and actions. Although awareness of values and character—or being a "good person"—provides a guiding point, values and character are incomplete for fostering ethical behavior (Kish-Gephart, Harrison, Treviño, 2010). Other critical factors include contextual pressures and decision-making processes (Thiel, Bagdasarov, Harkrider, Johnson, & Mumford, 2012). Well-intentioned people make decisions that differ from their espoused values (Bazerman & Tenbrunsel, 2011; Kern & Chugh, 2009).

Therefore, an important mindset for seeking authenticity is that no person is immune from ethical missteps. Natural self-enhancement mechanisms challenge people's capacity to accept that they, like anyone else, might engage in inappropriate behavior (Manley, Russell, & Buckley, 2001; Tenbrunsel & Messick, 2004). Focusing on one's values provides an ideal for behavior, but individuals must avoid the conclusion that their values and character will ensure their moral behavior. Embracing the full range of factors that produce ethical (or unethical) behavior represents a realistic, truer awareness of human nature.

2. Ethical challenges are complicated and emerge in the day-to-day.

Even after fully embracing the mindset that values and character are incomplete for ethical behavior, people encounter a mindset that oversimplifies the nature of ethical problems. Individuals may conclude that ethical problems are relatively black-and-white, right-versus-wrong issues. Although there are many relatively unambiguous problems — essentially the dilemmas related to lying, cheating, and stealing — there are many more nuanced "gray areas" than individuals must consider in thinking about ethical problems (Thiel et al., 2012).

Egregious behaviors that make the front-page news reinforce oversimplification of ethical problems. In reality, ethical challenges confronted by leaders run the gamut from theft and fraud, to discrimination in hiring practices, to fairness in assigning tasks or recognizing performance, to respectfulness in communicating with others. Thus, leaders' everyday decisions and actions present a host of ethical challenges, in addition to modeling acceptable behavior and creating an ethical climate (Brown, Treviño, & Harrison, 2005; Martin & Cullen, 2006). Seeking authenticity requires awareness of the burdens of making decisions that affect others (Johnson, 2012). Authentic leaders are mindful of the consequences of their everyday choices and maintain attentiveness to ethical challenges and the environment they create (Reynolds, 2008).

3. Judgment and decision-making are inherently faulty.

Decisions, and the reasoning that underlies decisions, seem natural and automatic. Individuals typically do not spend a great deal of time thinking about how their minds work. Nonetheless, understanding one's mind, and the inherent faults in human thinking, fosters decision making and leader behavior (Bazerman & Moore, 2013). A habit of relying on intuitive, gut-level thinking yields systematic errors in judgment and decision-making

(Hammond, Keeney, & Raiffa, 1998). Implicit attitudes create unconscious stereotypes and prejudice that result in unintentional unfairness and discrimination (Ziegert & Hanges, 2005). Motivational and emotional influences, often outside of conscious awareness, pose significant threats to sound thinking (Bazerman & Moore, 2013). Effective, ethical leaders apply a more effortful, conscious, critical approach to a problem or situation (Thiel et al., 2012). People are naturally overconfident about their thinking, but even the brightest minds are subject to faulty reasoning (Bazerman & Moore, 2013). Seeking authenticity requires understanding the processes of one's mind, slowing down thinking and gaining awareness of one's reasoning (Laham, 2009; Lavollo & Kahenman, 2003). Moreover, leaders may learn decision-making tools or strategies that facilitate more effective problem solving and decision-making (Bazerman & Moore, 2013; Waples & Antes, 2011).

4. Thinking and emotions are positive *and* negative.

Discussions of authentic leadership highlight positive psychological capacities such as hope and optimism (Avolio & Gardner, 2005). In an optimistic mode, an individual views situations, problems, and especially the future from a positive light. Hopeful individuals stay focused and persist towards their goals. In modeling behavior and influencing followers, these qualities tend to promote engagement and well-being (Avey, Avolio, & Luthans, 2011; Avey, Reichard, Luthans, & Mhatre, 2011). Positivity in a leader's thinking, feeling, and behavior, however, is an incomplete picture of leadership. Models of authentic leadership do not focus only on the positive. Indeed, they mention the need for resilience to recover from adversity, but nonetheless positivity becomes a focal point. Expecting only positive thinking and emotions creates an unrealistic, undesirable barrier to seeking authenticity.

Although positivity, especially about the long-term, generally fosters leadership behaviors, leaders must also recognize looming threats, contemplate solutions to complex problems, and manage setbacks (Mumford, Friedrich, Caughron, & Byrne, 2007; Norman, Avolio, & Luthans, 2010). The thinking underlying effectiveness in carrying out these processes, and the emotions they evoke, is not always positive (Connelly, Gaddis, & Helton-Fauth, 2002). Leaders must balance positive and negative mindsets and employ cognitive strategies that allow shifts between positive and negative mindsets (Antes & Mumford, 2012). Moreover, effective leaders recognize and manage negative emotions (Boss & Sims, 2008; Gross, 1999).

In creating a healthy environment, it appears that positive experiences are important (Fredrickson, 2001; Goffee & Jones, 2013; Spreitzer & Porath, 2012). However, if leaders desire an environment of open exchange about problems and ethical challenges, it is important to establish acceptance of negative, albeit constructive, dialogue (Gentile, 2001; Painter-Morland, 2008; Verbos, Gerard, Forshey, Harding, & Miller, 2007). Moreover, as leaders engage in self-reflection to consider their behavior and imagine the future, this activity may include uncertain, discouraging insights. Seeking authenticity may be uncomfortable (Mirvis & Ayas, 2003). In summary, as individuals seek authenticity, they must not expect consistently positive thinking and emotions. Leaders juggle the realistic—even the discouraging—while maintaining optimism as they look ahead.

5. Emphasizing relationships is a sign of strength (not weakness).

Another problematic notion about authenticity is that focusing on trusting relationships and open, transparent communication is weak. Concepts such as self-awareness, hope, relationships, compassion, values, and purpose run in rather stark contrast to command-and-control approaches to leadership. Although a new approach to leadership focused on a collective purpose is necessary in today's world, individuals may struggle to overcome traditional notions of leadership (Friedrich, Vessey, Schuelke, Ruark, & Mumford, 2009). In actuality, seeking inter-personal authenticity is a difficult endeavor, one that requires hard work and strength of character.

Developing lasting, meaningful relationships entails superior interpersonal skills, communication, and sense of self, along with confidence, persistence, and belief in others (Walumbwa, Luthans, Avey, & Oke, 2011). One's strength is tested when it is necessary to communicate uncomfortable realities or deliver honest feedback (Weeks, 2008). Relationship building is not the exchange of superficial pleasantries, but communicating about the depths of purpose and mission. Moreover, listening openly to the perspectives and feedback of others requires strength, as does sharing power and decision-making authority (Johnson, 2012). Closing oneself off from others and centrally controlling decisions neglects the possibilities of fully engaged teams (Pearce & Manz, 2005). Ultimately, when leaders nurture and empower others to reach their potentials, their purpose is beyond self. This sense of responsibility to others epitomizes real strength (Gardner & Schermerhorn, 2004; van Dierendonck, 2010).

Another test of strength rests in the reality that not all attempts to build relationships will yield meaningful, lasting partnerships and collaborations. Yet, authenticity requires taking a risk and engaging others. Many relationships falter for straightforward reasons, such as a lack of alignment of values (Vondey, 2010). A supreme test of strength occurs when relationships fail because of hidden, selfish motives (Elangovan & Shapiro, 1998). Disheartening experiences challenge strength of character as an individual strives to maintain regard for others, even when another has violated his or her trust. Cynicism and distrust might represent easier, seemingly justified reactions, but they erode personal authenticity and relationships (Andersson & Bateman, 1997; Johnson & O'Leary-Kelly, 2003).

In summary, authenticity in relationships requires taking risks on others and putting oneself in precarious, somewhat vulnerable positions. The strength to listen, communicate, respect differences in perspective, and to treat every human with dignity and respect are utterly human, yet easily shaken. From a bedrock of authenticity, leaders, groups, and organizations may realize engagement, well-being, and innovation (Walumbwa, Wang, Wang, Schaubroeck, & Avolio, 2010). Moreover, woven with these high-level outcomes, authentic organizations maintain intentionality in all day-to-day decisions, processes, actions, and outcomes, maintain accountability for consequences to internal and external stakeholders (Caldwell, Hayes, Karri, & Bernal, 2008; Verbos et al., 2007).

6. Stress, frustration, and mistakes are realities.

Clearly, seeking authenticity and leading authentically are not easy. Adversity and setbacks are realities, as are stress and frustration. Setbacks from personal failings or mistakes are particularly challenging; they require admitting failure and mending problems accordingly (Tucker, Turner, Barling, Reid, & Elving, 2006). Too often individuals forget that leaders are not perfect, and that they do make mistakes. Even the most outwardly polished leaders confront stress and anxieties (Selart & Johansen, 2011). To not experience, and even embrace, this truth thwarts authenticity, as these experiences are uniquely human.

What defines an individual is how he or she responds to these experiences (Gardner, Fischer, & Hunt, 2009). Notably, even highly successful, transformational figures, such as Abraham Lincoln and Steve Jobs, experienced personal and career failure. Recently, scholars have sought to understand leader errors more completely (Hunter, Tate, Dzieweczynski, & Bedell-Avers, 2011). For many people, the notion of making mistakes simply does not align with the notion of leadership.

In a world of self-proclaimed over-achievers and perfectionists, seeking authenticity is a balancing act. Striving for excellence, but not perfection, provides

the mindset necessary for authentic growth.

Ultimately, authenticity recognizes and accepts that people are people—they come with faults and flaws. Expecting more than humanness from oneself, or from others, is a recipe for greater disaster than embracing the honest foibles of oneself and humankind.

7. Understanding people is a life-long endeavor.

Humans are complicated. As a result, authors, scholars, students, and leaders reasonably seek a panacea for understanding people. Human behavior arises from values, personality, thinking, intuition, emotions, and experience (Mynatt & Doherty, 1999). Historical context, cultural context, and specific situational factors and social dynamics also influence human behavior (Fiske, 2010). Not only does authenticity imply seeking awareness of these factors within oneself, but also in others. In reality, human behavior is difficult to predict. Seeking authenticity requires appreciating human complexity and avoiding oversimplifications of human behavior.

Misconceptions, stereotypes, and generalizations about human behavior hinder, rather than support, authenticity. Moreover, people often utilize their ways of thinking, feeling, and their beliefs to understand others—a strategy that must be applied cautiously (Gregory, Moates, & Gregory, 2011). In addition to mindfulness in applying assumptions to understanding others, this mindset reminds leaders of the importance of adapting to each new situation, interaction, and person (Uhl-Bien, Marion, & McKelvey, 2007). Even when individuals perceive certainty in knowledge of another human being, maintaining the relationship requires continued learning and sensitivity to the person's changes over time (Dries & Pepermans, 2012).

Finally, understanding social interaction and the group dynamics between multiple individuals represents another layer of complexity where individuals must avoid assumptions (Henningsen, Henningsen, Eden, & Cruz, 2006; Sundstrom, 1990). This mindset allows lifelong growth, development, and intentionality in communication and interaction with others—it also fosters a leader's ability to coach and develop others. Authenticity requires that one does not take for granted that he or she understands what "makes people tick." Complexity is the only certainty when it comes to people.

8. Comfort with ambiguity and complexity is vital.

Not only must individuals be comfortable with the complicated nature of people, but also they must be comfortable with the universal complexities and uncertainties of today's world (Marion & Uhl-Bien, 2001). In a world without easy answers, people who embrace complexity and uncertainty are able to move forward and take risks (Mumford, Connelly, & Gaddis, 2003). For all of human history, people have sought to answer big questions and find something concrete in ambiguity. Although a perplexing truth, the following sentiment captures the reality—the only certainty in life is change. Seeking authenticity means embracing these realities as one searches his or her environment for opportunities to innovate and purposefully bring about change of his or her own (Caughron, Shipman, Beeler, & Mumford, 2009).

9. Reaching self-awareness and remaining grounded take more than a lifetime.

Simply stated, the keystone of authenticity is that people never obtain it (Shamir & Eilam, 2005). When an individual rests in their pursuit of self-awareness, then they have veered from true authenticity. As people realize success and gain power and privilege, seeking authenticity to remain grounded is especially important (Johnson, 2012; Kramer, 2003). People do not arrive at their destination when it comes to realizing authenticity—the journey itself represents authenticity.

10. Using time for personal reflection and growth is not frivolous.

Commitments, responsibilities, and different roles pull people in a multitude of directions. Thus, individuals must consciously make time for reflection and personal health. As individuals gain experience and confidence, they may be especially tempted to operate on "autopilot". This mechanical approach undermines self-awareness, relationships, and achieving purpose. Moreover, with constraints on time and energy, time for mental and physical health dwindles (Neck & Cooper, 2000). Seeking authenticity requires attention to these truths and an active effort to avoid becoming swept up in the daily rush.

Authentic leaders and organizations also recognize the need for the health and well-being extends to all people affected by the organization (Crawford, 1995). Activities to connect with oneself, others, nature, and the arts represent the distinctive "humanness" required in the pursuit of authenticity.

The stressors of life and leadership diminish personal health (Hammer, Saksvik, Nytro, Trovatn, & Bayazit, 2004). An individual cannot seek self-awareness, support the growth of others, or pursue the objectives of an enterprise without managing and diffusing stress. This mindset is especially imperative for individuals who seek authenticity, as one's passion often sustains an individual through times of intense work and little rest. Therefore, leaders sacrifice personal time for the greater purpose. In the end, this mindset reminds a leader that he or she cannot fulfil purpose without maintaining physical and mental health.

Discussion

Our purpose was to discuss ten critical mindsets that individuals might examine in thinking about their journey to authenticity. The practical mindsets presented here do not represent an exhaustive list of potential points of reflection; however, they intersect with one another to provide a framework for personal reflection that might inform teaching, coaching, and leading. The propositions outlined by the discussion of the mindsets also provide potential avenues for research. Understanding the meanings that people apply to understanding themselves, others, and authenticity is important for authentic leadership theory and practice.

Considering theoretical and practical applications, these mindsets might differ by professional field, professional experience, or life experience. The mindsets young professionals bring to thinking about themselves, interactions, and leadership may differ in significant ways from those of more experienced professionals (Deal, Altman, & Rogelberg, 2010; Mumford et al., 2009). These differences not only imply different strategies for seeking authenticity, but they also hold implications for building relationships (Hansen & Leuty, 2012).

How mindsets develop and change; for instance, in response to positive or negative followership experiences, also represent fruitful avenues for self-reflection, and for research (Boyatzis, 2008). Furthermore, it is imperative to consider mindsets that are especially critical to maintaining a sense of perspective, especially with success (Looman, 2003).

Sources for such mindsets; for instance, whether they develop through social discourse or cultural experience, or arise from inherent dispositions, might provide insights to diversities in thinking about leadership in different cultures.

Seeking authenticity is a lifelong process. Strategies for examining one's mindsets and practically reflecting to engage the process of self-development represent important steps in leadership development. Although development techniques and efforts exist, practical connections to the day-to-day mindsets of people make realizing growth more feasible (Luthans, 2002; Schuyler, 2010). Moreover, bringing a more practical tenor to authenticity may allow skeptics to appreciate the insights offered by authentic leadership theory.

In summary, these mindsets foster realism about human nature. They recognize that humans experience a range of positive and negative experiences, make mistakes, and experience stress. They note that each individual is distinct. Understanding oneself, seeking personal growth, and realizing meaningful relations represent the best of humankind. The vulnerabilities of humankind not only permit insight into such growth, but they expose the pathway through which we might realize human potential and promise. Ultimately, as teachers, coaches, leaders, and humans, life charges us to reconcile the abstract ideals of the best of humankind with the practical thought patterns, viewpoints, and daily actions of real people.

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Leadership for Teaching and Learning

By
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Abstract

The student-led seminar is becoming increasing popular in university classrooms but absent from much of the literature is a discussion of leadership means or how it is practiced. This essay draws on the author's military experience, where the adaptive challenges of preparing for combat present similar challenges, and presents a view of leadership that should serve the professor and student alike as they navigate this innovative approach to education. It discusses the need for teaching in an equilibrium zone that fosters trust and shared understanding resulting in a bias for action, and concludes with a call for continued examination of the art of leadership as a way to strengthen the scholarship of teaching and learning.

Introduction

Today's graduates will enter a globalized knowledge-based economy characterized by relentless change. Their ability to generate and share insights, think critically, communicate effectively, and reason through complex problems will matter most toward success (Powell & Snellman, 2004; Hart Associates, 2013). Graduates without these abilities will be at a distinct disadvantage (Hart Associates, 2013), a troubling implication being that unless we foster these essential habits, we might be *putting them* at this disadvantage. As a senior officer in the Army Reserves, this is familiar territory to me. The Army operates in complex environments characterized by problems so ill-defined and intractable they can be classified as "wicked" (Rittel & Webber, 1973). Despite the popular stereotype, soldiers are expected to deal with uncertainty through independent thinking and empowered subordinates; the military strives for a culture of adaptability at every echelon (Dempsey, 2012).

To accomplish this adaptability, the army turned to a philosophy of command developed in nineteenth century Prussia now known as Mission Command (from the German word, *Aufstagstaktik)*. Mission Command is a mindset, not a tactic. Its architects saw war as disruptive and beyond predictability and rejected the idea that it could be overcome through centralized control. They preferred instead to unleash creativity by communicating only what needed to happen, never how. *Aufstagstaktik* is unconventional and carries risk, but it is now the standard command culture in North America, Western Europe, and Israel because throughout the nineteenth, twentieth and twenty-first centuries, militaries that practiced Mission Command thinking proved exceptionally capable and resilient (Shamir, 2011).

Its tenets are enduring: that soldiers build teams on mutual trust, strive for a shared understanding of problem during planning, develop a collective acceptance of prudent risk, and cultivate a bias for action (Department of the Army, 2012).

Short of combat, the similarities between the military environment, the knowledge economy, and the application of Mission Command are uncanny, a view echoed by many in the business community who draw lessons and adopt best practices from the military (Pech & Durden, 2003; Yardley & Kakabadse, 2007). Given this connection, and the need for universities to prepare students for a world of "wicked" problems, I thought it reasonable to expect that this art of leadership would apply equally well to the scholarship of teaching and learning, that it could produce similar outcomes in the classroom.

Leadership in the classroom is not a new idea. As Finkel (1999) and McMullen (2014) argue, an effective response to these twenty-first Century challenges is to create student-led seminars and place responsibility for the format and the outcome of the class on the students. In student-led seminars *the class* moves seamlessly and intuitively between collaboration, content knowledge, rigor, and enthusiasm for lifelong learning. As part of this process, they take risks, accept mistakes as normal, and share solutions to learn from each other. In this environment, the teacher is responsible, but not always in control. Teaching as leading is about empowering student action. It is about fostering intellectual curiosity and the intrinsic motivation to learn.

Teaching in student-led seminars requires a multi-echelon approach: to create a leadership laboratory for them you must do as you counsel. It requires therefore some understanding of what leadership is and what it means to lead.

Leadership in Theory

Leadership is a hard concept to pin down. The word has such common usage students often think there is also common understanding, a view that is quickly disabused when you get them talking. Some

describe leadership in behavioral terms, such as taking care of people, directing followers, or acting decisively to accomplish a goal. They unwittingly corroborate implicit leadership theory (Lord, Foti, & De Vader, 1984) as others in the room grouse about a lack of leadership when this same decisiveness does not match their expectations, when they don't get their way or as they. Similarly, they apply adjectives such as adaptive, toxic, or ethical, but it is normal to discover that one person's ideal leader is another's toxic phony. Lastly, you will always hear a cliché or two drawn from the latest trending theory or simplistic "ten-step" model found on the Internet.

Despite experiencing, practicing, and witnessing leadership every day, few are able to fully articulate what leadership means let alone what makes it good. Whether by personality type, socio-economic background, education, sex, and increasingly a generational shift, people define and see this very personal human experience in ways that often defy explanation or consensus.

Consider the following illustration. Draw a boat and a car. Label the boat as a car, and the car as a boat. It is absurd, of course. People often use labels to make sense of things. They are descriptive. It is why the reasonable person can say there is something wrong when presented with a mislabeled picture of a car. Now consider another picture, this one with two people. Caption one person as *leader* and the other as *follower* and most people make instant judgments about roles and expectations, and respond accordingly. They should be more equivocal. Labels can box us in; if seen as prescriptive, they can constrain and unduly narrow our focus. Add a third person with the label, *observer*. What this person sees may engender surprise, for unlike the car and boat if you erase the labels on people their functions are not always clear (Harter, 2006).

None of this, however, gets us to a definition; it reveals the complex nature of leadership, its reliance on point of view, but in the end only describes what Joseph Rost (1993) called the peripheral elements of the word's meaning. Admittedly, a common definition may not be possible in a field where scholars not only disagree on accepted methodologies for analysis, they question whether there even is such a discipline as leadership studies (Wren, 2008). This essay does not purport to solve this problem, nor does it claim to represent the full breadth of ideas, commercial or scholarly. Instead, it offers a meaning of the word from the perspective of how it was practiced in the adaptive environment of teaching and learning.

Leadership in this context is not an act or even a process. It is a relationship. In his book, *Leadership in the Twenty-First Century*, Rost (1993) describes leadership as an influence relationship where the people involved intend lasting change that reflects mutual purpose. Other theorists and practitioners, old and new alike (Heifetz, Grashow, & Linsky, 2009; Kouzes & Posner, 2002; Bennis, 1989; Greenleaf, 1977) offer that it also evolves with every interaction and fosters shared responsibility for the organization and its success.

Leadership relationships are like any other; they change as they mature. Newly formed teams (or teams with new members) respond to problems differently than well-established ones in the same way that people respond to close friends differently than they do with acquaintances, even when language, emotions, or actions are ostensibly the same. Young teams may need more structure and guidance, but the goal is always to move toward a state of autonomy, not control (Stewart, 2006). When teams remain static, whether by design or neglect, there may be efficiency and authority, but leadership is absent. Well-led teams are those that perpetually see themselves anew and recast their roles as their relationships evolve (Harter, 2008).

As with complex relationships, leadership can be paradoxical (Lavine, 2014). In certain circumstances, leading requires asking people to confront complex or unpopular truths. Sometimes leadership means having to choose one truth over another for a perceived greater good. A leader might best serve a cause by breaking rules, or abandoning the very doctrines that led to past success. A leader might equally insist on following convention in the face of popular rebellion for the sake of organizational realities. It is always a balance between structure, creativity, morale, and mission focus. Mature teams are more apt to accept these contradictions in stride. Mature teams form bonds of trust that make them resilient in the face of ambiguity, and more accepting of risk and able to underwrite honest mistakes.

Authentic leadership is an investment in uncertainty. It is not a concrete set of values, attributes, skills, competencies, or actions that when employed constitute success. The decisions or actions commonly labeled as leadership and credited to leaders are merely the easily remembered markers. Leadership can demand artisans; it is based on carefully crafted relationships that create the conditions for the markers to happen.

Applying Theory: Student Leadership Seminar

Accepting that leadership is in part an evolving relationship of shared responsibility, a key tenet of the student led seminar (SLS) is to place ownership for developing and balancing the learning strategy on the students. Strategy is simply *how* one uses available *resources* to achieve the desired *objectives*.

When the professor publishes the syllabus complete with rubrics, prompts, readings, projects, and a schedule, they dictate the strategy leaving students responsible only for intangible resources, such as motivation, time, and the application of prior knowledge. It is predictable, and perhaps even comfortable for students, but with respect to leadership it reinforces a sense of passivity and subservience with students doing precisely what is necessary to complete the course and secure a grade. They are not invested and the learning becomes tangential, or worse, irrelevant (Kohn, 2011). It explains why students wait until last minute to complete their work (often turning in what amount to rough drafts) or memorize information only long enough to pass tests (Immerwahr, 2011). Active participation by invested students is a more effective approach to teaching and learning (Lo, 2011; Ramirez et al., 1999; Schwartz, et al., 2009; Weaver & Qi, 2005).

In the student-led seminar, developing the syllabus is a joint effort. With faculty guidance, which starts with a basic framework and a selection of materials for the course, students work out what is important to know and how best to demonstrate that knowledge. They help draft the assignments and develop the assessment rubrics. In terms of leadership, in developing the strategy they are creating mutual purpose.

Some students will grouse and demand the comfort of predictability, but this is an elusive comfort. The ability to generate and share insights, think critically, communicate effectively, and reason through complex problems (Powell & Snellman, 2004; Hart Associates, 2013) does not necessarily arise from predictability. Applying the idea that leadership is paradoxical, one must resist the urge to make the process easy, or safe.

On the other hand it is easy to allow teaching methods like this to become overly permissive to the point of ineffectiveness (Gordon, 2009; Sweller & Kirschner, 2006) or to diminish the focus on content: the specifics of history, literature, writing, or scientific methods (Weissberg, 2013). But experienced teachers know that it this is a false dichotomy and that adjusting instructional methods to account for the complexity of the material and the readiness of the class is routine. They see it as a sliding scale between control and empowerment, but ever mindful of the knowledge economy they strive for an "equilibrium zone" toward the upper end of the scale where autonomy and empowerment are the norm (cf. Stewart, 2006). When detailed explanations become a standard practice, leadership is absent. It becomes management, the efficient use of status quo.

This is how the Army develops adaptive leaders for Mission Command. Long gone are the days of strict adherence to rigid orders. Military commanders avoid detailed instructions as much as possible, preferring instead to rely on expressions of intent: the overarching purpose of an operation, and what success should look like. Soldiers still know their mission, namely "who, what, when, where, and how," but they are expected to change these parameters should they find the assumptions made during planning have changed (Department of the Army, 2012). For example, a platoon may receive a mission to engage an enemy force suspected of operating in the vicinity of a village. The commander's intent may be to "protect the village," but if the platoon leader finds that it is impossible to engage the enemy in the manner detailed in the order *and* protect the village, he is expected to adjust his mission accordingly.

Recall that Mission Command is a philosophy designed for the chaos of combat, and much like the knowledge economy it requires initiative and independent thinking from every echelon, even young privates. Military commanders know the bonds of trust necessary to make Mission Command effective must be nurtured always, in training and garrison, even at the expense of efficiency. From years of experience they have learned that adaptability is not easily "switched on" when needed, so the training "equilibrium zone" mimics the conditions of war. The classroom can serve similarly. When professors practice elasticity through intent-based instructions, they mimic the disruptive conditions of the knowledge economy and create an opportunity to foster comfort with ambiguity. Consider the following illustration from a recent undergraduate class.

Students were told to define the term *leadership*. They were also told that the intent, the larger purpose of the project, was to develop the critical thinking skills discussed earlier in the semester. They were given three weeks (nine class periods) and a collection of interviews, essays, studies, and books to draw from. In the main, they worked in small groups but would always share their insights in a bid to find new understanding in the larger cross talk. At the end of the second week they began to suspect their mission-focus was at odds with the project's intent. In their estimation the selection of resources was flawed. It was too narrow, they said, as they turned their attention toward finding new materials. Note that these students did not reject the objective. Having co-created the syllabus, they knew the importance of the work. What they rejected was the plan.

It may be risky, but the journey itself was worth the risk. The process of selecting what, when, and how to read compels them to research, debate, and forge consensus. In the above case, the students found new sources of information (which often had them gleaning new insights from earlier texts). With this freedom, students are practicing leadership themselves, redefining the relationships between themselves but also with the professor.

The role of the professor is that of guide and mentor, exposing students to new ideas, challenging fallacious thinking, assessing progress, and preventing rudderless meandering, but always keeping the equilibrium of the class toward decentralization. In a leadership focused classroom it is often necessary to allow uncomfortable situations to develop fully, to play out even when it is inefficient, silent, contentious, or ostensibly failing. Bailing students out too early may be efficient, but it prevents maturation.

Despite the hands-off approach, the student-led classroom requires more from teachers, not less. Just as highly effective teams often succeed best when the person with the authority cedes control to the person or persons most capable of generating the results, students who co-own the learning strategy often take class projects or discussion in directions we do not anticipate. Faculty must be prepared to cover a wider array of subject material and ideas during any single class than they would ordinarily offer in lecture. When using intent in the classroom I have observed a sharp contrast from past practices of students paying just enough attention to discern what they hoped was the "right" answer from the teacher.

Students watch what professors do more than they listen to what they say. If instructors talk about independent thinking as a learning outcome, but design strict grading policies designed to elicit the specific answers, students quickly see the disconnect; that conformity to the professor's standard is the true expectation. Operating in a student-led equilibrium zone requires faculty and students alike to be alert to new definitions of success and failure. For example, most colleges reflexively call missing class grounds for failure, but if the intent is to learn, a student skipping class in favor of the larger purpose may be the best way to achieve that result (Markwell, 2004).

Extrinsic rewards, such as grades, often create short-term gains at the expense of the long-term goal. When the learning outcomes focus on creativity, intrinsic drives matter most (Pink, 2011). Student-led seminars deemphasize traditional measures of performance in favor of creating a climate of trust and autonomous learning. They encourage risk taking for the delight of learning, sometimes *rewarding* what a traditional class might consider failing. Rules may be more efficient (for the needs of the twentieth century) but they inhibit building the intuitive expertise necessary to avoid making similar mistakes in the future (Klein, 2008). Where leaders encourage risk taking as students see it, decisions get better over time thereby lessening the need for rules and detailed instructions.

Given the knowledge economy, risk that leads to failure may be what we want. Leaders recognize the link between failure, risk, innovation, and creativity, and are wont to encourage it (Kelley & Kelley, 2014). Further, failure provides instructional opportunities to teach disciplined initiative, the difference between operating *within* the professor's intent or engaging in opportunistic behavior.

Faculty attitudes toward these innovations often depend on their view of students. Using Douglas McGregor's classic patterns of behavior (McGregor, 1960) as a model, we can see that professors who believe the average student to be naturally inquisitive and intrinsically motivated (Theory Y) are more amenable toward autonomy and empowerment (Markwell, 2004). Conversely, classrooms that focus on control, recitation, and authority expose a professor's bias against (Theory X) student willingness to handle initiative and creativity (Markwell, 2004).

Conclusion

This is not a new debate. In 1947 (long before anyone could blame the Internet, cell phones, or gaming systems), Dorothy Sayers delivered a speech that decried the lack of problem solving, critical thinking, and intellectual curiosity in post-war society (Sayers, 1947). Sayers likened the problem to novice carpenters relying too heavily on the jigs crafted by masters many years before; they could make furniture, but only from existing forms. They (we) had lost the art of knowing how to create. She challenged her Oxford audience to focus less on delivering content (creating jigs) and more on discernment of content and how to learn. True content learning would follow, she insisted.

Three generations later, her essay resonates just as loudly. In a study conducted by the ERIC Clearinghouse on Higher Education, Lion F. Gardiner (1995) found that students today lack these essential skills, adding that we tend to focus still on memorization, facts, and content rather than on intellectual challenges. If the goal of the university education is to develop the capacity to learn, change is essential, but the elasticity required of the knowledge economy will not come from traditional approaches. The nexus between the scholarship of teaching and learning and leadership studies shows great promise toward this end and warrants continued study.

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Boudicca: A Leadership Tale

By
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Abstract

Well known females in early history are often conveyed as beautiful women who supported their husbands and bore many children; think of Biblical figures and French queens. However, not every individual fits the mold of a docile and supportive partner. One story was long forgotten in the volumes of history that describe our world. That story is of a woman who was neither compliant nor amendable, someone who is not known for her great beauty or kind nature. Boudicca, a name that means victory, was revived by her namesake, Queen Victoria of England, with the help of Elizabeth I. This essay explores the historical, contemporary, and immediate contexts of Boudicca's leadership story through her rebellion against Roman rule in Britain. Her leadership tale is one of aggression, rebellion, and passion.

Introduction

Well known females in early history are often conveyed as beautiful women who supported their husbands and bore many children; think of Biblical figures and French queens. However, not every individual fits the mold of a docile and supportive partner. One story was long forgotten in the volumes of history that describe our world. That story is of a woman who was neither compliant or amendable, someone who is not known for her great beauty or kind nature. Boudicca, a name that means victory, was revived by her namesake, Queen Victoria of England, with the help of Elizabeth I. Her leadership tale is one of aggression, rebellion, and passion.

Biographical Summary

Boudicca is best known for her role as Queen of the Celtic Iceni tribe. As the wife of Prasutagus, the Iceni leader, her daughters were left half of the nation on the event of his death. The Romans failed to respect his wishes, and she retaliated with anger and passion. Boudicca violently fought for the freedom of her nation from Roman rule, tearing through Britain in a wake of killing and destruction. Singlehandedly, she assembled and commanded a huge army to carry out her will. Her rumored untamable red mane was said to match her strong, spirited manner.

Contexts

"It is important to note that each leadership scenario has its own unique set of operative historical forces, each of which may have a distinct impact" (Wren, 1995). In Boudicca's leadership story, this is most definitely the case. The historical context of the situation at hand set the stage for Boudicca's leadership, and largely determined how this leadership would impact both the Romans and people of Britain alike. In this era, many Roman leaders launched military campaigns against Britain. The most successful of these occurred in 43 AD, when Southern England was conquered under the Emperor Claudius (Jarus, 2013). This time, the Romans were here to stay. The empire reached an agreement with Prasutagus, Boudicca's husband, which allowed him to continue his rule despite their takeover (Jarus, 2013). After his death, Nero, the Roman ruler, decided to rule the Iceni directly (Mark, 2012).

Prasutagus left half of the territory to his daughters, but this was disregarded. The fact that he failed to leave part of his kingdom to his wife is surprising. Historians have concluded that this may be because of Boudicca's strong aversion to Roman rule (Jarus, 2013). Her inability to cooperate with Nero and his fellow Romans were all factors which elevated the conflict. Prasutagus wanted to remain on good terms with the Roman rulers, and he most likely doubted his wife's ability to do so.

As made apparent in her actions, Boudicca was not exactly the ideal woman in 60 AD. She went against social values and cultural norms, and led a vast and viscous army across Britain. These factors are all part of the contemporary leadership context, which show the impact of cultural mores on the leadership story (Wren, 1995). The Romans believed female military involvement to be dishonorable and inappropriate (Pettigrew, 2013). During this time in Roman history, gender was separated by defined cultural characteristics (Pettigrew, 2013). A non-dominant, submissive man would be described as feminine rather than unassertive. Likewise, a domineering female would be seen as masculine (Pettigrew, 2013).

The immediate context of leadership examines the structure and goals, culture, and task characteristics of the leadership situation (Wren, 1995). The flogging and raping of Boudicca's daughters spurred her anger, and set the spark for the fire she would wage against the Romans. Her ultimate goal was to regain control of her kingdom and force Nero and his men out for good. The task at

hand required many helpers; Boudicca assembled a vast army in little time. British superiority over the Romans was most definitely described by their numbers. This factor allowed Boudicca and her army to defeat the Romans in the initial battles. The structure and goals of the Queen's leadership did not involve safety or carefulness; she ended up killing Romans and British alike in the destruction of Camulodunum, Londinium, and Verulamium (Mark, 2012; Wren, 1995).

Leadership Classified

Boudicca lived her life as a warrior queen with passion and spirit. Conducting her life in this way proved to be beneficial in rallying an army against the Romans. While she may not have been a powerful speaker, the fact that thousands of soldiers assembled to aid her cause indicates that she was doing something correctly. She carried with her a sort of charisma, overturning the social order and existing crisis. Boudicca appealed to her follower's emotions and mind, revolting against "the tyranny of tradition" (Conger, 1998). According to Weber, charisma is not necessarily defined through rationality, organization, and ordinarity, as Boudicca's leadership story would most definitely not be described in these words (Marturano & Gosling, 2008). Her personal life was an important factor in the story of her leadership, and because of this, she would be categorized as a direct leader.

Because of her unusual role as a dominant female and warrior queen, Boudicca was also quite a visionary. She essentially created a new story, one that had never before been told. Boudicca defied gender roles, and led an uprising against the powerful Roman empire in Britain (Pettigrew, 2013). As shown in her ability to rally a vast army of warriors,

she was obviously very successful in conveying this new and unusual story to others. Prasutagus proved to be correct: his wife was not capable of having a civilized relationship with the Roman rulers (Jarus, 2013).

Despite the vast amount of killing and destruction left in her wake, Boudicca's leadership displayed far more praiseworthy than blameworthy components. Even though she did not fulfil her namesake and achieve victory, Boudicca managed to make a wave in women's history and defeat the Romans in all of the initial battles. She rallied a vast army, and influenced thousands of people. If not for Boudicca, who would have stepped forward to rebel against Roman takeover in Britain?

Conclusion

Boudicca may not have been beautiful or gracious, and she most definitely did not fit the role of a traditional and admirable woman during her era. She did not achieve victory in forcing the Romans out of Britain, despite the meaning of her name. While Boudicca's legacy involved aggression and rebellion, she most definitely put her life and charismatic spirit into her beliefs, directly and passionately leading her people to what she hoped would be freedom. In examining the historical, contemporary, and immediate contexts of Boudicca's leadership, we can truly see the full story and all of its factors of influence. Perhaps the absence of Boudicca's story in early history books is a positive mistake. Maybe the hundreds of years cultured the tale, and allowed us to truly appreciate her incredible leadership and influence. Elizabeth and Victoria were right; there is something truly remarkable about the tale of Queen Boudicca of the Iceni.

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Nefertiti Neglected

By
Holly Mode

Abstract

There is very limited information on Nefertiti, former queen of Egypt. She ruled as Pharaoh of Egypt during the 18th dynasty, from 1375 to 1358 B.C.E. Her leadership style was shaped by historical, contemporary, and immediate contexts. These factors also affected the way Egyptians viewed her during her rule. Though Nefertiti is ultimately regarded as one of the most blameworthy leaders in history, in reality, she was actually a praiseworthy queen.

Introduction

What makes a leader praiseworthy? What makes a leader blameworthy? Queen Nefertiti, female pharaoh of Egypt, is viewed as the epitome of blameworthy. Although there is very limited information and evidence of her ruling, her reputation is far from questionable. Many critique Nefertiti not simply for what she led, but more so how she led. Nefertiti's leadership style was affected by historical, contemporary, and immediate contexts— in the same way these contexts affected the Egyptians' response to her.

Biography

Queen Nefertiti, alongside her husband, King Akhenaten, is estimated to have ruled Egypt in the 18th dynasty, from 1375 to 1358 B.C.E. (Bratton, 1961, p. 107). During this Egyptian era, "responsibilities came early—" Akhenaten inheriting the throne at age eleven, "marrying [Nefertiti] shortly after" (Bratton, 1961, p. 23). This Egyptian society was built upon strong, religious traditions of widespread harmony and "perfect order of creation" in the form of honoring many gods (Bratton, 1961, p. 27). When Nefertiti married into royalty, she and Akhenaten introduced monotheism, vastly opposing these foundational aspects of Egyptian life (Bratton, 1961). Their religion solely worshipped Aton, "the universal god" who was "loving toward all his creatures" (Bratton, 1961, p. 49). Nefertiti's personable leadership style embodied this religion throughout her time as queen. Despite her efforts, Egyptian civilization ultimately rejected her leadership and teachings (Fletcher, 2004).

Historical Context

Just as the present is product of the past, leadership too is affected by historical contexts (Swatez & Wren, 1995). Over two-thousand years prior to Nefertiti's rule, the Egyptian empire established deep-rooted traditions, all centered upon their polytheistic religion (Bratton, 1961). Every pharaoh who preceded Nefertiti had taken great honor in preserving Egyptian tradition, not defying it (Bratton, 1961). The Egyptian practice of faith was not exclusively religious, but also social, political, and economical (Fletcher, 2004). It was the overall bind in Egypt that united every citizen. Just as politically, the pharaoh was spiritually governing; economically, all jobs, from priest to plebeian, were also religiously-affiliated (Fletcher, 2004). Every occupational profession in Egypt's history had religious ties— even the less publically-recognized laborers, such as temple architects, indirectly worked to maintain Egypt's polytheistic society (Fletcher, 2004).

When Nefertiti rejected polytheism, she challenged more than just religious beliefs— she challenged the nation's complete standard of living. In the religious realm, the worship of various gods was a ritualistic aspect of Egyptian life that took place in designated temples (Fletcher, 2004). Nefertiti commanded an eradication of all temples, "depriving settlements of their religious and civic heart" and "throwing thousands out of work" (Fletcher, 2004, p. 263). She "transcended convention," only to lose the allegiance of her followers (Bratton, 1961, p. 186). Because religion was the traditional basis for the Egyptian lifestyle, there is no doubt Nefertiti's introduction to a new, radical religion was highly rebuffed.

Contemporary Context

Beyond the historical context that affected Nefertiti's position as queen, contemporary factors— the "norms, values, and customs" present in Egypt during her rule— greatly influenced her leadership as well (Swatez & Wren, 1995, p. 249). The biggest cultural norm during the rule of the eighteenth dynasty was temple worship (Fletcher, 2004). When Nefertiti and Akhenaten made adjustments to Egyptian society, this norm was physically destroyed. Prior to Nefertiti's introduction of Atonism, Egyptian temple worship was extremely profound and formal (Fletcher, 2004). Nefertiti revolutionized this type of praise, in its place creating a "simple" and "informal" faith (Bratton, 1961, p. 104). Additionally, she authorized "worshipping in the open air, beneath the shining rays of Aton," no longer strictly within temple confines (Fletcher, 2004, p. 259).

Material possessions in Egypt were of high value, showing status and importance within society (Fletcher, 2004). Naturally, it was expected for the pharaoh to display the most embellishments, attesting to both their dominance and wealth (Fletcher, 2004). Again, Nefertiti strayed from this cultural value, "dress[ing] simply, with no ornaments or jewelry" (Bratton, 1961, p. 104). Nefertiti also abandoned the Egyptian custom of the pharaoh's associations. In this era, it was projected that those of great importance associated only with others of great importance (Bratton, 1961). Nefertiti disregarded this tradition, "turning [her] attention to the many thousands" of lower-class civilians (Fletcher, 2004, pg. 263). In multiple ways, Nefertiti's leadership violated contemporary framework in her attempts to restructure Egyptian society.

Immediate Context

Narrowing down the influences that shaped Nefertiti, the immediate context—the factors in closest proximity to leader and follower— weighed strongest in affecting her leadership (Swatez & Wren, 1995). Although Nefertiti's ancestry cannot be fully identified, "the most likely scenario is that Nefertiti was the daughter of Ay" (Fletcher, 2004, p. 257). Ay was a religious advisor to the pharaoh, undoubtedly familiar with numerous divinities (Bratton, 1961). As result of her theological upbringing, Nefertiti gained a great deal of religious understanding. Upon marrying Akhenaten, she was then able to implement these religious beliefs onto Egypt (Fletcher, 2004).

Nefertiti's marriage to Akhenaten had the most intense impact on her leadership as queen. It is noted that in their relationship, "she seemed to lead whilst her husband followed" (Fletcher, 2004, p. 259). Their marriage bestowed to her a position of great influence and authority over Egypt. Because she was "a member of the royal house," her radical ideas affected the vast population over which she governed (Fletcher, 2004, p. 258). Nefertiti utilized this magnitude of power to popularize the teachings of Aton throughout Egypt (Bratton, 1961). In total, the immediate contexts in Nefertiti's life most directly influenced her leadership.

Leadership Style

The many historical, contemporary, and immediate conditions that affected Nefertiti shaped her into a visionary, direct, and society-broadly leader (Gardner, 1995). According to Gardner, visionary leaders "create new stories…and achieve at least a measure of success in conveying this story effectively to others" (Gardner, 1995, p. 11). Nefertiti was a visionary leader by introducing monotheism in a strictly polytheistic empire. Although Egyptian society denied her extreme doctrine during her time as pharaoh, she still passed her "story" onto future generations (Gardner, 1995). Nefertiti's religious revolution was an inspiration for future religious radicals— most notably, the "monotheism of Moses, [probably] influenced by Atonism" (Bratton, 1961, p. 124).

Furthermore, Nefertiti's leadership was direct through her straightforward communication with Egypt (Gardner, 1995). Gardner claims that because direct leaders are constantly in the spotlight to their followers, they must align their lives with the message they advocate (Gardner, 1995). Nefertiti did just that: even when Egypt was in turmoil, "Nefertiti remained loyal to the Aton faith" (Bratton, 1961, p. 171). She devoted every aspect of her life to this religion, simultaneously striving to reconfigure every aspect of Egyptian life. Nefertiti's society-broadly leadership attempted to alter an "ordinary, relatively undisciplined" public, not "experts" (Gardner, 1995, pp. 11-12). She did not merely introduce Atonism to the religious domain of Egypt, but rather to the whole nation (Fletcher, 2004). As a whole, regardless of the lack of precise data on Nefertiti's governance, it is evident she was a visionary, direct, and society-broadly leader.

Blameworthy or Praiseworthy?

While at the time Egypt blamed Nefertiti for her contributions to the demise of the kingdom, she was in fact a praiseworthy leader. Because "the needs and demands of the audiences, and the nature of the times in which leaders and audience members live" clashed with Nefertiti's leadership, she was wrongly labeled a blameworthy pharaoh (Gardner, 1995, p. 13). In reality, the contrary is true. Despite the scarce accounts of her life, archaeologists conclude that even in the midst of universal rejection, Nefertiti never abandoned Atonism (Fletcher, 2004). She was an honorable individual, steadfast in her beliefs, and ceaselessly loyal to Aton (Bratton, 1961). Egypt was quick to detest Nefertiti's leadership, not realizing the tenacious similarity they shared with her character: Nefertiti was unrelenting toward monotheism in the same manner Egypt was unrelenting toward polytheism. Hence she is condemned not for Atonism specifically, but rather for introducing this "new form of understanding" in an ill-equipped, unprepared context (Gardner, 1995, p. 12). Simply because "history was not ready" for revolution, Nefertiti was not a blameworthy leader (Bratton, 1961, p. 178); she was indeed a leader worth praising.

Conclusion

1375 to 1358 B.C.E. in Egypt was a period of immense despair and confusion (Bratton, 1961). Nefertiti's praiseworthy leadership was falsely seen during this era as foolish and ultimately detrimental to society. She was a visionary, direct, and society-broadly pharaoh (Gardner, 1995). Her reign was

affected by Egyptian history and culture. These contexts also affected how the nation acknowledged her nontraditional ideas. Nefertiti's personal experiences within her immediate environment correspondingly impacted her influence over Egypt as well. In all, the "distress" Nefertiti generated amongst early Egyptian society was not merely result of her leadership, but rather an unreceptive context (Fletcher, 2004, p. 322).

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The Maliseet, and Indigenous Peoples' Relations with Canada and the United States: A History and Leadership Analysis of the Maliseet

By
Nicholas Abbott

Abstract

In 2014 the United Nations released a report citing human rights violations based on the treatment of aboriginal people within Canada by the Canadian government. Native Canadian children were removed from their native bands and were placed in special schools separate from their native cultures and people- an action that likely caused a significant increase in imprisoned aboriginal people throughout Canada. This removal of children from their culture is considered a type of cultural genocide. Further, this paper seeks to analyze a failed aboriginal relocation attempt using collective leadership theory. This essay is dedicated to Lena "Lee" Sloat Quinion, the grandmother of the author. She was a blood sister of Noel Moulton, the chief of the Maliseet band in Houlton Maine from 1934-1937.

Introduction

The daughter of a Houlton Maine potato farmer, Lena Sloat, went out to explore the woods near her parents' farmland. In this family story, a member of the Maliseet band saved her from a bobcat that was going to attack her from atop a cliff's edge. It is uncertain as to whether it was the chief of the band at the time, or one of his sons, however the Indian shot the bobcat mid-jump with his bow, killing it. The chief, Noel Moulton, and his wife Mary Moulton became close friends with Lena Sloat. In fact, Noel and Mary Moulton lived near the back of my great-grandfather's farm near Houlton, Maine. Later, Lena became a blood sister to Noel Moulton. He was the chief of the Houlton band of Maliseet Indians from 1934 to 1937 (Woodstock First Nation). The land on which Lena Sloat's family lived, farmed, and explored can be viewed in appendices one and two.

Purpose of Paper

This paper examines and analyzes extraordinary instances of leadership shown by members of the Maliseet band of Native Americans. The focus is primarily on the relationship between the Maliseet, and Canada specifically, although there is broader information on Canada's relationship with indigenous people as a whole, less is known about the relationship specifically between the Maliseet and Canada. This paper will investigate how the Maliseet bands of Indians utilize collective leadership to overcome various band problems.

The following terms are used throughout this paper- Native American, American Indian, Indian, tribe, band, aboriginal, and indigenous. Native American, American Indian, and Indian are terms commonly used by the American government when talking about people of native descent within America. These three terms date back to the fifteenth century and were first used by Christopher Columbus under the false assumption that he had reached Asia. Meanwhile, the term "tribe" may be considered to be offensive by some people of native origin, as it can be considered an ancient and inaccurate term used to describe groups of people from thousands of years ago. For the purposes of this paper, the term "tribe" will be replaced with a synonym- "band" or plural "bands" when referring to a single group or culture, or multiple groups and cultures, respectively ("The Trouble with Tribe"). "Indigenous" can be defined as, "originating in and characteristic of a particular country; native" (Dictionary), while "aboriginal" can be defined as, "of or relating to the people and things that have been in a region from the earliest time" (Dictionary).

Background Information on the Maliseet

The Maliseet Indians, who refer to themselves as the "Wolastoqiyik" (Wδlastδkwiyδk), live primarily in New Brunswick and southern Quebec in Canada, and in the northern tip of Maine (Erickson, V). The term "Maliseet" was initially derived from a closely related band known as the Micmac, or Mi'kmaq (Costa, D). In the Micmac language, Passamaquoddy, the term "Maliseet" means "lazy, poor, or bad speakers" (Erickson, V). This is because the Maliseet language is another dialect that differs slightly from the Micmac language, and therefor is viewed by the Micmac as stilted speakers of Passamaquoddy. The Maliseet language is usually referred to as Maliseet-Passamaquoddy (Costa, D).

In colonial times, the Maliseet, and the Micmac, in addition to other bands including the Passamaquoddy and the Penobscot, typically worked together to decide on leadership and band issues. During that period, chieftainships aligned with certain families who were known for exceptionally skillful shamans (spiritual and emotional healers) and/or hunters. Today, high esteem within the band

coincides with higher education, holding leadership positions within the band, or having permanent employment within the reservation itself. During the colonial period, the chief was assisted by a subchief. Beneath the subchief, there were captains, who are described as leading men within the band. These positions of chief and subchief were held for life, and were not only ratified by the Maliseet, but were also ratified by the surrounding Micmac, Passamaquoddy, and Penobscot. In 1896, Canada imposed new regulations that required bands to select new chiefs every three years. Despite this, the practice of selecting chiefs for life continued far into the 20th century (Erickson, V). Present day Maliseet, along with the Penobscot, Passamaquoddy, Micmac, and Abernaki comprise what is known as the northeastern Algonkian or Wabanaki group of Native Americans. See Figure 3 for a locational breakdown of the Wabanaki group across Maine and Canada.

The 1794 Jay Treaty between the U.S. and Canada allowed American Indians to freely travel across the border between Canada and the United States (Scott, T.). This includes the Wabanaki group, in addition to numerous other Native American and Canadian bands whose lands span across both the United States and Canada. Since the September 11th 2001 attacks in the United States, crossing the border freely has become even more difficult for these various band members.

Present day Maliseet have a population of approximately 3000-4000 people, spanning across Maine and parts of Canada (Pritzker). In colonial times, the Maliseet were located primarily near the St. John River in the river valley on the U.S. and Canadian border. Later, the Maliseet migrated into the southern portion of Canada. The Maliseet allied with the French against the British during the French and Indian War, and after the French lost, many Maliseet may have migrated in order to avoid conflict with British counterparts still residing in Britain-controlled Maine (Erickson). This is just one of many reasons why the band spans across both the US and Canada.

Review of Canadian Relations With Indigenous Peoples

On July 4th, 2014 the United Nations published a report on the situations of indigenous peoples in Canada. 1.4 million of Canada's population of approximately 32.9 million (4.3%) are indigenous, or in the terminology commonly used in Canada, aboriginal (Anaya). Although aboriginal people make up about 4% of the Canadian population, they make up about 25% of the prison population- a number that continues to rise (Anaya).

In addition, adults in sentenced custody were disproportionately Aboriginal. In 2010/2011, 27% of adults in provincial and territorial custody and 20% of those in federal custody involved Aboriginal people, about seven to eight times higher than the proportion of Aboriginal people (3%) in the adult population as a whole." And "The disproportionate number of Aboriginal people in custody was consistent across all provinces and territories (Chart 7) and particularly true among female offenders. In 2010/2011, 41% of females (and 25% of males) in sentenced custody were Aboriginal.

See Figure 4 for a further divisional breakdown of aboriginals admitted into custody by specific province and territory (Dauvergne). Based on this graph, one may deduce that most Maliseet that live in Canada, and who primarily reside in parts of Quebec and New Brunswick, are not as commonly arrested as aboriginals found in other locations throughout Canada.

Aboriginal women make up 33% of the total female inmate population. In addition, indigenous women are disproportionately victims of violent crime. The Native Women's Association of Canada documented over 660 cases of women and girls across Canada who have gone missing or been murdered in the last 20 years, many of which remain unsolved (Anaya).

In part, this abnormal proportion of incarcerated aboriginals may be due to the severity of socioeconomic disadvantages that are blatantly present in Canada.

The most jarring manifestation of these human rights problems is the distressing socio-economic conditions of indigenous peoples in a highly developed country. Although in 2004 the previous Special Rapporteur recommended that Canada intensify its measures to close the human development indicator gaps between indigenous and non-indigenous Canadians in health care, housing, education, welfare, and social services, there has been no change in that gap in the intervening period in relation to registered Indians/First Nations, although socio-economic conditions for Métis and non-status Indians have improved, according to government data. The statistics are striking. Of the bottom 100 Canadian communities on the Community Wellbeing Index, 96 are First Nations, and only one First Nation community is in the top 100 (Anaya).

In addition to the lack of improvement and striking statistics, until very recently Canada had not dedicated higher resources to social services for indigenous peoples (Anaya).

Meanwhile, Canada is still under scrutiny from Aboriginal schooling policies for children that ended in 1996.

A particularly distressing part of the history of human rights violations was the residential school era (1874-1970s, with some schools operating until 1996), during which indigenous children were forced from their homes into institutions, the explicit purpose of which was to destroy their family and community bonds, their languages, their cultures, and even their names. Thousands of indigenous children did not survive the experience and some of them are buried in unidentified graves. Generations of those who survived grew up estranged from their cultures and languages, with debilitating effects on the maintenance of their indigenous identity. This estrangement was heightened during the "sixties scoop" during which indigenous children were fostered and adopted into non-aboriginal homes, including outside of Canada. The residential school period continues to cast a long shadow of despair on indigenous communities, and many of the dire social and economic problems faced by aboriginal peoples are linked to that experience (Anaya).

This harsh method of schooling designed to break family, community, and cultural bonds, and the pattern of low economic status played major roles in the large number of aboriginal detainees throughout Canada. Refer to Figure 4 once more- many of the inmates above the age of 18 may have been taught or influenced by these schools before they were shut down in 1996.

The Maliseet and Collective Leadership

Collective leadership is an often overly simplified leadership style. James Quigley, the CEO of Deloitte Touche Tohmatsu Ltd. from 2007-2011, described collective leadership using the A's, B's and C's of leadership. The "A" represents an "As One" environment in which numerous leaders within an organization share the same goals and objectives. Quigley describes the C's prior to the B's, and they include clarity, climate, and capability. Leaders are expected to clarify what the group or organization is attempting to achieve. A leader is expected to also create a climate that facilitates positive action towards the goal. Lastly, capability is framed using a question- does the group of individuals working together have the capability needed to reach those goals? Quigley also makes the case for other possible "C-words" such as communication and courage, however they are not considered to be as

essential as the others (Quigley). Lastly, Quigley describes the B's of collective leadership- belonging, believing and behaving. The goal of belonging is to make team members and others feel as though they are members of your team so they want to work toward your shared goal. Believing in your cause is a requirement in order to garner support from outsiders and is required to maintain support from people already within your team. Lastly, there is behaving. Leaders often have trouble with team members whose behavior is inconsistent with or detrimental to team goals and objectives. In turn, it is possible for the members and leaders of the opposition to misbehave as well. When leaders misbehave, this causes the group to lose legitimacy. When opponents misbehave, it may not always be observable from an outsider's perspective, or it may be typical resistance from those who hold views opposing the values and objectives shared by the group.

The Maliseet, other members of the Wabanaki Confederacy, and their allies are masters of using collective leadership techniques to accomplish universal goals for the good of their groups. Martha Walls' *"Countering the 'Kingsclear blunder': Maliseet Resistance to the Kingsclear Relocation Plan, 1945-1949"*, outlines extensively the techniques used by the Maliseet and their allies to avoid relocation and centralization to Kingsclear, which is far from their sacred homeland near the Saint John River Valley. Kingsclear is located north of Fredericton in New Brunswick Canada. Understandably, leaders from the Wabanaki Confederacy often banded together to accomplish universal goals. For example, these Wabanaki Confederacy bands worked together to avoid oil drilling on their land (Indigenous leaders call for 12 year drilling moratorium in Gulf of Saint Lawrence - APTN National News). This is a phenomenal example of "acting as one". These bands know that they can get more accomplished through teamwork than they could on their own- they clearly understand that there is power in numbers.

As for clarity, climate, and capability, the Maliseet clearly stated their disapproval of relocation numerous times to the Canadian Government (Walls). Meanwhile, climate and capability can go hand in hand in the sense that one needs to have team members with the capabilities to facilitate a climate conducive to accomplishing the group's desired goals. Leaders of the Maliseet formed coalitions with prominent New Brunswickers such as Native-rights advocate and amateur anthropologist Edwin Tappan Adney (Walls, M) that were extremely influential in the fight against Maliseet relocation. Adney helped gain political support for the Maliseet through his

contact Herbert H. Gunter, who had powerful connections.

While Tappan Adney was perhaps the most vocal champion of the Maliseet anti-centralization cause, the Maliseet also solicited support from other non-Natives, clearly targeting individuals with political influence and obtaining some success in this regard. One of these individuals was solicitor Herbert H. Gunter... Gunter had connections in high places. The day after Paul's visit (Chief John S. Paul), Gunter wrote a letter outlining the chief's concerns about centralization to his friend and law partner and federal Minister of Fisheries H.F. Bridges. Bridges at the time the senior New Brunswicker in the cabinet of Liberal Prime Minister William Lyon MacKenzie King, took an interest in the matter. He forwarded Paul's concerns to J.A. Glen, the minister of the Department of Mines and Resources (the home department of the IAB (Indian Affairs Branch)) and requested information about the planned Kingsclear centralization (Walls).

In short, Adney helped the Maliseet in that he began a chain reaction that would ultimately facilitate relationships and new allies between policy makers, the public, and Maliseet leaders. Although Adney was unable to completely accomplish his goal by himself, he was able to facilitate change by utilizing connections that did in fact have the capabilities he needed.

The other components of collective leadership include the B's- belonging, believing and behaving. The Maliseet, as well as the activists working alongside them, easily created a sense of belonging between those against centralization by getting everyone involved in some way. For example, the Special Joint Committee heard evidence from parties involved in Indian Affairs such as IAB officials, church leaders, and social scientists on topics pertaining to centralization. Maliseet viewpoints were incorrectly conveyed until the traveling Royal Commission physically visited Maliseet locations for interviews and statements pertaining to centralization- virtually all of these statements and interviews were "remarkably" highly against centralization, contradicting their opponents' given views. Without substantial band member involvement in these interviews, it is possible that centralization would have occurred. Believing also played a component in the interactions between Maliseet band members and the traveling Royal Commission in that it is often evident in testimonial statements as to how passionate one is towards a cause.

Lastly, there is the act of behaving. The Maliseet were able to outlast the Canadian Government in terms of good and ethical behavior.

In Woodstock, Chief Polchies, when faced with the request to relocate, was reluctant to make a snap decision. He was, however, pressured by IAB officials to do so. Polchies explained to Tappan Adney that when federal officials asked his consent to have his community moved, he told them 'he desired to consult members of the Band first, but was told they hadn't time. Then he told them he wanted to first consult a person at Woodstock by phone, by the name being given 'adney'; but they hadn't time to wait.' The Maliseet were also pressured to move by federal threats; if they did not move, their own communities would lose IAB services. Chief John Paul of Oromocto, for example, testified in a sworn statement that Agent Edward Whalen and another IAB official had 'discussed with me the subject of removals to Kingsclear and told me that if the Oromocto Indians refused to remove to Kingsclear and choose to remain on their reserve, they will be considered by the government no longer entitled to the allowances and services that we have been receiving as Indians. That we will be white people and will have to pay taxes (Walls).

As this form of coercion became more evident publicly, public support began to flood in for the Maliseet affected in the area of dispute. It is quite possible that due to the Maliseet Band's tenacity in not giving up, enormous support was garnered for the cause once the Canadian Government began to lose patience with the Maliseet.

The article "Collective Leadership with Power Symmetry: Lessons from Aboriginal Prehistory", by Karl-Erik Sveiby, will be used to analyze this particular case further. In this article, Sveiby exams an Australian Aboriginal folk story called "The Black Swan". Within "The Black Swan" there is a protagonist who acts opposite to how a good leader should act according to Australian Aboriginal Band Nhunggabarra leadership beliefs. Sveiby outlines the behaviors in which a good leader should follow. These behaviors are described as either hindering DAC (direction, alignment, and commitment towards a universal goal) or enhancing DAC. Hindering DAC behaviors include the following: do not use other people for personal gain, do not seek individual status or position, do not force your will on other people, do not use fear to make people submit to you,

do not be arrogant, do not use knowledge for personal gain, do not manipulate the weak and the innocent, do not conceal the true purpose, do not ignore the risks when inducing change, do not avoid responsibility for your actions, do not act without considering the consequences for other people, do not make others break the law, do not steal, do not avoid the issues, do not break the law, do not follow a disrespectful expert, do not punish foreign people, do not bully the innocent and vulnerable, do not break into rival factions, and lastly do not avoid the issues (Sveiby.).

The following are what Sveiby outlined as enhancing DAC behaviors: all in the collective participate in achieving direction, alignment and commitment; behave non-assertively; the collective determines the benefit of the direction as a whole; learn foreign knowledge; share knowledge in the collective; include everybody in the collective; be open and honest in all communication; the collective needs to consider consequences before change; those in charge of the specific law determine if transgression has occurred and/or any compensation; reflect, discuss and learn from mistakes; those in charge of the specific law decides punishment; possessions of other people must be respected; the collective treats a remorseful individual with respect; individual actions are for benefit of the collective; the collective acts to prevent individuals from breaking the law; do not follow someone who breaks the law; the collective acts to prevent individuals from breaking the law; we punish only our own people; the collective treats the innocent and vulnerable with respect; all must contribute to keep the collective together; and lastly look to ourselves as a collective for errors (Sveiby.).

There are numerous overlapping collective leadership qualities between Quigley's and Sveiby's descriptions of what makes good collective leaders and groups. Many of the behaviors classified as hindering DAC involve leaders and/or group members of a coalition not behaving in ways that are becoming to the group. In the specific case of the "Kingsclear Blunder", it significantly helps the cause of the Maliseet that Indigenous relocation is commonly viewed by many in society as unethical behavior on behalf of the government involved. It has been shown numerous times that bands are politically more powerful when they form coalitions with other bands that hold similar goals (Hendrix). It appears that collective leadership is one of the more noticeable techniques utilized by bands facing unjust treatment from their respective governments- minority groups are more powerful when they work together towards common goals, in addition to when they form allies with sympathetic outsiders who hold similar values. Political power is often accumulated by swaying the opinions of potential voters or of people in power, in this particular case it would be when Adney contacts Gunter about the inherent need to avoid centralization, thus setting in motion a chain of events that lead to the minister of the Department of Mines and Resources (the home department of the IAB (Indian Affairs Branch) requesting information on the planned Kingsclear centralization. This information request subsequently sheds light on the reasons why the Maliseet wanted to avoid relocation- to avoid the desecration of their sacred homeland by outsiders and to avoid psychological and physical suffering that would ensue when culturally significant ties to their land are forcefully cut.

The Maliseet opposition used many hindering DAC behaviors in that they continuously attempted to obfuscate the desires presented by the Maliseet leadership. The Canadian Government at the time denied the opportunity to learn about the Maliseet's dissenting opinions on the relocation plan, and frequently tried to manipulate the final decision in their favor through disruption of communication between key players involved in the Maliseet cause. It was not until fairly recently that the Canadian Government took responsibility for the mistreatment of the aboriginal people, not only those involved in the Kingsclear affair but throughout Canada as a whole.

Conclusion

Present day, it would appear that the Maliseet, along with the Micmac and other bands belonging to the Wabanaki Confederacy are in a much better position to negotiate with the United States and Canadian Governments on the local and federal level. As of January 8, 2013, Henry John Bear became the first elected Maliseet band representative to the Maine House of Representatives. Bear has already introduced a bill designed to add a nonvoting representative seat for Maine's Micmacs (Bayly). The first Native American woman was also appointed as a federal judge in the federal court bench in Arizona- Diane Humetewa, who is a member of the Hopi band of Native Americans in Arizona (Keifer).

Newly elected Canadian Prime Minister Justin Trudeau sought to improve the quality of life for aboriginal people in Canada by allocating 2.6 billion Canadian Dollars (about 1.83 billion US) towards Aboriginal educational programs that did not require compliance with the "First Nations Education Act". Before Trudeau was elected to office, the act previously did not provide enough funding for Aboriginal education programs, and required Aboriginal schools to teach government-approved lessons (Mas.).

Figure 1: Land near the house of Lena Sloat, bottom right Lisa Abbott.

Nicholas Abbott (Photographer). (2014). Houlton Maine Country

Side [Photo], March 30, 2015

Figure 2: Lena Sloat's childhood house. Noel and Mary Moulton lived on the back lot far behind Lena Sloat's house.

Nicholas Abbott (Photographer). (2014). Lena's Home and Farm
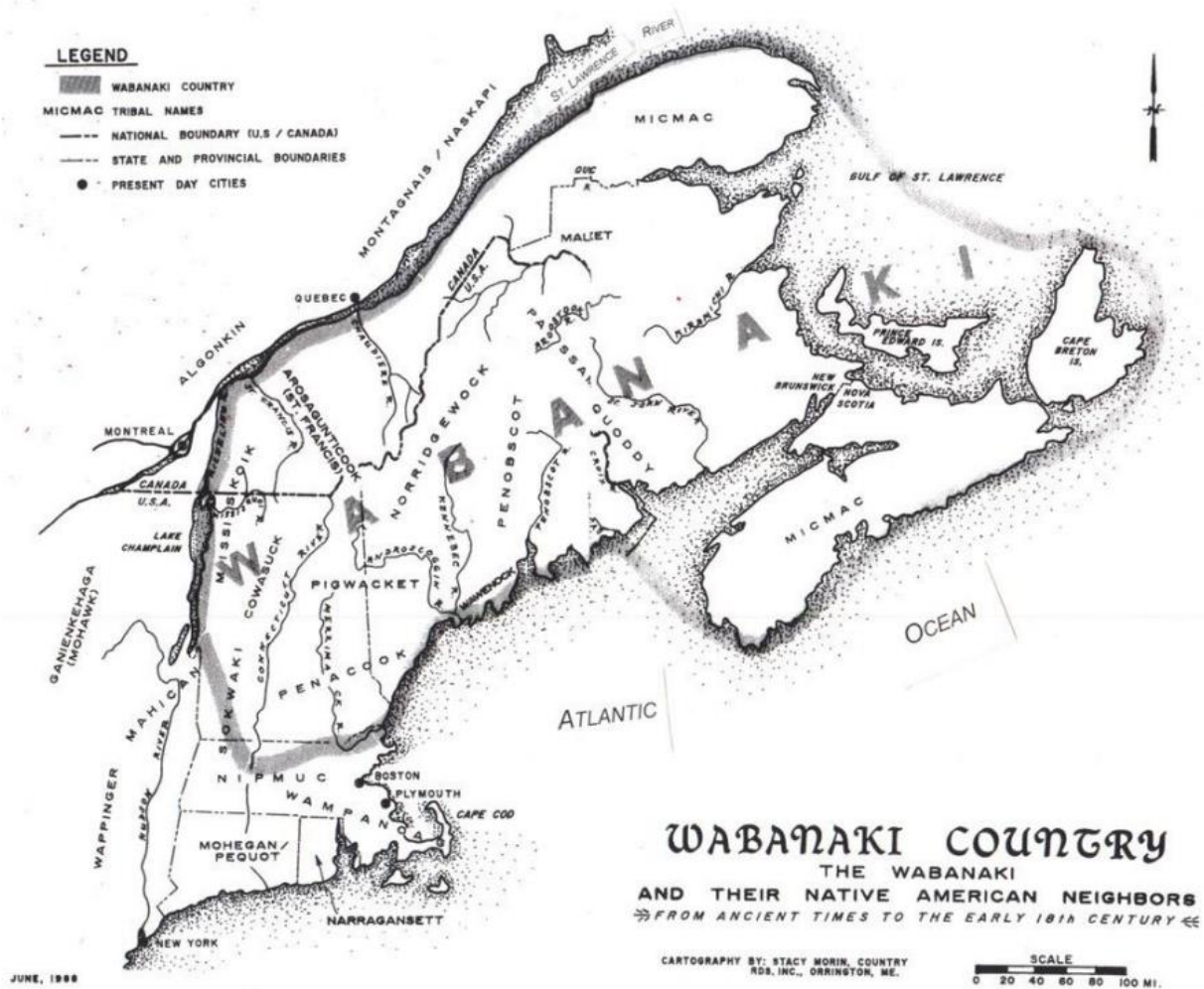
[Photo], March 30, 2015

Figure 3: Locational breakdown of Wabanaki Confederacy Bands Across Maine and Canada

Native American Maps. Retrieved from

http://www.brownhistory.org/images/Maps/Native American Maps/Wabanaki
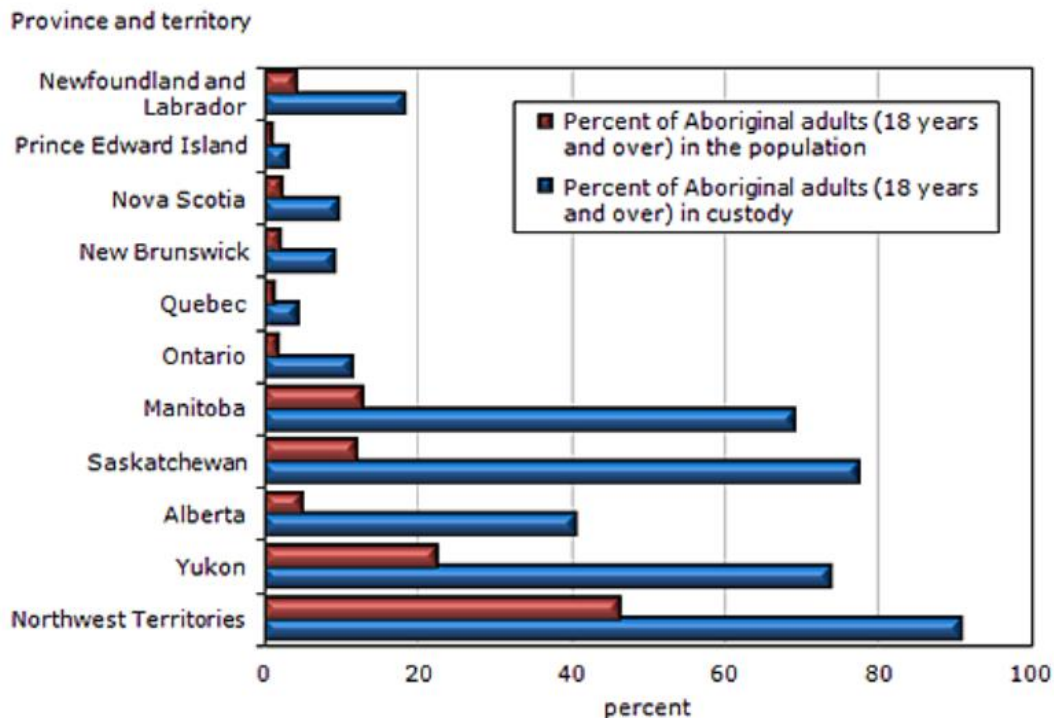
Country pre-18th Century Map.jpg

Figure 4: Aboriginal adult admissions to custody, by province and territory, 2010/2011

Adult correctional statistics in Canada, 2010/2011. (n.d.). Retrieved

from http://www.statcan.gc.ca/pub/85-002-x/2012001/article/11715-eng.htm

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Wangari Maathai: Leading Environmental and Civic Change as an African Woman

By
Ashley Brooks

Introduction

Wangari Muta Maathai was a well-known Kenyan native that conquered many obstacles through the twentieth century as an environmentalist and political activist. She is most commonly recognized for her efforts with the Green Belt Movement as its founder. With a monumental list of awards and achievements, her highest achievement was the 2004 recipient of Nobel Peace Prize as the first African Woman and environmentalist to receive the award. Other awards she received include a Lifetime Achievement Award, Right Livelihood Award, Indira Gandhi Prize, Global Environment Award, Jane Addams Leadership Award, and the NAACP Image Award along with many others (Wangari Maathai, 2015). Wangari Maathai passed away on September 25, 2011 at the age of 71 from ovarian cancer (Gettleman, 2011). Leaving behind a legacy of leadership in the face of adversity.

Wangari Maathai is one of the most respected women to be discussed in the field of leadership due to her efforts as an "environmentalist, feminist, politician, professor, rabble-rouser, human rights advocate, and head of the Green Belt Movement" (Gettleman, 2011). While her leadership performance can be analyzed in any one of these roles, this paper will focus primarily on her efforts as an environmentalist. She not only sought to create change for the environment, but while doing so wanted to break down walls for many Kenyans in an effort to allow them to become environmental leaders themselves and create change on their own. Burns (1978) defines a transforming leader as a leader who can "shape and alter and elevate the motives and values and goals of followers through the vital teaching role of leadership" (p. 425). Although she was part of the elite group as an educated African woman during the twentieth century, I would like to argue that Maathai persevered through hardships at the grass roots level that led her to embrace the qualities of a citizen environmentalist and transforming leader. Maathai's leadership and love for nature not only bettered the lives of those during the postcolonial era and taught them how to be leaders, but also shaped many of our practices today.

Early Life

Wangari Maathai was born on April 1, 1940 in Nyeri, Kenya. Born into a family that had been converted to Christianity by the English settlers in the mid1900s, Maathai was raised in an athomi culture or one that embraced the European way of life. These individuals changed their way of living including clothing, food, songs, and dance, while also studying the bible and learning to read. In 1943, Maathai and her mother moved to Nakuru in the Rift Valley to join her father on a farm settled by a British settler. During this time, large settlements offered jobs to many men in need of money due to British taxing. Here the family was treated as "glorified slaves", in which all members of the family provided labor on the farm, did not own the land they lived on, and could only sell their crops to the owner of the property, receiving little money and a daily portion of flour and milk for their labor (Maathai, 2007, p. 14).

On the farm, Maathai lived in a small community built by her father and his four wives. She was born the third child of six children by his second wife, however she lived in peace with her half siblings and step mothers as there were no hard feelings because polygamy was common at the time. Most of her childhood was spent outside playing with her siblings and working in the fields since there was no electricity or running water in their small homes. While she gained a close relationship with her mother, her relationship with her father was more of admiration (Maathai, 2007, p. 17). Her parents decided to send her to a local primary school at the age of 8, which was uncommon at the time for women. Proving to be an excellent student at a young age, Maathai continued to Loreto Girls' High School where she would win a scholarship in 1960 to go to college in the United States (Wangari Maathai Biography, n.d.).

While in the United States, Maathai first attended Mount St. Scholastica College in Atchison, Kansas and earned her bachelor's degree in Biology in 1964. She then furthered her education at the University of Pittsburgh in completing her master's degree in biological sciences in 1966 (Wangari Maathai Biography, n.d.). Here at the University of Pittsburgh would be her first exposure to environmental restoration with a group that was looking to find a solution to the air pollution dilemma in the city (Wangari Maathai, 2015). Upon completion of her studies at the University of Pittsburgh she then returned to Kenya and studied veterinary anatomy at the University of Nairobi. In 1971, Maathai received her doctorate and made history as the first woman in East Africa to earn a doctorate. She then joined her university's faculty in 1976 as the first woman to chair a university department (Wangari Maathai Biography, n.d.).

Contextual Background

Wangari Maathai was an emerging leader of post-colonial Kenya. She embraced her leadership capacities by breaking down barriers for many women as an activist and environmentalist. Not only has Maathai worked alongside many governmental officials, but she has also "persisted as a vocal critic of its corruption, and it's environmental and human rights abuses" (Taking Root Timeline, n.d.). During Maathai's early life the ongoing political conflict was centered on European colonization of Kenya and Kenya's fight for independence. Much of Maathai's motivation came from the emerging issues in Kenya as well as her time spent studying in the United States.

In 1946, a group of Kikuyu soldiers formed the Forty Group in opposition to the shooting of demonstrators in Nairobi and because they did not feel that the Kenyan African Union (KAU) was effectively handling the ongoing struggles with Europeans for independence. They began violent acts against white settlers including robbing shops and raiding fire-arms, imposing oaths, and executing traitors who were not ready to follow their fight for freedom. Soon after, women became directly involved and went on strike by refusing to terrace any land to help prevent erosion until they received the title to it. Backed by nascent labor unions, the resulting loosely organized force against the British became known as the Land Freedom Army (Finke, 2003).

In 1952 Wangari, who was twelve at the time, witnessed the Land Freedom Army fight against colonial rule. This was the first prolonged, armed liberation against the colonization of Africa and was known as the "Mau Mau Emergency" or the "Mau Mau Uprising" (Merton & Dater, 2008). The British government felt threatened and placed a state of emergency in Kenya and imposed martial law. A Guerilla War broke out from 1952 to 1956 in which the Land Freedom Army or "Mau Mau" began to engage in terror attacks against the settlers and Kikuyu loyalists. The British responded with brutality by heavily bombing Land Freedom Army base camps, evicting people from their homes, confiscating their animals, and burning their homes and crops down. Any settlements suspected of housing or supporting members of "Mau Mau" were burned and routinely tortured for information and confessions (Finke, 2003). "By the end of 1954, one-third of all Kikuyu men were said to be in prison even though they had not been convicted of any crime and were held without trial" (Finke, 2003).

Maathai was fortunate in the fact that her parents sent her to St. Cecilia's Catholic school about a year before the Mau Mau insurgency began. She then attended Loreto Girl's High School which was also Catholic. It was a privilege to go there as it was the only African girl's high school in Kenya. She was detained only once when she was about sixteen years old while traveling to her father's from school. The conditions she described were "designed to break people's spirits and self-confidence and instill sufficient fear that they would abandon their struggles. Sanitation was poor, food was minimal, and the camp was very crowded" (Maathai, 2007, p.68). By the time she graduated high school in 1959, Africa's colonial era was finally reaching an end. As of 1957, black Kenyans had been allowed to vote in elections and by 1959 black politicians were invited to London by the British government to participate in political negotiations. Kenya was well on their way to independence by 1960, which would ultimately mean more job opportunities for men and women, including Maathai (Maathai, 2007, p.73).

Under Kenya's new independence, political figures including Tom Mboya and Gikonya Kiano reached out to politicians in the United States including John F. Kennedy and Andrew Young seeking help to provide scholarships to high achieving students in Africa. The idea was that these scholarships would allow African students to receive a higher education by attending school in the US. To the US this appeared beneficial in allowing them access to areas previously colonized by Europeans that had been off limits for quite some time. Senator Kennedy agreed to fund the program and fly all students to the US (Maathai, 2007, p.74). Maathai was one of the lucky recipients. Before going to the US to study, she said she learned from her schooling with the nuns that "a general orientation toward trusting people and a positive attitude towards life and fellow human beings is healthy – not only for one's peace of mind but also to bring about change" (Maathai, 2007, p.70).

The Green Belt Movement

While under Wangari Maathai's leadership the people of Kenya were able to face environmental challenges even in the face of others such as poverty and government brutality. She provided a vision in which others could see their role in nature, even if that meant having to compensate people to initially bring them on board. Maathai's environmental efforts not only helped nature, but also men and women in bettering their education, financial status, and way of living. As a citizen leader, she "took sustained action to bring about change" that would increase the well-being of the Kenyan people (Couto, 1995, p. 12). She stated, "I became convinced that we needed to identify the roots of disempowerment that plagued the Kenyan people. We had to understand why we were losing firewood, why there was malnutrition,

scarcity of clean water, topsoil loss, and erratic rains" (Maathai, 2007, p. 173).

Wangari Maathai is most well-known for the establishment of a tree planting campaign called the Green Belt Movement (GBM). In 1977, the Green Belt Movement was established under the National Council of Women of Kenya (NCWK) in response to the demanding needs of the working women. The women were in an uproar because all the streams were drying up that provided a vital food source and they were having to walk long distances to obtain firewood. In an effort to help the environment and provide an answer to their problems Maathai encouraged women to plant trees. The trees would not only serve as a vital source of food and fireweed, but also a root system to help bind the soil and store water. In addition, they would also receive a small monetary amount for planting seedlings, funded by a grant that Maathai had received for the GBM (Wangari Maathai Biography - GBM). The GBM "has planted more than 30 million trees in Africa and has helped nearly 900,000 women, according to the United Nations, while inspiring similar efforts in other African countries" (Gettleman, 2011).

Not only did the GBM assist women, it also assisted in educating men and providing them with jobs. After receiving a grant from the UN Voluntary Fund for Women, the GBM expanded from a few nurseries to hundreds, and later millions. Soon it became clear that the work to plant trees, collect their seeds, and keep records required by the GBM would prove to be too much for the women on top of their daily housework and caring for their children. It also became problematic that women could not read and write, and were not allowed to travel frequently from their homes to encourage others to plants trees. Women had to often ask for assistance from their husbands, which ultimately led to the GBM hiring them, educating them on different plant species, teaching them the importance of keeping accurate records so that the women would get paid, and the process of treating seeds and planting trees. Unfortunately, employment for them was short-lived as it was discovered that the men had been dishonest in falsifying records (Maathai, 2007, p. 172).

With the help of Maathai, the GBM not only spent their time planting trees, but also ideas. Throughout Kenya, the GBM began to hold seminars in which Maathai encouraged men and women to share problems they were facing in their communities. There was a similar story behind all of their problems. All individuals were quick to blame the government because the government had been selling public lands to their supporters and allowing tree farming practices that were destroying forests, watersheds, and biodiversity. While this was true,

Maathai knew that she had to show people their role in destroying the environment by stating, "Even though you blame the government, you really should be blaming yourselves. You need to do something about your situation. Do whatever is in your power" (Maathai, 2007, p. 174). She shed light on how they were allowing the government to destroy their land by not speaking up, as well as destroying it themselves by not taking action to prevent soil erosion and planting exotic invasive crops (Maathai, 2007, p. 175).

The people stepped up to a degree previously unimaginable. Through Wangari Maathai, they gained confidence to speak up on these environmental issues in their own languages which was revolutionary. Many people at the grass roots level had not received any schooling which often prevented them from letting their voices be heard in their native language at many other meetings that used English and Kiswahili. Maathai did not want this for the GBM and brought in native translators when necessary. By 1990, these meetings became much more than encouraging tree planting, but also included "an examination of the recent history of Kenya and how forests and land had been used and distributed in the colonial era and after independence" (Maathai, 2007, p. 174). This new approach to GBM meetings that also included issues of democracy, human rights, gender and power became known as "civic and environmental education" (Maathai, 2007, p. 174). Under Maathai's transforming efforts, members of the GBM were "united in the pursuit of higher goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interest of leaders and follower" (Burns, 1978, p. 425).

Uhuru Park

Uhuru ("freedom") Park is the heart of Nairobi and is the equivalent to Central Park in New York City or Hyde Park in London (Maathai, 2007, p.184). For people young and old, the park serves as an oasis to get away from the bustling streets and crowds of a growing metropolis. However, in the fall of 1989, Wangari Maathai got word on the government's plan to destroy this oasis and build a Times Media Trust Complex in Uhuru Park (Maathai, 2007, p. 185). Under the autocratic leadership of President Daniel Moi, plans for construction in the park included a 62-story complex that would house Moi's political party KANU, as well as offices, 2,000 parking spaces, a shopping mall, and a significantly large statue of Moi. Unfortunately, this was not the first encroachment of the government upon Uhuru Park. The green acreage of the park had already been reduced by construction of a road, hotel, golf course,

and football stadium in previous years (Kamau, 2013).

Maathai, unlike many others, understood the true value of the park in terms of the environment. She knew the park played a bigger role than its recreational purposes and served as a way to reduce pollution and ambient heat in cities, as well as absorb many greenhouse gases. Uhuru Park, like any other urban park, also appeals to human emotions and provides a sense of safety, especially to those that had to move from rural areas at the time to find more promising jobs (Kamau, 2013). With members of the Green Belt Movement behind her, she began writing letters to relevant governmental and business offices inquiring about the proposed building project (Maathai, 2007, p.186). According to Wangari (2007), "The park provided people with recreational facilities, a break from life in the concrete jungle, and a resting place where they could spend their free time. I reminded them that it was a space for public meetings and national celebrations, a playground for many city children, and that future generations were relying on us to keep the park in the form is had been bequeathed to us" (p. 186). It came as no surprise to her that the government initially ignored her.

Although she faced many personal challenges, Maathai would not stand by and witness Uhuru Park face another loss. She took a more aggressive approach and sued to stop the project, but unfortunately lost her case. The government under Moi's rule was now furious and annoyed by Maathai persistence and in turn threw the GBM out of their state-owned building and threatened to make the existence of the group illegal. However, by this time foreign investors who were initially blind to Moi's true intentions with the project, got word of its environmental costs and pulled the plug on the project. While she may not have won her case in court, Maathai ultimately won a victory for nature. She is credited with single-handedly saving Uhuru Park (Teaching Tolerance).

Analysis of Maathai's Environmental Leadership

Wangari Maathai fully embodies the idea of a citizen environmentalist, or one that launches local environmental movements due to her efforts to improve the well-being of her community. Citizen leadership can be defined as leaders that "facilitate organized action to improve conditions of people in low-income communities and to address other basic needs of society at the local level" (Couto, 1995, p. 11). Maathai did not have the luxury of the media to help shine light on her cause as many other celebrity activists do because the GBM started as a localized campaign to plant trees, and Maathai had not yet made any national accomplishments. Maathai's "celebrity" success did not come until after the

success of the GBM. While she did not have celebrity status to bring attention to her cause, she was a catalyst in formulating change at the grassroots level as the founder of the Green Belt Movement (Birmingham & LeQuire, 2010). According to Birmingham and LeQuire (2010), "citizen leaders are more likely to motivate a new generation of environmental leaders, due to the cultural skepticism of contemporary youth who will be the environmental leaders of the future" (p. 108). Maathai successfully tells a story to the average citizen that they can easily understand and find relevant to their lifestyles and concerns. This idea of storytelling is essential in many leadership models (e.g. Gardner, 1995).

Maathai told her story to men and women all over Kenya, informing them on what she knew about nature, how they were harming nature, and what they could do to protect the environment surrounding them. Not only did she tell citizens how they could make changes to better the environment, but she provided them with the resources to make change and become environmental leaders themselves (Burns, 1978, p. 424). For this reason, Maathai fully embodies Burns' model of a transforming leader who raises "followers up through higher levels of morality" while remaining focused on "end values such as liberty, justice, and equality" (Burns, 1978, p. 426). She saw these problems facing the everyday citizens and turned it into a massive tree planting campaign that not only benefited the people, but also nature. She demonstrated absolute brilliance in rewarding those participating in the campaign with an easier way of living as well as a monetary gain. It comes as no surprise that people are much more likely to respond to a cause if they can see their personal gain in the matter since (Redekop, 2010, p. 59). The rewards therefore influenced people to partake in planting trees. Whether it was for personal gain or for the benefit of nature we may not know, but the outcome overall was positive. In the end, all parties came together to achieve a common goal.

What began as environmental leadership turned into educating men and women while instilling in them the confidence to share their newfound knowledge and personal stories. Maathai led them to become leaders themselves by allowing them to speak in their native language and providing translators to assist them. In this way she opened doors to many that were previously held back due to their inability to read and write. Maathai's followers were now equipped with the skills necessary to "harmonize the actions of both leader and follower with their common motives, values, and goals", demonstrating her success as a transforming leader (Burns, 1978, p. 426). Maathai focused her efforts on

raising the "floor beneath all members of society, rather than to enable a few to touch its vaulted ceiling" as a citizen leader and embodied a non-hierarchical approach to leadership (Couto, 1995, p. 11). By showing compassion for not only her surrounding environment, but also those living within it Maathai paved the way for future generations of environmental leaders.

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The Tick of the Clock across Cultures and Leadership Implications: A Call for Research

by
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Abstract

Leadership is situational in nature so context matters and culture is a dominant force in regards to context. Cultures vary across borders; therefore, leadership may need to vary dependent upon the culture. In this particular case, the primary analysis is between the United States and Ecuador. Although the cultures are not polar opposites, one notable difference cross-culturally is apparent in each culture's regard for time. The conception of time is seen as being relatively flexible or unrestricted in Ecuador. In contrast, the culture of the U.S. does not just allow time to guide, time is allowed the power to control many aspects of daily life. Overall, leadership is a process which is not static and therefore includes a time component, seeing as it is a process. As a result of this analysis between the Latin American country of Ecuador and the United States, it now seems evident that further study is warranted in the realm of culture, time, and the leadership implications each one holds.

Leadership is situational, and culture is an important component to consider in regards to leadership studies. The situational nature of leadership means both that context matters and that culture is a dominant force in relation to context. Although commonalities among groups of people across borders are apparent, cultures vary just as individual people vary; therefore, leadership may need to vary depending on the culture. The United States of America and Ecuador have different cultures, yet this does not necessarily indicate that the leadership within them is completely different. One notable difference however is in their regard for time. A one week-long trip to Quito, Ecuador served as the spark to the fire in the interesting question that has arisen long after the plane landed on United States' soil. For the purposes of this analysis, culture, leadership, and time will first be examined more or less as disparate components then analyzed in combination to see the implications that time has on leadership as it applies to U.S. and Ecuadorian culture.

Although an exact definition of culture is difficult to pinpoint, a commonly used and applied definition is one by the social scientist Geert Hofstede. Hofstede noted that "culture consists of shared mental programs that condition individuals' responses to their environment" (Thomas & Inkson, 2009, p. 23). Culture is not a set of surface behaviors; it is something that is deeply rooted and embedded within each individual. Hofstede's analysis of culture identified three levels of mental programming, the middle level being culture, which is learned and is specific to groups. Cultural values, attitudes, social structures, and thoughts about proper behavior provide a platform for one to find commonalities with a definable group of other human beings, although individual personality differences still exist (Thomas & Inkson, 2009, p. 24). The basic

characteristics of culture are as follows: culture is shared, culture is learned and enduring, culture can powerfully influence behavior, culture is systematic and organized, culture is largely invisible, and culture may be tightly or loosely knit (Thomas & Inkson, 2009, pp. 25-28). These fundamental characteristics will become pertinent in the further examination of leadership across cultures and the integral part the concept of time plays.

Time Management is often a topic of discussion. Yukl (2010) identifies guidelines for managing time; of which include: to understand the reasons for demands and constraints, determine what you want to accomplish, analyze how you use your time, plan daily and weekly activities, avoid unnecessary activities, conquer procrastination, take advantage of reactive activities, and make time for reflective planning (pp. 46-49). The aforementioned aspects of time management are crucial in the understanding of the implications of time on cross-cultural leadership.

Typically agreed upon is the notion that culture involves shared knowledge, behaviors, and meaning systems among its members in a given space or time. Leadership is an even more difficult concept to define as it is highly dependent upon the situation and extraneous variables. Researchers continue to explore the factors affecting leadership in various situations across a range of societies and cultures. One of the most well-known and relevant of these studies is the GLOBE study. The GLOBE project's overall purpose was to research how differences in culture are related to variances in leadership tactics and how different cultures see leadership behaviors in others.

In order to achieve these goals, the Global Leadership and Organizational Behaviour Effectiveness (GLOBE) study analyzed the similarities and differences across cultures to examine which countries cluster in their positions on various cultural values. The results of this study led

to the grouping of sixty-two societies into ten clusters based on nine value orientations (Thomas & Inkson, 2009, pp.36-37). Of the nine value orientations, power distance and uncertainty avoidance will be most relevant to the study of cross-cultural leadership as it applies to the United States of America and Ecuador. The concept of individualism versus collectivism joins both power-distance and uncertainty avoidance when considering the most applicable of Hofstede's five dimensions of culture. These dimensions further help bridge the gap between cultural studies and leadership studies.

The GLOBE researchers who studied leadership worldwide defined leadership as "the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (House, 2004, p. 15). The GLOBE Project demonstrated how important culture is in regards to leadership studies; context matters and culture is dominant in determining the context. Cultures vary within and across borders, therefore, leadership may need to vary depending on the culture in question.

"What separates simple leadership from cross-cultural leadership is the need for leaders to consider the implications of the differences in the knowledge and meaning systems of their followers and to incorporate these differences into the influence process" (Akiga & Lowe, 2004, p. 302). This is where the concept of cultural intelligence comes into play. Thomas and Inkson (2009) recognize that "the first step to cultural flexibility is to understand your own culture and how it affects your interpretation of the behavior of others" (p. 41). The idea of mindfulness is especially crucial for leaders to harness as it provides for the thoughtful attention to cues of other people, situations, and cultures, ultimately leading to the growth and development of new cross-cultural skills (Thomas & Inkson, 2009, pp. 45-46).

An important yet somewhat abstract component to consider in regards to cross-cultural leadership is the concept of time. Just as culture and leadership are both challenging to denote by a singular definition, time, likewise, falls into the same category. Although time in and of itself is not a definitive thing, it has clear implications on daily life. For that matter, time seems to be in or affecting nearly everything human beings do, think or engage in conversation about. Perhaps it is a component of life that is completely a man-made phenomenon. Nevertheless, time seems to be a cohesive force that binds together an individual's interactions with other persons, his or her internal being, as well as the external environment in which he or she lives.

With the knowledge that culture is shared, learned, enduring, systematic and organized, and can powerfully influence behavior, the concept of time emerges as a topic of study as it has a wide scope of relevance across the cultural spectrum. The concept of time exists in three primary dimensions: biological, physical, and psychological time. Biological time is indicated by an organism's circadian rhythm or body clock, which is normally regulated by the pattern of daylight and the darkness of the night. Physical time is the time that clocks are designed to measure that people within a time zone or cultural region use as a standard. In contrast, psychological time is much more complex. Psychological time is "best understood as awareness of physical time" (Dowden).

> Physical time is more basic or fundamental than psychological time for helping us understand our shared experiences in the world, and so it is more useful for doing physical science, but psychological time is vitally important for understanding many mental experiences (Dowden).

Leadership can be understood as a mental experience. The Cognitive Approach to leadership largely supports this claim. For instance, Howard Gardner (1996) defines leadership as "the capacity of an individual, or group, to change the thoughts, feelings, and actions of a significant number of individuals" (p. 109). In examining this definition as it applies to psychological time, one can see that one's mental perceptions of time may be altered or manipulated by a leader if he or she is aware that an important element of leadership involves a cognitive component. By the same token, the leader's own perception of time is probably a product of culture. "Leadership occurs in the human mind- it is essentially a cognitive phenomenon" (Gardner, 1996, p. 112).

Physical time, under this understanding is objective, while psychological time is subjective. Since the concept of time is no more concrete than the numbers and hands of the clock on the wall, for the purpose of studying the role the concept of time plays across cultures, it is vital to examine psychological time further. The disagreements among philosophers do not exhaust all the claims about what time is, and there is no clear line between a definition of time, a theory of time, and an explanation of time. Nevertheless, many human decisions are made based on one's perception of time.

Time is a rather arbitrary convention that our civilization designed clocks to count up to higher numbers as a form of measurement as time goes on. It is just a matter of convenience, for example, that

people agree to the convention of re-setting clocks by one hour as time-zones are crossed. It is an arbitrary convention that there are twenty-four hours in a day, that each minute contains sixty seconds, and that no week fails to contain a Friday. These conventions are therefore fairly consistent across cultural borders. However, other features of time and its measurement may not be conventional. This subjectivity is seen in the way different people of diverse backgrounds or cultures view time and the manner in which they live their daily lives in relation to the concept of time.

Although physical time does not differ between the United States and Ecuador, other than the slight time difference, psychological time seems to differ rather dramatically. The conception of time is seen as being relatively flexible or unrestricted in Ecuador and is referred to as "hora ecuatoiana or the 'Ecuadorian hour'" (Crowder, 2009). "There is a mañana (Spanish for 'tomorrow') attitude and few people arrive on time for appointments and parties. Half an hour to one hour late is the norm" (Crowder, 2009). The Ecuadorians do allow time to guide them through their daily routines but do not allow time to micromanage their lives. To give one example, Latin American culture values meals, particularly lunch, as a time of leisure to enjoy company over multiple courses and take the time to engage in significant conversation, forgetting the clock. Although it would be safer to arrive a half hour or later for meals and other gatherings to avoid finding the host mid-preparation if one arrived at the scheduled time "on the dot," Ecuadorians are much more punctual for work and business engagements. However, these more formal meetings typically do not start before 10:00 am, and the latest appointments to end the day will probably not exceed 6:00 pm (Crowder, 2009).

The "Ecuadorian Hour" is sharply contrasted by the culture of the United States, a nation which seems to hold time in such a high regard. As a culture, the U.S. does not just allow time to guide them, time is allowed the power to control many aspects of daily life. This lends itself to a much more fast-paced lifestyle. Most days are highly scheduled, some to the hour or minute, so any disregard for or lapse in time has the ability to disrupt the remainder of the day's activities. Such a high time constraint leaves little room in one's schedule for mishaps or lunch breaks taken at one's own leisure. Time, in essence, is a something that is regarded as a finite resource to be captured, controlled, and manipulated. They often quote the adage, "time is money." This time consciousness often ends up with time running every aspect of life. For example, in many realms of the job industry, employees are required to clock in and out of work. In most situations of tardiness, pay is often docked as a consequence of disobeying the time schedule. Other organizations utilize strict production timetables to keep employees on task, have products or plans completed by a certain date or time, and maximize efficiency for competitive advantage.

In the 1980 Hofstede study, values were defined as "broad tendencies to prefer certain state of affairs over others," and Hofstede made a distinction between "'values as the desired versus values as the desirable': what people actually and personally desire versus what they think they ought to desire" (Hofstede, 2006, p. 886). As it relates to cross-cultural studies, knowing the values at the heart of and embedded within different cultures is key. The way in which the U.S. and Ecuador value time is evidently dissimilar. The value that each culture places on time serves as an example of what Hofstede refers to in his study of cultures. These distinct values then translate into clear implications on leadership studies.

Different cultures have varying ideas about what they want or need from their leaders. Uncovering these differences helps leaders adapt their leadership style to be more effective in cultural settings. The findings of cross-cultural leadership studies can help global leaders communicate and lead more effectively across cultural or geographical boundaries (Northouse, 2007, pp. 322-323). This is one arena in which the concept of time across different cultures has implications on how leaders lead. In order to lead effectively and influence others, it is crucial to understand the culture and the facets of that culture which encompasses the organization or group to be led. For without this basic understanding of culture and its leadership implications, the ultimate goal of leadership in successfully leading change would be frustrated.

Situational-contingency approaches to leadership seek to fuse the aspects of the leader, followers, and situation into models in order to explain the dynamics of the process more thoroughly. Of the many factors that Fiedler's contingency theory considers, the leadership environment and task structure may be of the greatest importance, as each relates to time and culture. Therefore, Wren and Swatez (1995) sought to develop a model to provide a conceptual tool to help orient the plethora of contextual variables enveloping a given leadership situation or episode (p. 247). The model is simplified into three concentric rings containing three different leadership contexts. The outermost circle encompasses the historical context of leadership, the second category, or the "contemporary" context, "represents the norms, values, and customs of the surrounding society" or culture, for all intents and purposes (Wren & Swatez, 1995, p. 249). The immediate context of leadership

lies at the heart of the three rings and represents the more situational factors, such as the structure, goals, culture, or task at hand of the organization in question. The aspects of the immediate context are those addressed by the situational-contingency approaches to leadership studies (Wren & Swatez, 1995, pp. 250-251).

For the purposes of this study of the concept of time and culture as each has certain implications on leadership, focus should be turned towards the second and innermost ring of the aforementioned model. Culture is housed in the "contemporary" context ring which encompasses the differences previously mentioned between the Latin American country of Ecuador and the United States of America, particularly in the values and norms. As noted by the "Ecuadorian Hour," the Latin Americans clearly value time in a different way than those of the United States do-i.e. something to be manipulated and micro-managed, a scarce and even dwindling resource. These cultural differences will additionally be seen in the influence that various leaders will have, as the wants and needs may vary across cultural contexts. In sharp contrast to other countries, especially Eastern European nations, the Latin American countries place a leader as one who is charismatic, values-based but somewhat self-serving, collaborative, and inspiring.

In recognition of these leader characteristics being held with high regard, in combination with the way in which the Ecuadorian culture treats time, it is evident that the concept of time should be further studied.

The "immediate context" covers the more direct situational factors affecting a leadership scenario (Wren & Swatez, 1995, p. 250). One factor of the LPC Contingency model that may be of particular use is that of task structure. Yukl (2010) noted that "task structure is the extent to which standard operating procedures are in place to accomplish the task, along with a detailed description of the finished product or service and objective indicators of how well the task is being performed" (p. 226). A notable component of task structure may be the element of time. Often, timelines are set for productivity purposes or for the smooth operation of structured, routine tasks or procedures. This flows into the idea of directive leadership in which a leader gives specific guidance and outlines rules, procedures, and schedules for subordinates to follow which seems to be a more widely used approach in the culture of the U.S. which has more rigid time constraints (Yukl, 2010, p. 229).

In taking on a different approach to tackling the task of drawing connections between culture, time, and leadership, one may even toy with the idea of leadership versus management. Typical activity patterns in managerial work involve a hectic and unrelenting pace of work, work content that is varied and fragmented throughout the day, and reactive behaviors- all of which lend themselves to a lack of unallocated time for reflective planning activities or those that require large blocks of time, since more pressing issues that arise will occupy that time (Yukl, 2010, pp. 26-27). Further, demands, constraints, and choices markedly define the job of a manager and strongly influence anyone who assumes such a position (Yukl, 2010, pp. 36-37). The concept of time seems to have a relatively integral role on both demands and constraints. With these managerial duties and aspects of managerial work being mentioned, it seems as though it would be a disservice simply to write off the question of management versus leadership. Perhaps in cultures that are more high paced or run according to stricter guidelines of time, it seems as though managers may take the forefront to keep processes going. In essence, management seems to be more time focused. By contrast, leaders, particularly transformational leaders, are more focused on the developmental aspect and empowerment of followers and influencing a change process. However, it is important to note that this claim is not supporting the idea that time is not of value in regards to leadership as opposed to management. In either sense, it may be safe to argue that in the United States, time is typically valued more as a resource and is therefore manipulated as such by both leaders and managers.

Systems thinking is the concept that systems are made up of interacting parts that are interdependent on each other to fulfill a larger function. Therefore, if a subsystem loses the ability to adapt and respond to the system, the ability to function is impacted. It is crucial to consider the subsystems, along with their aims and purposes, and the implications they have on the larger or smaller systems they are embedded within or encompass. "Leadership can be viewed both as a system itself and as a phenomenon that is present within systems" (Harter & Phillips, 2004, p) A leader may either work within a system for basic maintenance, may alter a system, or alter the purpose of the system altogether. Although in each case systems thinking calls upon a leader to be deft, meaning using the fewest resources possible or the smallest disruption necessary to accomplish a goal or task. This call to maximize the end goal while being deft in minimizing resources, could easily hold time as a key resource, especially as those in the United States view time. Additionally, where time is allowed to run one's life or daily routine, one mishap in time could disrupt the entire system since the systems are interrelated. However, it is interesting to analyze such

an occurrence in Ecuador and the effects of this disregard for time or schedule. The "hora ecuatoiana" suggests that this kind of flexibility or adaptability in time schedule may not entirely upset the system (Crowder, 2009). Or perhaps the systems are allowed to operate in a less optimal fashion. Overall, it seems as though systems thinking may be another interesting topic to study further as it relates to differing cultures as systems and how time influences systems.

The fact that Gary Yukl (2010) devoted a portion of the book, *Leadership in Organizations*, to the topic of time management, elevates the subject to one for which further study may be necessary. It also suggested a likewise assertion in regards to cross-cultural leadership studies. It is noted that cross-cultural research is difficult because there is a lack of equivalence of measures of meaning, confounding variables, lack of representative samples, and

difficulties in interpreting results (Yukl, 2010, pp. 437-446).

Throughout the procession of this analysis, culture, leadership, and time were first examined more or less as disparate components then analyzed in combination to see the implications that time has on leadership as it applies to U.S. and Ecuadorian cultures. The situational nature of leadership means both that context matters and that culture is a dominant force in relation to context. On the other hand, leadership is a process or dynamic which is not static and therefore includes a time component, seeing as it is a process. As a result of this analysis between the Latin American country of Ecuador and the United States, it now seems evident that further study is warranted in the realm of culture, time, and the leadership implications each one holds. This is especially pertinent as global markets and virtual technologies bring followers of different cultures together to accomplish shared purposes.

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