

Satinder K. Dhiman
Editor-in-Chief

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Editors

Handbook of Global Leadership and Followership

*Integrating the Best Leadership
Theory and Practice*

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Integrating the Best Leadership Theory
and Practice

With 38 Figures and 40 Tables

 Springer

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*This volume is humbly dedicated to
all seekers and practitioners of
Global Leadership and Followership
who aspire to bring global communities
together
by empowering others
for the greater good!*

Prolegomenon

To lead, one must follow.

~Lao Tzu

Envisioned as a Major Reference Work, this handbook represents an important milestone in the perennial quest for discovering the best leadership-followerhip models to lead the contemporary global organizations. Given the ever-growing and widespread importance of leadership in general (and the role of leadership in initiating change in particular) and the broad scope of this project, the editors envisage this handbook as a key reference work in the field of global leadership and followerhip in business and various other allied fields.

Leadership is as old as hills. From time immemorial, humanity has been intrigued by its great leaders – state rulers, political leaders, royal kings, spiritual luminaries, and military leaders. In modern times, leadership has emerged as a dynamic field of study and research. The search continues to discover how to use leadership power wisely for the common good. In the ultimate sense, leadership is symbiotically co-created by leaders and followers. Leadership and followerhip behaviors, functions, and roles are taught and practiced around the world from the values-based and cultural perspectives. Our goal in this work is to first chronicle the differences in values, cultural habits, models, and traditions in leading and following, and then holistically discover ways to integrate leadership and followerhip on interpersonal, group, organizational, intercultural, and international levels.

We believe that the emphasis on followerhip will be one of the unique aspects of this handbook. We trust that the theoretical construct and emergent best practices of leadership and followerhip may inform us on how to address leadership and followerhip challenges across cultures amidst of cultural differences and bestow upon us an understanding to work collaboratively toward a healthier and happier world.

The short opening epigraph by Lao Tzu seems to capture the philosophical thought-position of leader-follower dyad most memorably: “*To lead, one must follow.*” Yet we do not want to make it dichotomous affair either. For, contrary to what Rudyard Kipling averred more than a century ago, East and West twain have been symbiotically meeting in an ever-inclusive dance of interdependence. Leadership-followerhip exchange/East-West exchange seems ideally suited for today’s global world that is highly diverse and multi-modal/multivalent, yet interdependent, inclusive, and collaborative.

The *Handbook of Global Leadership and Followership*, a multi-author Major Reference Work (MRW), comprises a wide-ranging contribution of scholars and practitioners from diverse leadership and followership fields of inquiry and specializations. It addresses the need for integration of best leadership and followership theory and practice between the Global North-West (countries of Western individualistic cultures in Europe, North America, Australia, and Oceania) and the Global South-East (countries of Eastern collectivistic cultures in Asia, Africa, South America, South-East Asian, and Oceania).

We acknowledged a gap between the study and practice of leadership and followership in the global context. For instance, leadership education and practice have been predominately developed in Western individualistic, task-oriented, and leader-centric societies and cultures. Most academic leadership programs, beginning from certificate to doctorate degrees, are in the United States.¹ The Western worldview perceives leadership as a “prize” or merit that leaders earn through “a competitive process,” while followership is an “inferior role in the relationship.” Thus, for a Western mindset, there seems to be no real interest to learn about followership due to its “negative connotation.”² Additionally, no followership programs are found in the Western world. Followership is still unpopular partly because value conceptualizations about leadership as superior or preferred and followership as an inferior social identity are still the dominant worldview of the West.³

Contrary to the Western view of followership, the followership values, roles, and behaviors have long been taught and practiced in family and community life in most Eastern collectivistic, relationship-oriented, and follower-centric societies and cultures for centuries as a part of their social and cultural identity.⁴ For instance, followers in Latin American cultural context are loyal, deeply devoted, and passionately committed to their entitled leader; followers in Islamic cultures exhibit obedience and dynamic unity to the leader they trust; African followers become active participants in the leadership process when their leaders earn their honor and respect; followers in Buddhist cultural context “defer to the wisdom of the leader” because leadership wisdom comes from a personal journey; and followership in East Asian cultural context (Taoism) is perceived as a student learner who receives compassionate services from their service-oriented leaders.⁵

¹Guthrie, K. L., Teig, T. S., & Hu, P. (2018). *Academic leadership programs in the United States*. Leadership Learning Research Center, Florida State University.

²McManus, R. M., & Perruci, G. (2015). *Understanding leadership: An arts and humanities perspective*. Routledge, p. 108–109.

³Malakyan, P. G. (2019). Authentic Self: Personal Identity Conceptualizations for Leaders and Followers (An Interdisciplinary Study). *Journal of Organizational Psychology*, 19(1), 35–59.

⁴Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. SAGE Publications.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & V. Gupta (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. SAGE Publications.

⁵McManus and Perruci (2015), pp. 127, 147, 160, 181.

Thus, followership is one of the fundamental components of global leadership and understanding of the global leading and following dynamics. Additionally, the authors of this volume have highlighted the best leadership theories and practices of the Global South-East, primarily among the Indigenous populations of Africa, Asia, and Oceania, for consideration and use by Western communities and organizations. This volume has brought to light rich traditions of leadership and followership from the Global North-West and South-East perspectives for global exchange and collaboration.

Despite the aforementioned gap, much has changed in global leadership and followership research in the last 25–30 years. First, we observe a research shift from a leader-centered to a process-based understanding has been underway among Western theorists and practitioners. This resulted in not only the expansion of interdisciplinary and intercultural inquiries of leadership but also contributed to a growing interest in followership research and the followers' role in the leadership process. Second, followership practice and cultural education of the Global South-East offer alternative solutions to leading-following dynamics in global organizations and international communities in the areas of organizational commitment, loyalty servanthood, humility, and respect in interpersonal relationships.

The authors of this work have contributed to three major themes of the handbook: Differentiation, Acculturation/Integration, and Original Synthesis. First, cultural differences and the uniqueness of global contexts were acknowledged (differentiation). Second, areas of possible adaptation of leadership and followership theories and practices by different cultures have been identified (acculturation). Additionally, new global integrative models of leadership and followership have been exhibited (integration). Third, hybrid models of global leadership and followership of the North, the East, the West, and the South have been proposed (original synthesis). We hope that Western leadership and followership researchers and practitioners express interest and willingness to embrace non-Western followership and leadership models of the Global South-East to foster humility, harmony, and collaboration in the global workforce and international relations. Subsequently, we equally anticipate that non-Western scholars and practitioners of leadership and followership adopt Western leadership and followership models and best practices to cultivate social justice and global economic prosperity in the Global South-East. "To whom much has been given, much will be required" (The Gospel of Luke, 12:48, NRSV).

The COVID-19 global pandemic reminded us that global communities are interconnected and interdependent and that we need each other's knowledge, wisdom, and skills to address global problems. The evidence for such a need was the global response to the COVID-19 outbreak. Countries with collectivistic cultural traits responded better to the virus spread and prevention than individualistic cultures. On the other hand, countries with individualistic cultural traits provided the necessary protective gear and technologies for medical services to COVID-19 patients. A question remains: What would it take for nations, counties, and cultures to collaborate more by exchanging leadership-followership roles on the global stage for a more peaceful and prosperous world?

Therefore, the *Handbook of Global Leadership and Followership* integrates the best leadership-followership ideas of Global North-West and best followership-leadership practices of the Global South-East to offer human-centered global leadership and followership models and practical solutions to address global VUCA problems such as climate change, pandemics, hunger, poverty, domestic and international terrorism, various human exploitations, and abuse of natural resources. In this innovative volume, we propose that the democratic leadership of the Global North-West and the human-centered followership of the Global South-East can transform the world if leadership and followership values, education, and practices are integrated.

Burbank, USA

Burbank, USA
Los Angeles, USA
Moon, USA
April 2023

Satinder K. Dhiman

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About the Editor-in-Chief



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Professor of Management at Woodbury University, Burbank, California, Dr. Dhiman serves as the Associate Dean, Chair, and Director of the MBA Program. With an interdisciplinary research agenda encompassing organization behavior, workplace spirituality, workplace wellbeing and fulfillment, sustainability, servant leadership, mindfulness, social entrepreneurship, education, organization development, and Eastern and Western philosophy in leadership, Professor Dhiman holds a Ph.D. in Social Sciences from Tilburg University, the Netherlands, an Ed.D. in Organizational Leadership from Pepperdine University, Los Angeles, an MBA from West Coast University, Los Angeles, and a Master's degree in Commerce from Panjab University, Chandigarh, India, having earned the Gold Medal. He has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.

His academic leadership experience includes having served as the Chair for a special MBA Program for the Mercedes-Benz executives, China; as a Distinguished Visiting Professor at the Tecnológico de Monterrey, Guadalajara campus, Mexico; as E-Commerce curriculum lead advisor, Universidad Francisco Gavidia, El Salvador; coordinator for the MBA Student Los Angeles Fieldtrip Program for Berlin University for Professional Studies (DUW); and accreditation mentor to Sustainability Management School (SUMAS), Gland, Switzerland. During December 12–15, 2019, he was invited by

Monash University, Australia, to lead a track in Spirituality in Management in the 16th International Conference in Business Management. He has served as the President (2016–2018), (2022–present) and as a distinguished *Patron* (2019–2021) for the International Chamber for Service Industry (ICSI).

Recognized as a strategic thinker for his pioneering contributions to the field of transformational leadership, workplace spirituality, workplace well-being, sustainability, and fulfillment in personal and professional arena, Professor Dhiman is a sought-after Keynote speaker at regional, national, and international conferences such as the prestigious TEDx Conference @ College of the Canyons in Santa Clarita, California. Since then, he has led several major national and international conferences as co-organizer and/or as track chair.

Recipient of several national and international academic and professional honors and awards in teaching, scholarship, and service, Professor Dhiman was awarded the Woodbury University Ambassador of the Year Award in 2015 and 2017 and MBA Professor of the Year Award in 2015; Scholarly and Creative Writing Award, 2019; Most Valuable MBA Professor Award, 2018; Most Inspirational and Most Charismatic MBA Teacher Award 2012, 2013/2014/2018; the Steve Allen Excellence in Education Award in 2006; and the prestigious *ACBSP International Teacher of the Year Award in 2004*. Most recently, he chaired a symposium at the Academy of Management that received the “2019 Best Symposium Proposal and Showcase Symposium” Award by the MSR Division.

Professor Dhiman’s scholarly accomplishments include over 70 professional conference presentations, over 150 invitations to be a keynote speaker, over 100 online webinars, participation in plenary sessions, conference track chair sessions, leading symposiums and webinars, and scores of distinguished guest lectures and creative workshops – *nationally and internationally*. He has published over 65 peer-reviewed journal articles and book chapters. As author, translator, editor, co-author, co-editor of over 40 management, leadership, spirituality, sustainability, and accounting-related books and research monographs, his most recent books include: *Leadership After COVID-19: Working Together Toward a Sustainable Future* (2022 – Springer, with

Marques). *New Horizons in Management, Leadership and Sustainability* (2021 – Springer, with Samaratunge); *Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation* (2019 – Palgrave Macmillan); *Managing by the Bhagavad Gītā: Timeless Lessons for Today's Managers* (2018 – Springer; with Amar); *Holistic Leadership* (Palgrave 2017), *Gandhi and Leadership* (Palgrave 2015), *Seven Habits of Highly Fulfilled People* (2012); and co-editing and co-authoring, with Marques, *Spirituality and Sustainability* (Springer 2016), *Leadership Today* (Springer, 2016), *Engaged Leadership* (Springer, 2018), *New Horizons in Positive Leadership and Change* (Springer, 2020), and *Social Entrepreneurship and Corporate Social Responsibility* (Springer, 2020). He has also translated several Indian spiritual classics into English, including the *Sahaja Gītā*.

He is the Editor-in-Chief of seven multi-author Major Reference Works: *Springer Handbook of Engaged Sustainability* (2018 – Springer International, Switzerland) and *Palgrave Handbook of Workplace Spirituality and Fulfillment* (2018 – Palgrave Macmillan, USA); *Routledge Companion to Mindfulness at Work* (2020); *Palgrave Handbook of Workplace Wellbeing* (2021 – Palgrave Macmillan); *Routledge Companion to Leadership and Change* (2022 – Routledge, UK); *The Palgrave Handbook of Servant Leadership* (2023 – Palgrave Macmillan, USA; with Roberts); *The Springer Handbook of Global Leadership and Followership* (2023 – Springer International, Switzerland; with Marques, Schmieder-Ramirez, and Malakyan).

Additionally, he serves as the Editor-in-Chief of Palgrave Studies in Workplace Spirituality and Fulfillment; Routledge Frontiers in Sustainable Business; the General Editor of a series entitled Routledge Frontiers in Sustainable Business Practice (the Series); and co-editor of Springer Series in Management, Change, Strategy and Positive Leadership.

Some of his forthcoming titles include *Leading Without Power: A Model of Highly Fulfilled Leaders* (2022 – Palgrave Macmillan); *Conscious Consumption: Healthy, Humane and Sustainable Living* (2022 – Routledge, UK); *Wise Leadership for Turbulent Times* (2022 – Routledge, UK); and *Creative Leadership: Discover. Innovate. Enact.* (2022 – Routledge, with

Chandra Handa). He has published research with his colleagues in *Journal of Values-Based Leadership*, *Organization Development Journal*, *Journal of Management Development*, *Journal of Social Change*, *Journal of Applied Business and Economics*, and *Performance Improvement*.

Professor Dhiman has served as Accreditation Consultant, Evaluator, and Site Visit Team Leader for the Accreditation Council for Business Schools and Programs (ACBSP) for more than 25 universities in the United States, Canada, Europe, and Asia. He is the Founder-Director of Forever Fulfilled, a Los Angeles-based well-being consultancy, that focuses on workplace wellness, workplace spirituality, and self-leadership.

About the Editors



Joan F. Marques Ph.D., Ed.D., MBA, Scholar | Author | Edupreneur | Public Speaker | Dean | Professor

Joan Marques has reinvented herself from a successful media and social entrepreneur in Suriname, South America, to an innovative “edupreneur” (educational entrepreneur) in California, USA. Her entrepreneurial career spans over four decades and includes the creation and successful management of companies in Public Relations and Advertising, Import and Export, Real Estate, Media Productions, and a Non-Profit, focused on women’s advancement. In the United States, she has been a co-founder of the *Business Renaissance Institute*, and the *Academy of Spirituality and Professional Excellence* (ASPEX).

Based on her impressive career and ongoing influence, Dr. Marques was awarded the highest state decoration of her home country, Suriname: Commander (Commandeur) in the Honorary Order of the Yellow Star, in 2015. That same year, she was also awarded the Dr. Nelle Becker-Slaton Pathfinder Award from the Association of Pan-African Doctoral Scholars in Los Angeles, for her exemplary and groundbreaking professional performance. In 2019, she was awarded the Kankantrie Lifetime Achievement Award for her accomplishments in Education from the Suriname American Network Inc. in Miami, FL. In 2016, she was granted the Faculty Scholarly-Creative Award as well as the Faculty Ambassador Award, both awarded by Woodbury University’s Faculty Association.

Dr. Marques is a frequent speaker and presenter at academic and professional venues. In 2016, she gave a TEDx-Talk at College of the Canyons in California, titled “An Ancient Path Towards a Better Future,” in

which she analyzed the Noble Eightfold Path, one of the foundational Buddhist practices, within the realm of contemporary business performance. In recent years she has conducted presentations and workshops on multiple forums, such as at the Management, Spirituality and Religion research colloquia at the Academy of Management Annual Meetings in 2018 and 2019 on “Phenomenology as a Qualitative Research Method”; a keynote address titled *Ethical Leadership: How Morals Influence Your Communication* at the Center for Communication and Public Relations, in Paramaribo, Suriname; and an interactive workshop with thought leaders and development coaches at the Knowledge and Expertise Center Suriname, titled “On Leadership, Ethics and Social Responsibility.” In 2019 and 2020, she also represented her home country Suriname on the annual CALIFEST literary festival in Los Angeles, where she conducted workshops on successful publishing. In 2016, she presented at the Kravis Leadership Institute at Claremont McKenna College, on female leadership during the annual Women and Leadership Alliance (WLA) conference, resulting in the collective work, *Women’s Leadership Journeys: Stories, Research and Novel Perspectives* (Routledge, 2019) in which she contributed the chapter, “Courage: Mapping the Leadership Journey.” Dr. Marques further conducts regular presentations at the Academy of Management, and at business venues in Los Angeles as well as for professional audiences in Miami and Suriname.

Joan’s research interests pertain to Awakened Leadership, Buddhist Psychology in Management, and Workplace Spirituality. Her works have been widely published and cited in both academic and popular venues. She has written more than 150 scholarly articles, which were published in prestigious scholarly journals such as *The Journal of Business Ethics*, *Business and Society*, *International Journal of Organizational Analysis*, *Leadership & Organization Development Journal*, *The International Journal of Management Education*, *Journal of Communication Management*, *Journal of Management Development*, *Organization Development Journal*, and *Human Resource Development Quarterly*. Dr. Marques has (co)authored and (co)edited more than 35 books, among which, *Innovative Leadership in Times of*

Compelling Changes (Springer, 2022); *Exploring Gender at Work* (Palgrave, 2021), *New Horizons in Positive Leadership and Change* (Springer, 2020), and *Social Entrepreneurship and Corporate Social Responsibility* (Springer, 2020). *The Routledge Companion to Happiness at Work* (2020); *The Routledge Companion to Inclusive Leadership* (2020), *Lead with Heart in Mind* (Springer, 2019), *The Routledge Companion to Management and Workplace Spirituality, Engaged Leadership: Transforming Through Future-Oriented Design* (with Satinder Dhiman – Springer, 2018); *Ethical Leadership, Progress with a Moral Compass* (Routledge, 2017); *Leadership, Finding Balance Between Acceptance and Ambition* (Routledge, 2016); *Leadership Today: Practices for Personal and Professional Performance* (with Satinder Dhiman – Springer, 2016); *Business and Buddhism* (Routledge, 2015); and *Leadership and Mindful Behavior: Action, Wakefulness, and Business* (Palgrave MacMillan, 2014).

Joan currently serves as Dean at Woodbury University's School of Business, in Burbank, California, where she works on infusing and nurturing the concept of *Business with a Conscience* into internal and external stakeholders. She is also a Full Professor of Management and teaches business courses related to Leadership, Ethics, Creativity, Social Entrepreneurship, and Organizational Behavior in graduate and undergraduate programs.

Joan holds a Ph.D. in Social Sciences (focus: *Buddhist Psychology in Management*) from Tilburg University's Oldendorff Graduate School; and an Ed. D. in Organizational Leadership (focus: *Workplace Spirituality*) from Pepperdine University's Graduate School of Education and Psychology. She also holds an MBA from Woodbury University and a B.Sc. in Business Economics from MOC, Suriname. Additionally, she has completed post-doctoral work at Tulane University's Freeman School of Business.

Dr. Marques is a member of the executive committee of the Management, Spirituality and Religion interest group of the Academy of Management, where she currently serves on the Leadership Track.



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Her interdisciplinary research agenda includes intercultural competency, faith-based studies, strengthening students for lives and belonging, and mindfulness. Professor Schmieder-Ramirez holds a Ph.D. from Stanford University with an M.A. psychology minor. She also holds an MBA from St. Mary's College.

Dr. Schmieder-Ramirez shares her research with other universities and was recently invited to speak at King Fahd University in Saudi Arabia. She has published in peer-reviewed journals including *Academy of Management Journal*, *Scholar and Educator*, and *Journal of Global Leadership*.

She is the President of the non-profit International Center for Global Leadership which holds its annual conference every June and has built a technology center in Placencia Belize for the benefit in the country as well as in the United States. She is the editor of the *Journal of Global Leadership and Change*.

Dr. Schmieder-Ramirez was given the Howard A. White Teaching Excellence Award in 2015. Other publications include coedited or written as one author: *The SPELIT Power Matrix: Untangling the Organizational Environment* with the SPELIT Tool, the three-textbook series: *School Law: A California Perspective*, *School Personnel: A California Perspective*, and *School Finance: A California Perspective*.



Petros G. Malakyan Ph.D., MA-Theo., MA-ICS, Scholar | Author | Professor | Global Leadership Development | Corporate Trainer | Mentor

Petros G. Malakyan is Professor of Organizational Leadership in the School of Informatics, Humanities and Social Sciences at Robert Morris University (RMU) in Moon Township, Pennsylvania. Professor Malakyan has served as Department Head of Communication and Organizational Leadership, Acting Director of the Ph. D. Information Systems and Communications program, and Department Head of Organizational Leadership at RMU from 2016 to 2021.

Originally from Armenia, Professor Malakyan immigrated to the United States with his family in 1990. From 1992 to 1998, he engaged in graduate and post-graduate studies in the Graduate School of Intercultural Studies at Fuller Theological Seminary in Pasadena, California, and earned two Master's degrees in Intercultural Studies and Theology and a Ph.D. in Intercultural Studies with Leadership concentration.

Prior to coming to Robert Morris University, Professor Malakyan served as Professor and Chair of Undergraduate Leadership Studies at Indiana Wesleyan University (2010–2015), Associate Professor and Program Director of Master of Arts in Organizational Leadership Program at Azusa Pacific University (2008–2010); Leadership Coach, Mentor, and Educator at National Leadership Institute in Yerevan, Armenia (2002–2008), and Docent at Yerevan State University in Yerevan, Armenia (1999–2004).

Professor Malakyan has created and taught more than a dozen leadership courses (blended, online, and traditional face-to-face) in Armenia, England, Ethiopia, Germany, Ghana, Indonesia, Kenya, Mexico, Russia, Singapore, Ukraine, and the United States (California, Hawaii, Indiana, and Pennsylvania). His expertise and research interests are in the areas of integrative and interdisciplinary studies of leadership and organizational theories; leadership development; spirituality of leadership; intercultural leadership; anthropology of leadership; leadership and followership; leader-follower identities; international higher education; curriculum design and development; and program assessment.

Professor Malakyan has published articles in scholarly journals such as *Journal of Leadership Studies*, *Journal of Organizational Psychology*, *International Journal of Doctoral Studies*, *Journal of Leadership, Accountability, and Ethics*, and *International Journal of Social Science Research*, and book chapters with global publishers such as IntechOpen, Palgrave Macmillan, Springer, and Routledge. Some of his publications include: “Followership in Leadership Studies” (*Journal of Leadership Studies*, 2014); “Envisioning future of leadership and organizations” (*Journal of Leadership Studies*, 2019); “Authentic Self: Personal Identity Conceptualizations for Leaders and Followers” (*Journal of Organizational Psychology*, 2019); “International Curriculum and Conceptual Approaches to Doctoral Programs in Leadership Studies” (*International Journal of Doctoral Studies*, 2019); “Digital Leader-Followership for the Digital Age” (IntechOpen, 2019); “Diverse Personalities, Egos, Roles, and Relations: Toward Workplace Wellbeing” (Palgrave Macmillan, 2020); “Overcoming the Blind Spot of Positive Leadership” (Springer, 2020); and the upcoming chapter “Mindful Leadership-Followership, Co-flow, and Co-creativity” (Routledge, 2020).

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Mapping the Changing Landscape of Women Leadership: A Global Perspective

1

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Abstract

In this UN Decade for Action on Gender Equality, multiple forums, interest groups, and world leaders have pledged their support to eliminate gender inequalities globally and to realize women’s human potential and rights. Yet many believe that public commitments have not been matched with the actions, policies, and programs needed to realize these goals. Additionally, the disproportionate impact of Covid-19 on women has threatened to undermine decades of progress on gender equality, whether through lost income due to job losses, heightened vulnerability, the greater care burden brought by lockdowns, and the steep upsurge in domestic violence. Accordingly, there is a call to action for accelerating gender parity on the horizon.

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Even though women leaders continue to contribute positively to organizations in myriad ways, they remain largely underrepresented worldwide in leadership positions in all arenas, especially in the education arena. Even in the top positions, women continue to face challenges within institutional structures, systems, and perspectives, which require systemic transformative change.

This chapter maps the changing landscape of women leadership globally. It surveys the perceptions and challenges concerning women leadership in general and women leadership in the education sector. It also identifies and examines the factors that shape the success of women leaders, who, against significant odds, rise above these challenges and make their leadership mark. It concludes with pointers from pioneer women leaders in higher education who are extending traditional leadership boundaries and transforming challenges into success factors.

Keywords

Global women leadership · Gender equality · SDGs and gender equality · Covid-19 pandemic · Gender-based violence · Barriers to women leadership · Women leadership in higher education

Introduction

It will take many generations because what we are now talking about is not just increased opportunities for girls and women but about a social revolution with an impact as large as the Industrial Revolution, for we are changing the roles of women and men, so that they are far closer to equal than they have ever been in the history of the world, and that is not easy to do. We have only taken the very first steps of what will be a very long journey. —Bernice Resnick Sandler, speech given at Women Rock: Title IX Academic and Legal Conference at Cleveland State University, March 30, 2007

This alarming quote by Bernice Sandler reminds us that it is nice to celebrate achievements *en route*, but let us not forget that it is just a beginning – and a very checkered beginning at that. Even though a few milestones have been achieved along the way in terms of female students outnumbering male students globally (Parker, 2021), there is still a long way to go in terms of combating conscious and subconscious biases, and the destination of gender parity seems far away. It is a long path, beset with myriad challenges and setbacks. Although the tough efforts of women in gaining leadership roles have begun to pay off, the pandemic seems to have worked as a glass cliff for women. “Limited gains in gender equality and women’s rights made over the decades are in danger of being rolled back due to the Covid-19 pandemic,” the UN Secretary-General said in April 2020, urging governments to put women and girls at the center of their recovery efforts (U.N. Sustainable Development Goals, [n.d.](#)).

Despite being in a disempowering situation due to several conscious or unconscious biases and barriers, women have never given up their endeavors to excel as leaders in all sectors, including in higher education. In 2021, The *Times Higher Education (THE) Report* has shown again proof of women excellence as leaders, which is enlightening the path of many emerging leaders, including at such brand-name universities as the University of Southern California; the University of California, Berkeley; Cornell University; the University of Pennsylvania; the University of Oxford; the London School of Economics; and McGill University:

Forty-one – or 20% – of the top 200 universities in the latest 2021 ranking from *THE* have a female leader, up from 39 (19%) last year and 34 (1%) in 2018. Nearly a quarter of universities in the top 100 have a female leader (24%) compared to 17% in the 100–200 band. Notably, Finland, New Zealand, and South Africa each have just one university in the top 200 but all three are led by women. Sweden and France both have two out of five top 200 institutions (40%) led by women.

The report *Gender Equality: How Global Universities Are Performing* is linked to the *Times Higher Education's* impact indicators, which are focused on understanding the progress higher education is making against all 17 of the United Nations' (UN's) Sustainable Development Goals (SDGs). Although the foregoing is a commendable achievement by any standard, according to the European University Association (EUA), the situation varies widely across the continent. In some countries, more than 30% of rectors are women, but in others, there are currently no female rectors at all among EUA members, although the number of countries where this is the case has been decreasing year on year. For example, in 2020, South Africa had only four women vice-chancellors (VCs) at its 26 universities. Similarly, a 2017 article in the *Journal of Education and Practice* found “very few” women leaders in higher education in Tanzania. Out of more than 60 universities and colleges, there were only two women vice-chancellors and one college principal (see Kuagbedzi et al., 2022).

The findings of *The Times Higher Education Report* are encouraging indeed. Nevertheless, one should not be too content with this progress. There are evidently inveterate gender disparities worldwide, and still a lot needs to be done to bring gender parity at the global level. According to *Action Coalitions Global Acceleration Plan*, 2021, “At current rates of progress, more than 2.1 billion women and girls will live in countries that will not reach any key gender equality targets by 2030. And no woman or girl will live in a country that meets all of them” (Kowalski, 2021). Regardless of these gains made in the western world, still the central and eastern worlds are deprived of such achievements.

The following sections present below a snapshot of the changing landscape of women leadership globally. Due to the nature of the subject under consideration, this chapter has extensively drawn upon various current reports that chronicle the state of global gender inequality and the efforts to overcome it.

Literature Review

Gender inequality and gender discrimination continue to pose significant challenges for women employees in general and especially for women aspiring for leadership positions. Yet research shows that when women rise to top leadership positions, it leads to increased profitability (Fitzsimmons et al., 2014; Noland & Moran, 2016). In their 2016 *Harvard Business Review* study, Noland and Moran postulate two reasons that more female senior leaders transform profit margins: firstly, increased skill diversity within top management increases effectiveness in monitoring staff performance, and secondly, less gender discrimination throughout the management ranks helps recruit, promote, and retain talent. These authors maintain that having more women on board is associated with having more women in leadership, otherwise known as the “pipeline effect.”

Based on an analysis of a global survey based on 21,980 firms from 91 countries, authors Marcus Noland, Tyler Moran, and Barbara Kotschwar suggest that the presence of women in corporate leadership positions may improve firm performance. A review of the women leadership literature reveals that much progress has been made in closing the gender gap globally. According to Global Gender Gap Report, 2022, the global gender gap has been closed by 68.1%. At the current rate of progress, this *Report* estimates, it will take 132 years to reach full parity. This represents a slight four-year improvement compared to the 2021 estimate (136 years to parity). However, it does not compensate for the generational loss that occurred between 2020 and 2022 (obviously due to the Covid-19 pandemic): according to trends leading up to 2020, the gender gap was set to close within 100 years. In short, the pandemic has pushed the gender gap further by 32 years!

Additionally, according to this *Report*, industry-wise, across the 146 countries covered by the 2022 index, the health and survival gender gap has closed by 95.8%, educational attainment by 94.4%, economic participation and opportunity by 60.3%, and political empowerment by 22%. The Global Gender Gap Report, 2022, further notes that although no country has yet achieved full gender parity, the top ten economies have closed at least 80% of their gender gaps, with Iceland (90.8%) leading the global ranking – being the only economy to have closed more than 90% of its gender gap. This *Report* provides the following details about the remaining economies in the top ten:

Other Scandinavian countries such as Finland (86%, 2nd), Norway (84.5%, 3rd) and Sweden (82.2%, 5th) feature in the top 5, with additional European countries such as Ireland (80.4%) and Germany (80.1%) in 9th and 10th positions, respectively. Sub-Saharan African countries Rwanda (81.1%, 6th) and Namibia (80.7%, 8th), along with one Latin American country, Nicaragua (81%, 7th), and one country from East Asia and the Pacific, New Zealand (84.1%, 4th), also take positions in the top 10. Nicaragua and Germany are the new entrants in the top 10 in 2022, while Lithuania (79.9%, 11th) and Switzerland (79.5%, 13th) drop out this year. (Global Gender Gap Report, 2022)

Overall, the *Global Gender Gap Report 2022* notes that women’s share of senior and leadership roles has seen a steady global increase over the past five years

(2017–2022). In 2022, global gender parity for this category reached 42.7%, the highest gender parity score yet. Today, there are more women in public office than ever before; however, encouraging more women leaders will help achieve greater gender equality. At the current pace, it would take another 40 years for women and men to be represented equally in national political leadership, according to the UN SDGs.

These global trends show that noticeably sustained gains have been attained in closing the gender gap and achieving gender parity globally, albeit punctuated by the Covid-19 pandemic. However, when one reviews the academic arena, the results seem more uneven. For example, according to *Holon IQ 2022 State of Women's Leadership Report*, tenured faculty in academia constitute 39% and professors 34%, while university leaders constitute only 20%. According to the Organisation for Economic Co-operation and Development (OECD) Report entitled *Education at a Glance*, 2021,

The difference between the entry rate of women and men shrinks as the level of education increases. Excluding international students, 18% of women are expected to enter a master's degree (or equivalent) for the first time before the age of 30, compared to 12% of men on average across OECD countries. The gender gap disappears at doctorate level, where the average entry rates of men and women under the age of 30 are almost equal (0.9% for both men and women).

Despite this gender parity at the doctorate level, only 34% are women who achieve full professor rank; even so, only 20% of women are able to rise to leadership position in academia as compared to 80% of men (Holon IQ, 2022). This clearly shows the measure of the task ahead for all concerned. A careful review of this data reveals that although there is almost the same number of men and women under the age of 30 entering doctoral degrees, this does not translate into more female full professors and university leaders, as noted by the *Holon IQ 2022 Report*. However, according to the European University Association (EUA), as noted before, the situation varies significantly across the continent.

In this context, the following observations of Ellie Bothwell, the rankings editor at *The Time Higher Education*, are quite pertinent:

It is fantastic news that the number of female university leaders is continuing to rise and has reached a new milestone this year: one fifth of the world's top universities are now led by a woman. However, the pace of change has to improve. Six years ago, 14 % of top universities had a female leader, meaning there has been an average annual rise of just 1 percentage point. If this rate continues, it will take another 30 years for full parity. Universities do so much work to widen access to higher education but to have true equality in the sector more women need to be progressing into leadership roles.

According to *UN Women 2021*, it would take another 130 years for women and men to be represented equally in national political leadership at the current pace. Though mainly focusing on the political arena, Gillard and Okonjo-Iweala (2020), in their book titled *Women and Leadership: Real Life, Real Lessons*, present data across

many sectors regarding the underrepresentation of women leaders. The authors note that the inclusion of gender equality as one of the 17 goals for sustainable development was a response to the evidence that women disproportionately bear the burden of being denied education, health care, and economic opportunity. They maintain that a dramatic change can only be achieved through *female empowerment*. They further note that according to the *Fortune 500* list of the largest companies published in June 2019, the number of women chief executive officers (CEOs) of these companies was at 6.6%, a number at its highest level ever. It is troubling that this lower number is at the highest level ever.

Women Lag in Academic Leadership Despite Earning More PhDs for the Last Decade

Several studies document the continuing gender gap in top leadership positions at America's research universities. Research shows that for about a decade, women have been earning a majority of PhDs in the United States. For the 12th year in a row, women earned a majority of doctoral degrees awarded at US universities in 2020 (Perry, 2021). Another research shows that in the academic year 2019/2020, about 85,230 male and 104,950 female students earned a doctoral degree in the United States. By the academic year of 2030/2031, these figures are expected to increase to about 88,000 and 133,000 respectively (Duffin, 2022). According to a recent report entitled *Women's Power Gap at Elite Universities: Scaling the Ivory Tower*, at 130 major public and private universities, categorized by the Carnegie Classification as R1/highest level of research activity, only 22% had a woman in the top position of president, chancellor, or system head, despite the fact that women have been earning the majority of PhDs in the United States for about a decade (Silbert et al., 2022).

Silbert et al. (2022) further note that while six of the universities have had at least three women as presidents in their history, 60 of them have had none. The gap is much wider for women of color. While about one in five PhD earners is a woman of color, only 5% of these universities had a woman holding the top executive position. Men and women do not have an equal chance of becoming a university president through nontraditional pathways, defined as "rising from either a provost or an academic dean to the presidency." While more than a quarter of men (26%) became presidents without first being a provost or a dean or were outsiders to the academy, only 7% of women presidents followed a similar nontraditional path.

The problem is not, as these authors point out, the lack of a pipeline stocked with a sufficient number of women prepared to become campus leaders as at many institutions, for women comprise 39% of the academic deans and 38% of the provosts. *It's when you look at the top spot specifically that the gender divide becomes much larger – with only 22% of campus presidencies and 10% of university system presidencies held by women, the gender gap extending to the leadership of the institutions' governing boards as well, with women occupying only 26% of the board chair positions* (Silbert et al., 2022, emphasis added). This shows a clear gender gap at top leadership positions in higher education, which is counterintuitive,

especially in the wake of, as noted before, more women who have been earning the majority of PhDs in the United States for about a decade.

Impact of Covid-19 on Gender Equality

Humanity seems to be living through a (global) gender equality crisis. Covid-19 has made the situation worse. In country after country, women and girls have been disproportionately impacted. Research shows that the disproportionate impact of Covid-19 on women threatens to reverse decades of progress on gender equality, whether through lost income due to job losses, heightened vulnerability, the greater care burden brought by lockdowns, and the steep increase in domestic violence (Morse & Anderson, 2020). Research shows that Covid-19 has been particularly harmful to working women. According to a McKinsey Global Institute study, women's jobs are 1.8 times more vulnerable to this crisis than men's jobs. Women make up 39% of global employment but account for 54% of overall job losses (Madgavkar et al., 2022). Even before the pandemic, progress toward gender equality had been uneven, the McKinsey Global study notes. The study concludes with a call to action now since, per their research, the evidence is clear: what is good for greater gender equality is also good for the economy and society as a whole. It concludes prophetically:

The COVID-19 pandemic puts that into stark relief and raises some critically important choices: *act now to remove barriers to greater female labor-force participation and a bigger role in society and reap the economic and social benefits*; delay and still benefit, but to a substantially lesser degree; or allow the disappointing status quo to prevail and slide backward, leaving massive economic opportunity on the table and negatively affecting the lives of millions of women. *Parity is powerful. This is the time for policy makers and business leaders to step up and make it a reality.* (Madgavkar et al., 2022; emphasis added)

Researchers note that the gender dynamics observed in the United States across various economic sectors are also evident in higher education in terms of gender inequality in the workplace. With various women support organizations pushing decision-making more to academic governing boards and administrations that are largely white and male, campuses had already seen a decline in gender equity, which was further exacerbated during the Covid-19 pandemic. Shared governance has been in decline for years but has now declined even more on most campuses. Since the start of the Covid-19 pandemic, there have been several instances of reported breaches among governing boards making unilateral decisions without input from faculty, staff, and sometimes even the administration (see Higginbotham & Dahlberg, 2021).

Although women contributed the most to the management of the Covid-19 pandemic in the health care arena, ironically, they suffered the most across all areas due to the pandemic. The OECD reports that women fuel the fight against Covid-19, making up almost 70% of the health care workforce and making them more vulnerable to infection (OECD, 2020).

Yildirim and Eslen-Ziya created a survey with a series of questions about academics' experiences with perceived changes in housework and childcare responsibilities during lockdowns in Norway, Sweden, Italy, France, Germany, the United States, and the United Kingdom, and they discovered that children are the most important predictor of perceived changes in work and housework, with women being more heavily affected (Cited in Zabaniotou, 2021). Consequently, lockdowns had a major impact on the scholarly output of women academics, as evidenced by a 14% decrease in the number of women first authors in research articles in 2020 compared to 2019 and a 14% decrease in 2019 (Zabaniotou, 2021).

As the UN SDG committee has clearly noted,

The effects of the COVID-19 pandemic could reverse the limited progress that has been made on gender equality and women's rights. The coronavirus outbreak exacerbates existing inequalities for women and girls across every sphere – from health and the economy to security and social protection.

The pandemic has also led to a steep increase in violence against women and girls. With lockdown measures in place, many women are trapped at home with their abusers, struggling to access services that are suffering from cuts and restrictions. Emerging data show that since the outbreak of the pandemic, violence against women and girls – and particularly domestic violence – has intensified. Additionally, as noted by the 2021 *Generation Equality Forum*,

COVID-19 has exacerbated existing gender inequities, with reports of rising violence against women, as well as higher adverse economic impacts caused both by increased unpaid caregiving and the fact that women work in more insecure, low-paid, and informal jobs. Women of color, indigenous women and youth face compounded risks and barriers.

It is also felt that the pandemic has begun to erase much of the progress that has been made in advancing women's positions and leadership in academia. Over the course of the pandemic, evidence has been mounting that women have submitted fewer manuscripts than men, in the US as well as in other regions of the world (e.g., Europe, Africa, Latin America). Women have also experienced a decline in research productivity or in applications for external funding, while trends reflected in scholarship by men show the opposite. This has led leading researchers to believe that “the pandemic has already created cumulative advantages for men” (see Squazzoni et al., 2021).

Yet, at the same time, the pandemic has been reshaping our notions of female leadership as many proactive women leaders have been turning crises into opportunities and have been more successful than their male counterparts in the face of Covid-19. Countries with women in leadership positions have suffered one-sixth times fewer Covid-19-related deaths compared to countries with male leaders (Fioramonti et al., 2020). Research shows that countries led by women had “systematically and significantly better” Covid-19 outcomes, locking down earlier and suffering half as many deaths on average as those led by men (Henley, 2020). For example, female leaders, such as New Zealand's Jacinda Ardern and Taiwan's Tsai

Ing-wen, introduced strict proactive restrictions early on in the pandemic, which led to both countries largely eliminating Covid-19 and serving as examples to other countries (Henderson, 2020).

Why have female leaders outperformed male leaders in managing Covid-19? According to Sweden's former foreign minister, women leaders tended to exhibit more low-key, inclusive, and evidence-led leadership (cited in Nicholas, 2020). *The New York Times* columnist Nicholas Kristof compiled death rates from the coronavirus for 21 countries around the world, 13 led by men and eight by women. The results are striking: the male-led countries suffered an average of 214 coronavirus-related deaths per million inhabitants. Those led by women lost only one-fifth as many, 36 per million. Commentators note that leadership could be the differentiating factor. Kristof quotes Margot Wallstrom, a former Swedish foreign minister who stated that "women lead often in a very different style from men," citing examples from Norway, Germany, and New Zealand of women with *low-key, inclusive and evidence-based leadership* [emphasis added]. Women tend to be more collaborative and democratic, whereas men tend to be more autocratic (Gardner, 2019).

This indeed is a silver lining and can provide us hope for managing future crises effectively. However, from a larger perspective, to address these issues, there will need to be a more inclusive culture that facilitates greater participation of women in the planning and decision-making process, recognizes and redresses the inequities of unpaid care work through an inclusive care economy that works for everyone, and recreates integrative strategies with a global focus on the well-being of women and girls. To mitigate the deleterious impact of Covid-19 on women, UN Women has developed a swift and strategic response in terms of focusing on the following five priorities:

1. Gender-based violence, including domestic violence, is mitigated and reduced.
2. Social protection and economic stimulus packages serve women and girls.
3. People support and practice equal sharing of care work.
4. Women and girls lead and participate in Covid-19 response planning and decision-making.
5. Data and coordination mechanisms include gender perspectives.

Accordingly, depending upon how well one responds, the Covid-19 pandemic provides an opportunity for engaging in positive action to redress long-standing inequalities in multiple areas of women's lives and build a more just and resilient world.

UN Sustainable Development Goal 5: Achieve Gender Equality and Empower All Women and Girls

In this UN Decade for Action on Gender Equality, multiple forums, interest groups, and world leaders have pledged to eliminate gender inequalities and realize women's and girls' human potential and rights. It is clear that gender equality is a basic human

right and empowering women is critical for a brighter, sustainable future. And it is comforting to learn that many world-level organizations have rightfully made gender equality their focus for the coming years. However, the current *ground reality* regarding women's rights, sexual and reproductive health, and unpaid care work is quite alarming. Many believe that public commitments have not been met with the action, financing, or implementation of laws, policies, and programs needed to meet these goals. There is a dire need for call to action to fast-track gender parity.

The United Nations Development Program (UNDP) has made gender equality central to its core task. Remarkable progress has been made in terms of gender equality over the past two decades: there are more girls in school now compared to 15 years ago, and most regions have reached gender parity in primary education. The college-bound female students are outnumbering male students globally, producing a greater influx of females available for gainful employment. However, although there are more women than ever in the labor market, there are still large inequalities in some regions, with women systematically denied the same work rights as men. Sexual violence and exploitation, the unequal distribution of unpaid care and domestic work, and discrimination in corporate and public office continue to be significant barriers. And climate change and disasters continue to have a disproportionate effect on women, further widening the gender gap (see UNDP Goal 5: Gender Equality).

UNDP further notes under Goal 5, ending all discrimination against women and girls is not only a basic human right but also crucial for a sustainable future; it is proven that empowering women and girls helps foster economic growth and development. In order to achieve this goal, UNDP rightly maintains that it is vital to give women equal rights to land and property, sexual and reproductive health, and the Internet and technology.

According to the *Action Coalition Global Acceleration Plan* published by UN Women, which summarizes the findings of summits held at Mexico and Paris in 2021, too little has changed since 640 M+ women have experienced physical and sexual violence at the hands of their intimate partner, 190 M women who wanted to avoid pregnancy did not use any contraceptive method, three times the amount of unpaid care work women do can be calculated compared to men, 2/3 of women are in the workforce compared to 90% of men (which remains largely unchanged for the last three decades), 19% of girls are married before the age of 18, an estimate of 135.6 years before women will achieve pay or leadership equity with men, <1% of global Development Assistance Committee (DAC) aid for gender equality goes to women rights organizations.

According to *UNSG Infographics 2021*, more than one in four women (15+ years) have been subjected to intimate partner violence (641 million) at least once in their lifetime. Only 57% of women (15–49 years) are making their own informed decisions on sex and reproductive health care (64 countries, 2007–2021). Women accounted for 39% of total employment in 2019, but 45% of global employment losses in 2020 are making their own informed decisions on sex and reproductive health care (64 countries, 2007–2021).

Summarizing the work that lies ahead and the challenges on the way, UN Women Executive Director Sima Bahous has prophetically observed: “Women and girls around the world are leading the way to an empowered future. Yet the obstacles in their path are mounting, with global and local challenges continuing to hit women and girls the hardest. Generation Equality is our chance to come together with our fullest force and our smartest coordination, to tip the scales in favor of women and girls everywhere seeking to build a brighter tomorrow in today’s difficult context” (see UN Women, 2022, Press Release).

The 2021 Generation Equality Forum remains a major global inflection point for gender equality and serves as a ray of hope in bringing about gender parity. This pioneering effort has brought global governments, policy makers, corporations, and change agents together to embark upon a five-year journey to accelerate equality and leadership prospects for women. Their work will culminate in 2026.

To conclude this section, we reproduce below six critical issues that underpin gender equality, as delineated by the *Generation Equality Action Coalitions*, 2021:

- (i) Gender-based violence
- (ii) Economic justice and rights
- (iii) Bodily autonomy and sexual and reproductive health and rights (SRHR)
- (iv) Feminist action for climate justice
- (v) Technology and innovation for gender equality and
- (vi) Feminist movements and leadership

These issues are critical for achieving gender parity, moving forward.

Glass Cliff Phenomenon: Are Women Leaders Pushed Toward the Edge?

The glass cliff phenomenon refers to a situation where some companies might only hire a female candidate for a leadership position in a time of extreme crisis, effectively setting the candidate up for failure. In these situations, the women find themselves set up for a higher degree of failure than their male counterparts since the latter are less likely to take or receive offers in such risky situations. Utah State University researchers have found that women, as well as underrepresented racial and ethnic groups, are more willing to take these offers since they feel it is unlikely that a better opportunity will present itself (Cook & Glass, 2014). Glass cliff positions may hurt women executives’ reputation and career prospects because when a company does poorly, people tend to blame its leadership without considering situational or contextual variables (Ryan & Haslam, 2005). Further research (see Hewlett, 2008) indicates that female leaders find it harder than male ones to get second chances once they have failed due to having fewer mentors and sponsors and less access to a protective “old boys’ network.”

Linking this phenomenon to the education sector, DeLaquil (2021) observes, the idea of the “glass cliff” – a concept describing how women are overrepresented in

leadership during periods of institutional crisis – suggests that taking on precarious leadership positions may ultimately discourage other women from pursuing advancement to academic leadership in the future.

Glass Cliff Versus Glass Ceiling

Both concepts can refer to the barriers and obstacles that people of color and other marginalized groups face in rising to the leadership ranks. Research into gender and leadership has largely focused on the inequalities that women face while trying to climb the corporate ladder, with particular emphasis on the so-called glass ceiling (Ryan & Haslam, 2005). However, Ryan and Haslam (2007) note that recent archival evidence has identified an additional hurdle that women must often overcome once they are in leadership positions: the glass cliff. In other words, a woman CEO could break through a glass ceiling only to then fall off a glass cliff!

Over the past several decades, women have made great gains in higher education and are now earning more degrees than men (Parker, 2021). The gender gap in completion rates continued to widen, with men completing at a rate of 58.5% and women at 65.6% -- a gap of 7.1 percentage points (National Student Clearinghouse, 2022). Researchers found that women leaders continue to contribute positively to organizations in a myriad of ways, such as improving financial performance, enhancing innovation, and collective intelligence (Coetzee & Moosa, 2020; Longman, 2018; Madsen & Longman, 2020; Madsen, 2015). Yet they remain largely underrepresented in top leadership positions in the education field (Bailey & Graves, 2016; Blackchen, 2015; Blackmore, 2013).

In the sections below, first, some barriers to women leadership are discussed, and then some success factors drawn from the life experience of some pioneer women leaders in academia are presented.

Women Leadership: Barriers, Biases, and Challenges¹

The barriers to women's leadership and career progression in the education sector have been well recognized and researched (Bailey & Graves, 2016; Bierema, 2016; Gillard & Okonjo-Iweala, 2020; Thomas et al., 2019). In their 2013 *Harvard Business Review* article "Women Rising: The Unseen Barriers," authors Herminia Ibarra, Robin J. Ely, and Deborah M. Kolb note that most women remain unaware of gender discrimination against them and take it as a general experience and that with the existence of such a phenomenon, the women fail to reach their full potential.

At the end of the 2020–2021 academic year, nearly 60% of all college students were women, according to data from the National Student Clearinghouse (Belkin, 2021). Researchers have found that women leaders continue to contribute positively

¹This section partially draws upon authors' previous published work.

to organizations in a myriad of ways, such as improving financial performance, enhancing innovation, and collective intelligence (Coetzee & Moosa, 2020; Longman, 2018; Madsen & Longman, 2020; Madsen, 2015). Still, as Madsen and Longman (2020, p. 21) observe, “substantial barriers remain, and practices based on conscious and unconscious bias still dominate.”

As a result, women remain largely underrepresented in top leadership positions in the education field (Bailey & Graves, 2016; Blackchen, 2015; Blackmore, 2013; Bothwell, 2021; Times Higher Education Report, 2021). Even in top positions, women face challenges within institutional structures, systems, and mindsets that require transformative change (Alcalde & Subramaniam, 2020). This lack of women leaders in high positions represents a great loss of contribution, even more so in the field of higher education. Longman and Madsen (2014) maintain that “many women who could develop into highly talented leaders find their potential dampened by an array of internal and external factors, and those constraints are evident even in the field of higher education (p. ix).”

As noted, despite some gains in the education profession, women remain underrepresented at all levels of leadership. Similarly, in the corporate workforce, despite some very positive progress of late, gender imbalances still exist, particularly at executive levels, as does a very real pay gap.

A prodigious body of literature shows that women’s path to leadership is fraught with challenges with many institutional, personal, and cultural challenges (Alcalde & Subramaniam, 2020; The Alberta Teachers’ Association, 2020; Bailey & Graves, 2016; Bierema, 2016; Gillard & Okonjo-Iweala, 2020; Thomas et al., 2019). Additionally, the current leadership paradigm continues to be dominated by male role models. In this regard, Bierema (2016) states that the “leadership literature has long been dominated by representations of the ideal leader as an individual who operates within a culture- and value-free space, possesses masculine traits, and is, ideally, male” (p. 121).

Madsen (2015) in her widely cited paper titled “Why Do We Need More Women Leaders in Higher Education?” has made a compelling case for the importance of advancing more women into leadership. Madsen reviews research that shows that organizations do not fully realize the value of having women in key leadership positions in higher education, even though it is critical. Madsen (2015) observes that gender parity can result in more effective, productive, and innovative teams and organizations, especially in academia. She lists five benefits to organizations when women are actively involved in leadership positions: better financial performance, strong organizational climate, improved corporate social responsibility, holistic talent gain, and enhanced innovation and team intelligence. She offers engaging and insightful advice for women to succeed in their respective leadership roles in higher education.

Madsen (2015) cites an impressive body of research indicating that a variety of internal and external barriers can hinder women from becoming leaders. These barriers persist at the societal, institutional, and structural levels. She presents clear strategies for overcoming those barriers, supporting each strategy with real-life

examples, which makes it easy to understand and apply. Madsen concludes her perceptive study, albeit prophetically:

The most successful organizations of the future will be those that attract, retain, and grow talent in ways that provide more women with the opportunity to succeed at all levels, and we need more of these types of institutions within higher education today (p. 6).

Understanding the importance of inclusivity in higher education is critical and timely, especially during these turbulent times when all academic institutions are challenged to do more with less and to do it better and faster. Although women have made notable progress in advancing to leadership ranks in higher education, substantial barriers remain, and practices based on conscious and unconscious bias still dominate the academia. Making the advancement of high-potential women into leadership roles a high priority will greatly benefit our students, teachers, society, and the world.

Alcalde and Subramaniam (2020) present various challenges, opportunities, and recommendations for women leaders. They recognize that women have made great progress in higher education and are now earning more degrees than men. Nevertheless, women face challenges that require a change of mindset to bring about transformative changes. The authors present four imperatives why the academy must address these obstacles. These imperatives are aimed at achieving gender parity through fairness, inclusion, equity, and diversity. Above all, they contend, a complete change in perspective and mindset is required to achieve greater participation of women leaders in higher education.

Gandhi and Sen (2021) review the barriers to and the enablers of women leadership in higher education in India. They state that although gender diversity is well researched in the corporate sector, the education sector in India remains most unexplored in terms of diversity and inclusion, probably because women outnumber men in academia. They note that although the top universities of the world – namely, Yale, Stanford, Cornell, Calgary, and McGill universities – have established female leadership centers, they mainly focus on women in the business arena and not specifically on women leadership in higher education. Harvard is an exception in that it has a Women in Educational Leadership center. In its view, the factors that inhibit women leadership are mainly these: traditional sociocultural expectations from women; lack of motivation of women to take up leadership roles; lack of role models, mentors, and networking; male-dominant organizational culture; and lack of vision, policies, and practices to encourage women leadership. Their findings are quite consistent with most literature in the field of women leadership.

Women also face second-generation gender bias. In contrast to first-generation bias – the explicit discrimination that is no longer legal in most developed countries – second-generation bias is more subtle, insidious, hidden, and often unintentional. It denotes a condition where women have made career progress but still lack representation in the higher ranks. Ibarra et al. (2013, p. 64) have noted the detrimental effects of second-generation gender bias: it “erects powerful but subtle and often invisible barriers for women that arise from cultural assumptions and organizational

structures, practices, and patterns of interaction that inadvertently benefit men while putting women at a disadvantage.” The second bias is even harder to recognize and consequently even harder to combat.

Madsen and Longman (2020) cite several studies to review the demographic trends related to the composition of senior-level leadership in US higher education and the representation of women in governing bodies. Coetzee and Moosa (2020) maintain that a better understanding of the challenges that women face to advance to or remain in leadership positions would equip them better to succeed in leadership roles and ensure their retention (see also Chanana, 2000). Chanana provides a more nuanced understanding of the real barriers that women face in leadership roles in higher education, calling it a “no-win” situation: “If women adopt a ‘masculine’ approach to leadership, they are subject to differential treatment; the same applies if women adopt a ‘feminine’ approach” (p. 1015). Calling this a “double-bind dilemma,” Bierema (2016, p. 127) observes that “they are considered too soft if they go against feminine expectations for women and too hard if they adopt masculine characteristics.”

DeLaquil (2021) splendidly sums up the myriad barriers that women face, personally and professionally, institutionally, and societally. These barriers include the evident gender pay gap, gendered stereotypes with regard to leadership competency, sexual harassment within the realms of both higher education and society, the leaky pipeline through the fraught pathway of the professoriate, tokenism, hiring biases, and the inevitable consequences on the potential for gender equality in the future due to the present underrepresentation in leadership and decision-making positions.

The following sections present some suggestions and strategies to address these biases and barriers in a manner that is critical to achieve real gains in improving the status of women leaders in general and women leaders in higher education in particular.

Pointers from Pioneer Women Leaders Extending Leadership Horizons: Turning Challenges into Success Factors

When a woman candidate's name comes for selection, look at the qualification, quality, and professional track record. Don't look from the viewpoint of gender alone. Women are natural leaders, and this belief needs to grow. ~Malabika Sarkar (see Nanda, 2022)

As noted in the above epigraph by Dr. Sarkar, vice-chancellor of Ashoka University, India, the viewpoint regarding gender needs to change. A similar sentiment is echoed by the principal of Oxford University, Dr. Louise Richardson: “I look forward to the day when a woman being appointed isn’t in itself news” (Sharma, 2015). So is the statement of Dame Minouche Shafik, director of the London School of Economics and Political Science, showing the light on the progressive path of gender parity. She said, “I think at the moment we really are on the cusp of potentially a major change, and I’m quite optimistic about not just all the women

we see rising to the top, but also all the young women coming up who will fill those jobs in the future toward gender parity” (Davenport, n.d.). The substantial ongoing positive transformation toward the rise of women in leadership positions is a clear indication of breaking the glass ceiling by the present role models. As Professor Gast, the president of Imperial College London, has stated, “When women lead on breaking down barriers to collaboration, significant progress is achieved” (Gast, 2016). On the same note, Dr. Ana Mari Cauce (2021), who serves as the president at the University of Washington, said, “I look forward to the day when it’s no longer remarkable for people like me or others who have been historically marginalized to hold leadership positions. We have a lot progress to make to reach that day, and until we do, we must continue to celebrate the firsts and the barrier-breakers. But we need a deeper bench, so that a ‘first’ doesn’t languish as an ‘only.’” Such examples have been observed in history, where first women leaders were the last as well. Dr. Piper at the University of British Columbia and Dr. Samarasekera at the University of Alberta were both first female presidents, and no other female president has occupied that position till today. Dr. Piper reflects in the book entitled *Nerve: Lessons on Leadership from Two Women Who Went First* that “being the first is not good enough, that until we have the second, the third and fourth women leaders, one after the other, we will continue to view women in leadership as the exception rather than the rule” (Piper & Samarasekera, 2021, p. 94).

These eminent leaders, who have broken all barriers to achieving top positions, have addressed reasons behind these barriers and ways to overcome them in different ways. Prof. Sunaina Singh, the vice-chancellor of Nalanda University in India, says that one of the reasons that only a minuscule percentage of women are leading Indian universities is that academia has not been able to create a culture that promotes equality. Accordingly, she advises that “women need to be resilient and ensure that they build on the core values of the institution that they become a part of. Harnessing one’s leadership is the key” (Banchariya, 2022). In the same spirit, the principal of McGill University, Dr. Suzanne Fortier, says, “When you push yourself to achieve more, you will have obstacles. You have to be prepared for them, so that you can have the resilience to live through them.” In Prof. Najma Akhtar’s view, vice-chancellor of Jamia Millia Islamia University, India, it is due to limiting social structures that women are lagging in the academic race. Despite these barriers, Prof. Akhtar has a firm faith in Indian women that they are capable of “donning any hat” (Banchariya, 2022). Prof. Anu Singh Lather, the vice-chancellor at Dr. B.R. Ambedkar University, India, states that “for the longest time, the social construct of womanhood played as a psychological barrier for women and then came the next generation that blended both personal and professional life, but time management continues to be a barrier for women due to commitments on multiple fronts.” However, Prof. Lather maintains that women’s charisma as leaders, which makes them effective, lies in the unique skill set and a different quality of leadership that they bring to the table, which can make educational institutions more disciplined and student friendly (Banchariya, 2022).

Another limiting thought process prevailing in Asian countries has been highlighted by Dr. Santishree D. Pandit, the vice-chancellor of Jawaharlal Nehru University, India: “Most women are educated for marriage and not for a job, and they

are often told that men's career is more important than theirs" (Banchariya, 2022). Moreover, Dr. Pandit throws light on the sensitive issues of Indian society that are not being properly addressed, like domestic violence and marital rape. These factors act as deterrents to women's ascent to power in higher echelons. She strongly recommends ending this culture to bring women into leadership roles. In the same manner, Professor Deborah Terry, vice-chancellor of Western Australia's Curtin University, points out the lack of self-care in young women as another reason. She says, "I think be kind to yourself and realize that you are probably doing a very good job and everybody else is managing with some of the same stresses as you are" (Danilova, n.d., 29:50). Such understanding can garner greater fellow feeling and harness better collaborative spirit and engagement among female colleagues.

Nancy Rothwell, the vice-chancellor of Manchester University, expresses her biggest worry that quite a lot of women seem to think they need to take on masculine behavior when they do get promoted. She points out that this thought process is the worst thing and advised that to take on a leadership role, women need to be themselves, and if they are not themselves, it is not going to work. She further maintains that in addition to making more laws on promoting women, raising awareness and shining a spotlight on successful women leaders would be more effective. As must be evident from the foregoing, this is also the main purpose of this section of the chapter. Nancy Rothwell is succinct in advising young women leaders when she says, "You may not be able to do something perfectly, but you might be able to do it as well or better than anybody else" (McCann, 2013).

In addition to all these traditional barriers, a new barrier to women leadership has also arisen lately, called "Digital Gender Divide." Robertson and Ayazi (2019) note: "Despite progress, women still need more training and access to technology to boost their digital power" (p. 1). Though technology is a challenge for both male and female leaders in the high-tech digital world, women continue to be underrepresented in STEM (science, technology, education, and mathematics) disciplines, which could potentially become another major barrier for women leaders. According to a report entitled *The Digital Revolution: Implications for Gender Equality and Women's Rights 25 Years After Beijing*, published by UN Women in 2020, "Girls' relatively lower enrolment and graduation in the STEM disciplines, which would allow them to thrive in a digital world, perpetuates a cycle of widening gaps and greater inequality, especially in disadvantaged areas."

The digital gender divide hinders women to have proper access to the right and meaningful information, especially in developing nations. In the modern era of technology and digitization, 90% of jobs require digital knowledge (UN, 2018). Moreover, as per the abovementioned comment by Dr. Rothwell, it is very important to have good access to *information technology* to spread awareness about successful female leaders. But a major portion of the female society remains deprived of it due to the inaccessibility of digital sources.

Similarly, analysis from the EQUALS Research Group, led by the United Nations University (UNU), shows that "a gender digital divide persists irrespective of a country's overall ICT [information and communication technology] access levels, economic performance, income levels, or geographic location" (Sey & Hafkin, 2019). Women are thus underrepresented in the digital revolution across high-

low- and middle-income countries despite the possibilities for marshaling greater equality. Certain technologies offer women the potential to bypass, or leapfrog, some of the traditional cultural and mobility barriers they face offline, particularly in low- and middle-income countries. Cultural associations between masculinity and technological skill and a belief in femininity as “incompatible” with technical pursuits persist across the digital landscape (Hicks, 2017). Yet Henry Kissinger offers a counterpoint in his latest book, *World Order*, stating that new technologies make it harder to lead:

To undertake a journey on a road never before traveled requires character and courage: character because the choice is not obvious; courage because the road will be lonely at first . . . The mindset for walking lonely political paths may not be self-evident to those who seek confirmation by hundreds, sometimes thousands of friends on Facebook. (2015, p. 349)

Be that as it may, technological competence remains one of the key enablers to providing women leaders a level playing field with their male counterparts.

Hemlata Bagla, VC of HSNL University in Mumbai, highlights an additional barrier in one of her interviews, which is called “queen bee syndrome” – where women distance themselves from other women after rising – which works as a hindrance in drawing more women into growth and leadership positions in the academic world (Nanda, 2022). Dr. Shafik cautions: “People who think they have climbed the greasy pole on their own misunderstand how much luck had a part to play and how society, directly or indirectly, also helped them rise.” To counter this, she suggests that one always needs to bear in mind and ask: “What do we owe each other and what are our expectations of each other?” All leaders, regardless of gender, need to cultivate humility and recount the debt that we all owe to each other, every step of the way (Inman, 2022).

Professor Mamokgethi Phakeng – vice-chancellor of the University of Cape Town, a top-ranking university in South Africa – is succinct with her advice about the need for women to support women leaders:

My future hope is that as women we can come together and coming together is about supporting one another. If you see a woman struggling with something, go to them and help them do it better. Women are being co-opted into patriarchy and we need to change that mindset. Never go into the boardroom with a CEO that is a woman, and you have an idea of bringing her down. Every time you bring a woman leader down, you’re bringing yourself and many other women down because when any woman fails, it is all of us that fail. (Ndziba, 2021, para 13)

She distills her message in three engaging steps:

1. **Own who you are.** You’re not going to be someone else simply because you don’t like who you are. So, own who you are.
2. **Work hard,** make yourself indispensable through your work. It doesn’t matter how hard it is, just work hard.

3. **Stay the course, stay the course.** It's not going to be easy. It's not easy to be a woman in leadership. It's not easy being a woman in science, and I'm sure it's not easy being a woman in shipping and freight. It's not easy at all, but we can only win as women if those of us who are there can stay the course, so stay the course (see Manaadiar, 2022, p. 11).

Professor Mamokgethi Phakeng has really summed up the essence of women leadership success factors in terms of leaders' self-care. All three suggestions go on to make for personal and professional excellence. Perhaps some form of discrimination or bias will always be there under one pretext or the other, and there needs to be every bit of collective effort put forth to combat it through policy changes and other such measures, for the only surefire antidote to discrimination is excellence.

Concluding Thoughts

The landscape of women leadership is changing swiftly globally. Studies show that female CEOs neither systematically outperform nor underperform their male counterparts (see Noland & Moran, 2016). Both men and women are potentially capable of effective leadership roles. This calls for greater gender parity, which can result in more effective, productive, and innovative teams and organizations, especially in academia. In this regard, what is really needed is not mere access or accommodation but progressive integration of gender roles completely – a goal that may still appear a bit distant. To quote again the insightful words of Professor Mamokgethi Phakeng, vice-chancellor of the University of Cape Town, which sum up what needs to be done, albeit in a cautionary way,

We are far away in my view, I mean, and I think, as much as sometimes there's a tendency to congratulate ourselves, we have only just started scratching the surface, and I'm saying that because there's still a perception that gender equality, particularly in the workplace and in many other spaces, is just about giving access. "Access is not equity." Access is just one level of equity. We need to go to the next level of equity, which is participation and the next level which is success. If we don't do that then we will not see success because even if you see women in the leadership, we can end up with a situation that you have women in the space but nothing changes (see Manaadiar, 2022, p. 3).

Although good leadership is gender-neutral, still women must put forth a greater degree of effort to accomplish the same task that men do with much lesser effort and while facing fewer challenges. The classic example of greater attention, fame, and fortune showered on the famous dancer Fred Astaire, as compared to his dance partner, Ginger Roger, inspired the metaphor "backward and in heels." This appeared as a caption to the syndicated comic strip Frank and Ernest in 1982: "Sure he was great, but don't forget that Ginger Rogers did everything he did . . . backwards and in high heels" (Cited in Ratcliffe, 2014, p. 315).

This chapter has attempted to chronicle the changing landscape of women leadership. Much has been changing lately on the horizon of women leadership

globally. As the authors write the concluding lines of this chapter, from across the globe, they hear the great news of the election of an engaging women President of India, who comes from a tribal background and rose to the highest leadership position in the largest democracy in the world by dint of her steady hard work and humility. There are already several examples of successful women leaders in politics globally. Likewise, there are women leaders assuming the positions of vice-chancellors of universities, both in the East and the West. There are also women leading space projects.

This is a matter of genuine pride for all. Nevertheless, to keep up the pace, it also serves as a clarion call for women leaders of the world to strive strategically toward the much-coveted goal of gender parity. Henry Kissinger reminds us in his recent book entitled *Leadership: Six Studies in World Strategy* that “great leadership . . . requires the capacity to inspire and to sustain vision over time (2022, p. 44).” Regardless of gender, leaders need to cultivate this competence of inspiring and sustaining vision. What vision does humanity need to aspire for in this regard? It is the vision of engaging equality. What is really needed is not mere access or accommodation but complete integration of gender roles. That will be the goal to aspire as humanity expectantly moves into an era where the appointment of a woman leader is no longer news but a matter of course, a natural acceptance of gender parity, where leadership truly becomes gender-neutral and merit based and where gender-based violence should be a thing of the past for future generations.

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Leading from Behind

2

Applying Buddhist Psychology in Grooming Followers Toward Leadership

Joan F. Marques

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Abstract

This chapter provides those who aspire to lead from a non-authoritarian stance some important support instruments toward finding fulfillment and understanding in doing so. The chapter first lays a foundation by offering some highlights in the life of the Buddha, followed by an elaboration on Vipassana or insight meditation, which was the technique used to acquire enlightenment and lay the foundation for the Buddha's subsequent teachings. After a concise evaluation of the two main streams of contemporary Buddhism, Theravada and Mahayana, the chapter explains the Four Noble Truths, one of the most profound insights in Buddhist psychology. Additionally, the chapter also discusses the critical aspect of consciousness as a pillar to mindful performance. To ensure a broad understanding of utilizing Buddhist psychology, the chapter discusses some important advantages,

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but also underscores some points of caution to consider. In the final section, the Seven-Point mind training is discussed, as an exercise to maintain humility, understand the highs and lows of life, and extract a positive lesson from each.

Keywords

Buddhist psychology · Vipassana · Seven-Point mind training · Consciousness · Four Noble Truths · Interconnectedness · Impermanence

Introduction

In recent decades, humanity has been confronted with an ever-expanding and overwhelming scope of events that underscore its interconnectedness, not only with other members of the human species, but with all life on our planet. Global warming and regularly occurring health threats, such as severe acute respiratory syndrome, SARS, Middle East respiratory syndrome, MERS, and more recently COVID-19, along with its emerging new strains, have confronted us with increasing force that we inter-are, and that our interdependency transcends the superficial boundaries we have created over time such as racial, gender, generational, ability, religious, or cultural classifications. The reality of our interconnectedness has also been underscored through the augmented access recent decades have brought us through massive and relatively inexpensive communication. Social media, although still perceived as substandard to some, have opened ways for those who had resided in obscurity for centuries to now have their voices heard and finally break through to the collective awareness of peoples in every part of the world.

Still, there is a reality out there that continues to be interpreted in billions of ways, due to our individual mental models. Increasingly, those who step into leadership positions, find themselves compelled by the need to assist team members in easing out of narrowly-defined identity boundaries, and adopting a comfort zone that is expansive as our globe. This is not an easy task, as too many human beings hold on to the mindsets that got instilled into their psyche from early stages on. Shifting paradigms, especially amongst those who are highly educated, is oftentimes a daunting task, simply because the high-learned among us usually harbor immense egos that strongly oppose revealing their vulnerability and therefore possibly being reduced into humility, admission of erroneous perspectives, or surrendering positions of power.

Fortunately, there are also significant groups of individuals who understand the need for structural, progressive, and gratifying change in a volatile, uncertain, complex and ambiguous (VUCA) world. Having been exposed to top-down leadership approaches with inflexible, one-way communication lines, and having realized how averse these approaches work toward atmospheres of trust, longitudinal collaboration, and spiritual growth, these individuals have arrived at a degree of receptiveness to alternative practices that may very well provide much-needed answers to the problems of current and future generations. Interestingly, many of these practices

are not novel, but rather seasoned, albeit, in societies that have thus far been considered “different.” Thanks to the massive access our global community now has to these alternative avenues, and the ease with which we can witness constructive change happening, we have acquired the mental and emotional maturity to learn about them.

This chapter considers Buddhist psychology as a constructive way toward grooming followers into leadership by leading from behind. One will soon realize that this coincides with several popular theories we have heard in recent decades, such as servant leadership, prosocial leadership, and awakened leadership. To enhance understanding of the foundations of Buddhist psychology, the chapter will first provide a brief overview of Siddhartha Gautama’s life, the person who gained timeless global reverence as “the Buddha” upon acquiring enlightenment. The chapter will next briefly discuss various streams and vehicles within Buddhism, followed by an explanation of the four noble truths, one of the most critical tenets of Buddhist psychology. Upon this discussion, an overview of strengths and points of cautions will be discussed in applying Buddhist psychology in workplaces. Within the chapter, two important practices toward regular mental calibration will be presented: Vipassana meditation and the Seven-Point Mind Training. The purpose of sharing these behavioral trends is to provide readers with a useful roadmap toward implementing leadership from a deferential rather than an authoritarian stance. Figure 1 below depicts the main topics to be addressed in this chapter.

Buddhism: A Historical Snapshot

Buddhism has developed itself into a fascinating mass-ideology, most likely due to its ability to reinvent and redefine itself throughout eras, cultures, and other social constructs. There are vast differences in the ways groups of people review and practice Buddhism. Some consider it a religion, and others consider it more of a philosophy, since it prescribes notions of existence, values, and mindsets. Within the philosophical realm, Buddhism is often labeled as an ethical system. All the above makes sense because Buddhism could, indeed, be discussed as such. In this chapter, we adhere to Buddhism as a psychology, which entails the science or study of the mind and behavior.

Siddhartha Gautama

The person who is widely revered as the Buddha till today was named Siddhartha Gautama. He lived from about 563 or 566 B.C.E. (Before Christ) to about 486 B.C.E. (Gethin, 1998). His birthplace is disputed, as some sources list him as being born in Lumbini, Nepal (UNESCO, 2013), while others claim India as Gautama’s birthplace (*Buddha, Biography*, 2013; *Historians Generally Agree. . .*, 2013). Unlike the stories of many leaders who acquired global prominence, Siddhartha’s beginnings were not particularly humble. His father, Suddhodana, was a tribal leader and his mother, Maya,

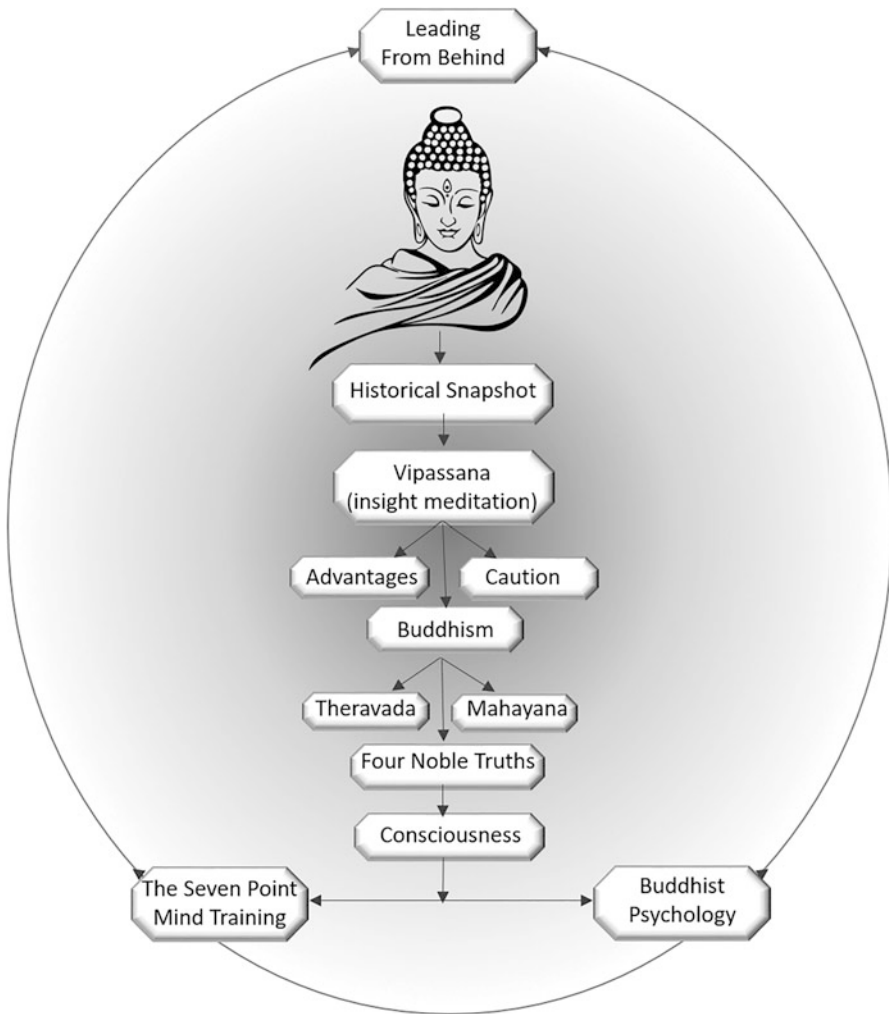


Fig. 1 Leading from behind through Buddhist psychology

derived from regional nobility. As lore teaches us, Siddhartha’s mother passed away shortly after he was born, leaving the infant to be raised by her younger sister, Mahapayapati (Harold, 1922).

Siddhartha was raised in an utmost protective environment, most likely because a wise hermit had predicted that the infant would grow up to become a sage, a holy man, or a great leader. Trying to avoid the first two options, Suddhodana did everything he could to shield his son from witnessing the perils of life. This worked out fairly well until Siddhartha reached adolescence, and the curiosity that comes along with that. Around that time, Suddhodana arranged meetings with suitable young ladies from the region. Two names are mentioned in various chronicles: Gopa,

a pure and sober-thinking young woman (Harold, 1922), and Yasodhara, who was Siddhartha's first cousin (Boeree, 2007; *Buddhist Studies*, 2008; Aemilius, 2010, Abeysekera, 2000). The stories about Gopa and Yasodhara make it unclear as to whether Siddhartha had multiple wives, which was rather customary in his days, but it has been generally confirmed that he begot one son, named Rahula.

It must have been around that same time that Siddhartha became adamant about his desire to explore the world outside the shielded, luxurious environment he had known thus far. Although Suddhodana took meticulous precautions to remove all factors and sights that might instigate deep contemplation within his son, Siddhartha did see an old person, a sick person, and a dead person on his rides. These encounters made him become aware of the real fate of living beings, and realize the ignorance in which he had been raised, prompting him to depart from his protected life. Siddhartha left behind his young wife and son, and moved into the world to meditate and explore the purpose of life in greater depth to find an answer to ending the perpetual cycle of suffering that life brings.

During the first seven years, Siddhartha engaged in an intensive search. He first sought the companionship of ascetics, depriving himself from all expressions and impulses of abundance. After some time, he came to the realization that severe deprivation and living like a hermit does not necessarily lead to the end of suffering, but rather contributes to it (Harold, 1922). He moved away to a neighboring village and started living from alms, eating as little as needed to stay alive, and engaging in prayer and meditation to gain deeper insights.

As he entered his thirties, his quest for finding purity of mind increased, and he decided to practice Vipassana meditation, which was already an established practice at the time. It was this decision that ultimately led to Gautama's Buddhahood, and his insights, which he converted into teachings during the rest of his life.

Vipassana

What exactly is Vipassana, and how can it make a difference? More importantly, how can it convert followers to mindful principals who lead from behind? Vipassana meditation, also referred to as insight meditation, enables its practitioners to become mindful of the real essence of everything, and helps restore the ability to see things in perspective (Marques, 2015).

In general, it can be stated that the concept of meditation has always fascinated human beings. There are many forms of meditation, varying from mantra meditation to guided meditations, deriving from traditions as wide and diverse as the globe. Each form of meditation has, to some degree, been useful to its practitioners. Meditation has been associated with yoga, with healing practices, with hypnosis, and many other similar practices. The two forms of meditations that seemed to have bridged the longest span of time are Samatha, entailing the development of serenity of calmness, and Vipassana, or insight meditation (Marques & Dhiman, 2009). Samatha aims to provide the mind essential clarity and makes the mind serene, stable, and strong. By preparing the mind to "see the things as they really are" it

serves as a necessary foundation for Insight meditation. Together, Calm and Insight meditation form the Buddhist path leading to the realization of final awakening or enlightenment. Explaining the role and relationship of Calm and Insight meditation, Harvey (1990, 2008) observed:

Calm meditation alone cannot lead to Nibbana (Sanskrit: Nirvana), for while it can temporarily suspend, and thus weaken attachment, hatred, and delusion, it cannot destroy them; only Insight combined with Calm can do this.... Calm ‘tunes’ the mind making it a more adequate instrument for knowledge and insight.... Insight meditation is more analytical and probing than Calm meditation, as it aims to investigate the nature of reality, rather than remaining fixed on one apparently stable object (p. 253, 255).

Dhargey (1974) explains that the teaching of Vipassana is divided into three sections: (1) Establishment of the concept of non-self-existence of personality; (2) Establishment of the non-self-existence of all phenomena, and (3) The method of developing Vipassana.

The practice of Vipassana has been spread worldwide in recent decades, thanks to the efforts of a Burmese businessman, S.N. Goenka (2001, 2006, 2008), who found solace and restored balance in life through this practice, and felt that he owed it to the world to spread the emotional wealth he acquired. In the Vipassana courses taught according to Goenka’s interpretation, there are four progressive steps:

1. Slow Scan: Moving attention slowly from top of the head to the tip of the toe and back, part by part, piece by piece.
2. Free Flow Sweep: Sweeping attention freely upwards and downwards where subtle sensations are experienced and going back and observing those areas that have solidified coarse sensations or the areas that were initially left blank.
3. Spot Check: Being able to quickly take your attention to any spot (of the size of a fingertip) and move back and forth.
4. Penetrating and Piercing: First three steps involved scanning basically the external part of the body (skin area). The attention during these three steps moves vertically up and down. Penetrating or piercing is the internal scan under which we move our attention inside the body areas, so to speak, left to right, right to left, front to back, back to front. This is highly advanced technique and is reserved for advance level practitioners who work under the close guidance of an experienced teacher (Marques & Dhiman, 2009).

Practicing Vipassana Engaging in Vipassana meditation starts with finding a suitable place to sit comfortably without interruptions. It is also recommended to wear easy clothes, so that you do not get distracted by tightness or pain.

- Most people meditate in sitting position. This is particularly useful for beginners. You will develop your most favorite seating position over time. This can be full or half lotus, tailor cross-legged position, one leg in front, kneeling on a soft bench or cushion, or sitting in a chair (Thatcher, 2012).

- Sit straight, yet relaxed, and close your eyes.
- Focus on your breathing. You can do so by concentrating on the airflow in and out of your nose, and sensing how it enters and exits or you can focus on your abdomen, right above the navel. You will then start experiencing the sense of rising and falling of the breath: as you inhale, it rises, as you exhale, it falls (Tatcher, 2012). This is an awe-inspiring activity, which our body does all the time, even when we sleep, yet we pay so little attention to it.
- Your mind may start wandering as you continue breathing. Do not get upset or disheartened. It takes time to take control of this ever-chattering, moving busy body. Once you become aware of the wandering, just bring your mind gently back to the moment, and re-concentrate on your breathing. Do not worry about the nature or contents of your thoughts. Perceive them as an outsider, and redirect your attention back to your breath (Tatcher, 2012). While doing so, make sure you do not force your breathing in any particular pattern or speed. Let it happen naturally, as it always does.
- During your meditation, you will notice the sense of itching, tingling, or tickling. It is something we deal with all the time, but normally do not pay much attention to. During meditation, however, these physical sensations become obvious and may even be experienced as annoying. Do not get upset. Observe your physical sensations with a calm outsider's perspective, and you will find that they will subside. Just like your breathing rises and falls, you will find your physical sensations arising and passing. In fact, observing the arising and passing of your bodily (e.g., itching) and mental (thoughts) sensations, is very helpful in realizing that everything in life arises and passes the same way: difficult situations and people, but also good ones: they arise and pass. The awareness of arising and passing is critical for understanding the uselessness of many of the things we frustrate ourselves with (Marques, 2015).

It is important to keep in mind, throughout the practice of the above techniques, that the universal law of impermanence always remains intact, and that nurturing equanimity is eminent for the best results. Within the practice of Vipassana, the repeated internal reminders of impermanence and equanimity can assist us in avoiding new cravings and aversions, as these would only result in additional sensations to deal with. As soon as we respond to pleasant or unpleasant sensations with craving or aversion, we simply multiply our misery! It is by remaining equanimous that we will better understand the wisdom of impermanence, and retain inner balance (Marques & Dhiman, 2009). Goenka (2001) clarifies that “Vipassana enables meditators to gain mastery over the mind on the basis of morality, and to develop experiential wisdom to eradicate all the defilements of craving and aversion” (p. 62). Practicing Vipassana meditation is an immense step toward gaining inner calm in a world where work environments continuously surprise us with unexpected and oftentimes unpleasant challenges, resulting in an equally constant threat of renewed and amplified suffering. The relief from suffering through meditation is related to a process of awakening that occurs through the concentration,

attention, and deliberate equanimity involved (Pelled, 2007). Goenka (2006) adds that the practice of Vipassana contributes to becoming a better human being, and generating a peaceful and harmonious atmosphere around oneself and others. He therefore makes a strong statement for Vipassana as a profound instrument toward higher consciousness of people from all religions, cultures, and backgrounds. Goenka (2006) further affirms, “There is nothing objectionable in practicing the technique of concentration of the mind by observing one’s natural, normal respiration, without adding any sectarian verbalization or any visualization, and imagination. Which religion can object to observing one’s natural respiration?” (p. 7). As Goenka has experienced and taught it, Vipassana meditation enables practitioners to realize the influences of mind and body on one another. He thereby re-emphasizes an important value of this practice, which is the emerging awareness of craving for pleasant sensations and aversion for unpleasant ones. Goenka then analyzes the lesson of Buddha on the use of consciousness in actions. Every action is preceded by a sensation: killing is preceded by animosity; stealing by greed or craving, rape or adultery by lust or passion, and any wrongdoing in general by some kind of defilement in the mind. Vipassana helps us experience a deeper necessity to be free from every defilement and to maintain greater moral discipline (Goenka, 2006).

Experienced Advantages of Vipassana In various interactive sessions amongst management scholars, students, and practitioners, it was found that regular engagement in vipassana meditation leads to expanded emotional intelligence and decreased negative emotions, such as stress and other psychosomatic symptoms. Several of these business scholars and practitioners also attested that Vipassana can, (1) Enhance one’s consciousness, leading to more deliberate decisions, choices, and perceptions toward stakeholders; (2) Invoke greater self-control within a person, leading to improved balance in actions and responses to work-related circumstances; and (3) Lead to less ego focus, which in turn enhances group awareness and senses of collective wellbeing. Some other general advantages related to Vipassana meditation are global compassion, which is expressed through increased awareness of our responsibility toward the wellbeing of all living creatures; greater output, to be perceived as an increased will to perform well; and less attachment, to be considered as a virtue toward less entanglement in work related problems and politics (Marques & Dhiman, 2009).

Potential Cautionary Points In evaluating some possible points of caution related to the practice of Vipassana in business settings, the following suggestions were mentioned: (1) A person who engages in Vipassana meditation may become increasingly sensitive, and therefore less capable of coping with the indifference that presides in so many of our fast-paced, VUCA work environments; (2) Engaging in Vipassana meditation is not an easy task and may be considered too painful a journey to those who are set in their daily patterns and behaviors; (3) Vipassana may enhance awareness within the worker, leading him or her to increasingly question the meaning of several of their activities; (4) Vipassana could be hard to maintain when exposed to toxic work environments, and therefore lead to an eventual exit;

and (5) Vipassana requires a high level of discipline, in that it needs to be practiced on a regular basis to keep the senses awakened (Marques & Dhiman, 2009).

As for Siddhartha Gautama: the practice of Vipassana granted him insight into the interdependence of all things, and the fact that our ego is just an illusion (Snelling, 1991). It was after the Vipassana-induced awakening that he declared himself to be a Buddha. For the next 45 years of his life, the Buddha wandered from place to place in the Ganges valley area, and taught his insights, his “Dhamma,” to everyone who cared to listen. He was often surrounded by followers, who were attracted by his message. Siddhartha, the Buddha, lived up till his 80s. At the time of his death, Buddhism was well established as a religion in central India (Bercholtz & Kohn, 1993).

Two Main Streams of Buddhism

Below follows a brief overview of the two main schools of Buddhism that currently exist: Theravada (“The School of the Elders”) and Mahayana (“The Great Vehicle”). Despite their differences, both schools adhere to the same foundational concepts. Both, Theravada and Mahayana Buddhists focus on a) ceasing all unwholesome conduct, b) doing only what is good, and c) purifying the mind. Both also agree on core themes such as suffering, impermanence, no-self, karma, nirvana, dependent origination, mindfulness, and the Four Noble Truths and the Noble Eightfold Path (Marques, 2015).

Theravada Buddhism This tradition is often referred to as “The Teachings of the Elders,” since it is more conventional in its construct. As the early Buddhist vehicle, Theravada is more individualistic based in its teaching. Theravada schools consider themselves the most accurate followers of the original teachings of the Buddha. The ultimate goal of Theravada teaching is to end the cycle of rebirths (samsara) and enter liberation (nirvana). The path to attain this is to become an Arahant (Pali) or Arhat (Sanskrit), a saint who will never be reborn (Patheos, 2008–2013). Within the Theravada tradition, awakening is therefore only possible for bhikkhus (ordained male Buddhist monastics). This may be one of the critical reasons why the Dalai Lama (1995) and other prominent Buddhist leaders refer to the Theravada traditions as the “Individual Vehicle.”

The Theravada school is rather rigorous in its monastic traditions, and considers meditation as the main approach toward transformed consciousness (*The Buddhist Schools*, 2008). The core focus in Theravada teaching is to abstain from evil in any way, gather all that is good, and purify the mind. This can be attained by developing ethical conduct, meditating, and gaining insight wisdom.

Mahayana Buddhism This stream, which is often referred to as “The Great Vehicle,” aims to serve a larger group of people. It is the Mahayana tradition that, due to

its greater level of flexibility in interpretation and application, has gained great popularity amongst diverse groups of peoples worldwide. While the Mahayana stream accepts the canonical texts of Theravada, it also adheres to a large body of additional material (Patheos, 2008–2013).

An important reason why Mahayana Buddhism has found such expansive adoption is because it proposes that everybody can become a “bodhisattva” (enlightened being). The foundational mindset here is that we all possess Buddha nature and are therefore capable of becoming enlightened (Ch’en, 1968). The Mahayana tradition strongly focuses its awareness on, (1) the emptiness of all things, (2) the importance of compassion, and (3) the acknowledgment that everyone can become a Buddha. Because the Mahayana described the ideal state of being as the “bodhisattva” state, this school is sometimes called, The Bodhisattva Path (Bercholz & Kohn, 1993). To further clarify, a Bodhisattva is anyone who vows to become enlightened to relieve the suffering of all conscious beings (*What is a Bodhisattva*, 2021). The Mahayana stream encompasses various branches of Buddhist teaching, among which a sub-school known as Vajrayana, which includes Tibetan Buddhism. Tibetan Buddhism invests great effort in the practice of Bodhicitta (becoming aspired to obtain an awakened mind) and the attainment of the Bodhisattva state (Marques, 2015).

Some Important Buddhist Psychological Concepts

The Four Noble Truths

The Four Noble Truths, now globally known by all who hold an interest in Buddhism, became a foundational part of the Buddha’s post-enlightenment lectures. They are based on a sequence of insights:

1. The truth of suffering (suffering exists)
2. The truth of the origin of suffering (suffering has a cause)
3. The truth of the cessation of suffering (suffering can be ended)
4. The truth of the path to get liberated from suffering (the Noble Eightfold Path)

The Four Noble Truths and the Noble Eightfold Path, which is embedded in them, represent the essence of the Buddha’s teaching (Bodhi, 1994, 2000). The first three Noble Truths are intended to be points of understanding, and the fourth, which entails the Noble Eightfold Path, as a practice to be implemented if one wants to address the issue of suffering. A good way of looking at it is, that the First Truth has to be understood, the Second Truth has to be abandoned, the Third Truth has to be realized, and the Fourth Truth has to be developed (Bodhi, n.d.).

The Noble Eightfold Path entails the following interconnected practices: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. It is important to keep in mind that there is no specific sequence in this set of insights, because they are interrelated. The

entire scope of the Four Noble Truths and the Noble Eightfold Path can be reduced to two essentials, 1, Suffering, and 2, The end of suffering (Gethin, 1998).

The First Noble Truth The First Noble Truth, the starting point of the Buddha's essential teaching, claims that suffering exists. Suffering, in this context, is not necessarily implied as having a debilitating disease, but more in the sense that life represents numerous embedded forms of suffering: birth, aging, illness, death, unpleasant experiences, inability to hold on to something desirable, inability to get what we want, or all-pervasive suffering; these are eight general ways in which we suffer.

It was not the Buddha's intention to make life seem like a sequence of miseries, but rather, to make us aware of the basics of existence, because we all have to deal with suffering, and we do so at many stages in our lives (Gethin, 1998). If we contemplate deeply on life, we will conclude that there is almost always some imperfection, as if the ends do not quite meet. Things often end up appearing different from what we had envisioned them to be (Nanamoli, 1992). While there is definitely ample joy and pleasure in our lives, there remains an underlying factor of insufficiency or imperfection in many things, which prevent life from being a smooth and rosy experience (Rahula, 1974). A deep thinker as he was, the Buddha did acknowledge happiness as being present in many stages and forms throughout our lives. At the same time, he cautioned that we should be aware of the following recurring cycle: (1) there is attraction and enjoyment, (2) there is disappointment or frustration, and (3) there is freedom or liberation (Rahula, 1974). The Buddha underscores throughout his teachings that all that is impermanent causes suffering. And since our entire life is impermanent, we cannot even hold on to that, so in the greater scheme, it brings suffering as well.

It is this understanding that the Buddha conveys in the First Noble Truth: nothing lasts, and if we can understand that, our happiness levels will increase, because we will not be trapped into expectations that things will never end. It is mostly our denial that our happiness is a temporary experience that makes us suffer (Carrithers, 1988).

The Second Noble Truth The Second Noble Truth, suffering has a cause, is easily explained once we understand the First. There is an ongoing sense of disenchantment in our lives: we gain things, and then lose them again. So, what is the underlying factor to the suffering we experience when we lose something? It is our sense of possessiveness, to be explained in many shades of manifestation: thirst, desire, craving, greed, in short, our drive to gain and gather, have and hold. We have a tendency to cling to people, places, experiences, wishes, ideas, or mindsets, and this causes suffering (Nyanatiloka, 1970).

As long as we carry desires with us, we will experience the repetitive cycle of birth, decay, death, and rebirth. This does not have to be interpreted as absolute birth and death of our physical body as a whole, but rather, birth of our mental and emotional state of being: we desire things, attain them, get over them or lose them,

and move on to new desires. That, too, is a form of birth, decay, death, and rebirth, and it can become very tiring. Within this lifetime, we experience millions of these rebirths, so we change all the time.

The Third Noble Truth The Third Noble Truth, which proposes that suffering can be ended, is a very hopeful one and important to realize: it is possible to become free from suffering. To do this, we need to suspend the cause of our suffering, which, as we explained in the Second Noble Truth, is our sense of desiring or craving. Once we have released our desires completely, our suffering has ended, and we have reached nirvana (Rahula, 1974). Nirvana is not easy to explain, which is why many authors explain it in negative wording, not to be negative, but to clarify its intentions with the limited language we have at our disposal. They may, for instance, explain nirvana as extinction of thirst, absence of desire, or destruction of craving (Rahula, 1959). One positive way to explain nirvana might therefore be, blissful selflessness.

The Noble Eightfold Path (the Fourth Noble Truth) The Eightfold Practice is considered the core of the Buddha's teaching. Buddhist scholars agree that it is the insight of this path that elevated the Buddha from a great teacher to a timeless and globally renowned authority. Ever since he presented the Noble Eightfold Path for the first time, his followers have credited him as a wizard, who crafted a path that had never been brought forth before (Bodhi, 1994). They did so while he was still alive, and they are still doing so today.

The strength of the path lies in various aspects, primarily in the challenge it offers to those who want to practice it. Buddhas can only teach the path, but practitioners hold the responsibility to implement it. Therefore, only they can get themselves released from unwholesome thoughts and acts, and only they can lead themselves to liberation of suffering (Marques, 2015).

Another strength of the path emerges in its understanding. It is based on practice rather than intellectual knowledge. While the eight treads of the path are not intended to be followed in any particular sequence, "right view" may be a good way to start for multiple reasons, one of which is the perspective on the purpose of engaging in this practice in the first place. When considering the path, the practitioner soon realizes that each part is integrated and can serve as a good preparation to the next. For instance, right mindfulness, which can be attained through meditation, leads to right concentration (Gombrich, 1988).

In the following section, we will engage in a brief contemplation of each tread of the path.

- *Right View*: When engaging in right view, one can begin with acquiring a deeper understanding of the Four Noble Truths: the fact that we suffer; the reasons why we suffer; and the reality that we can choose to end our suffering.

Thich Nhat Hanh, one of the most well-known and revered Buddhist monks of our times, explains that right view can help us nurture the good intentions we have

and keep the bad intentions dormant. He alerts us that we all have both in us, but that we have the choice to decide which mindset we will allow to prevail (Thich, 1998). Right view entails our ability to detect which internal seeds are positive and constructive and nourish those. It also influences our perception: the way we consider things that happen with us and around us. We can choose to maintain a negative view and see everything as an attack to our dignity and quality of life, or we can decide to look at things from a positive angle and try to detect the positive lessons in each experience. Right view therefore influences our attitude: it adjusts limiting perspectives, and may even lead us to understand that actually, all perspectives are limiting. This is why we speak of a “point of view”: it is still only one point. Hence, in the end, right view would be the release of any view.

- *Right Intention*: this intention is often also described as “right thinking”: it boils down to the same thing: mental focus. Maintaining the right intention sounds easier than it is. Therefore, Thich Nhat Hanh suggests four simple activities that can help us refocus whenever we get distracted from our right intention:
 1. Questioning ourselves if we are sure of what we see, hear, or read. There are often multiple ways of interpreting something, and our first inclination may not be the right one. Taking some time to contemplate on everything could help us refocus and engage in right intentions.
 2. Questioning our actions may help us refocus, as we often tend to perform on “auto pilot” and engage in behaviors and actions that we have simply adopted from others or from what we have learned in the past.
 3. Critically reviewing our habits is another way to keep ourselves on track of our intentions. We all have good and bad habits, and it is very easy to revert to them during bouts of mindlessness.
 4. Maintaining “Bodhicitta,” which is the aspiration to obtain an awakened mind for the benefit of others. When we engage in Bodhicitta, we become filled with the intention to do well onto others, and help them become happier, more fulfilled beings.
- *Right Speech*: In these times of massive communications in many diverse ways, the importance of right speech should be fully understood. Words have the power to heal or wound. They can be constructive or destructive. Engaging in right speech means, that we deliberately refrain from saying things that have negative effects on others. It also means that we remain cautious with spreading news of which we are unsure, or of which the contents can be devastating to some.

Engaging in right speech means that we attempt to resolve division and disharmony, and try to promote or restore unison and harmony. Right speech entails telling the truth to our best of abilities, not creating divisiveness by telling different people different things, refraining from cruelty in our speech, and withholding ourselves from exaggerating facts, only to make them (or us) seem more interesting.

When we listen well, we can better engage in right speech, because we have absorbed the other party’s words and intentions well, and can digest them thoroughly before responding. It may now be clear how right view and right intention, as well as

the other treads of the Noble Eightfold Path, can assist us in performing right speech (Marques, 2015).

- *Right Action*: this process starts with the discontinuation of another action: the one in which we harm ourselves and others. The context of right action is a very broad one, as it entails careful guarding our practices, helping to protect life, and the wellbeing of all living beings, in the broadest sense possible. This also means no killing, no stealing, and not engaging in any type of misconduct.

Because temptation is all around us, it is not as easy as it may seem to engage in right action. Killing, for instance, is a very broad topic. It also entails, for instance, refraining from killing for pleasure (hunting). Right action is in high need in our times, where wrong actions have led to global warming, and the loss and destruction of many innocent lives in the environment, due to our inconsiderate, selfish behavior.

While the human community has progressed in many ways, its progress has happened at the expense of many other beings: the imbalance in income is greater than ever, which means that some pay for the prosperity of others. Human beings and animals in many parts of the world are victimized daily by those who allow themselves to be driven by mindless, selfish actions. The unbridled destruction of natural resources in our few global rainforests without proper replenishment, for instance, has demanded its toll, and since we are not living on an island, we will all ultimately feel the negative effects of these mindless actions.

- *Right Livelihood*: this pertains to the way in which we earn our living. Are we engaging in constructive activity when we perform our job? Are we refraining from producing, dealing in, or promoting weapons of any kind that are being used to kill and destroy? Are we refraining from engaging in slave trade, where people are not paid or heavily underpaid for the work we let them do, so that we can take ruthless advantage of that? Are we refraining from producing, trading or promoting destructive goods, such as alcohol and drugs, intended to intoxicate others and expose them to danger and life-threatening situations? Are we refraining from engaging in dishonest practices such as preying on people's naiveté, and making prophecies or telling fortunes?

Each of the above actions is a manifestation of wrong livelihood, indented to destroy others, diminish happiness and quality of life, and prey on those who have no means to stand up against us. Wrong livelihood may not seem problematic right away, and many people who work in the weapon industry, for cigarette or alcohol producing companies, or in other entities where people and other living beings are abused, will try to justify why their actions are useful. Yet, as their life progresses and they mature, they may eventually awaken and realize their contribution to the misery and suffering in the world.

- *Right Effort*: this is sometimes also referred to as "right diligence." Effort is a commendable practice, but we can direct it to constructive or destructive

activities, as the previous section indicated. People who work in the weapon or drug industry undeniably invest effort in their job, but, unfortunately, this is not right effort, due to the suffering this effort causes.

As is the case with right view (and all other treads of the path), right effort requires that we carefully distinguish our actions, thoughts, and intentions, so that our effort remains constructive.

Right effort is a very personal task, just like all other elements of the path: it also pertains to the act of contemplating about the roots of our suffering, and then engaging in the effort to release those roots.

- *Right Mindfulness*: When we are mindful, we engage in right view, right intention, right speech, right action, right livelihood, right effort, and right concentration. When we are mindful, we see things that we usually take for granted: the grass, the trees, our partner, our colleagues, our pet, and we realize fully that they are here now. Thanks to our mindfulness, we may be able to truly appreciate what we see, and where there is responding life involved (a person or pet), we may indicate our gratitude for their presence, so that they, too, may become mindful of the moment. The appreciation that is part of such mindfulness can alleviate the suffering of mindlessness, and encourage us to go a step further, so that we concentrate on the other, understand him or her better, and transform our own suffering and theirs into joy.

Mindfulness can be incited in several ways. A frequently practiced way is meditation, with Vipassana as a powerful form of this practice.

- *Right Concentration*: this pertains to being centered on what is important. Sometimes it is important to focus selectively, which means, focusing on one particular action, thought, or pattern, such as our breathing when we engage in Vipassana meditation. Sometimes it is important to concentrate actively, which involves a wholeness of activities. An example is driving: when we drive, we focus on our driving as well as the lights, other cars, people crossing the streets, our speed, the condition of the road, possibly the weather, and so on.

Concentration is required to be present, and when we do so, we enjoy each moment to the fullest. By enjoying each moment to the fullest instead of worrying about past and future, we detect beautiful details that used to escape us when we were not concentrating. Right concentration therefore holds the ability to lead us to greater happiness, as we are more focused on what matters now. If we engage deep enough in right concentration, we will ultimately start realizing the impermanent nature of many of our cravings, and learn to release them (Thich Nhat Hanh, 1998).

As indicated before, the eight treads of the Noble Eightfold Path are interrelated. Right intentions emerge from right views, and incite right efforts and right actions. A point of caution is in place here: just as the right interpretation of all elements of the path are interrelated and supportive of one another, just so are malicious

implementations and interpretations interrelated and mutually supportive (Bodhi, 1994).

Consciousness

Studies of consciousness have a long and well-considered history in Eastern traditions such as Buddhism. Wright (2008) confirms, “Eastern spiritual traditions have long furnished ways to glimpse the messiness of the self, and to view with detachment the vicissitudes of mind and emotion that roil human consciousness.” Centering on Buddhist practice, Wright points out that Buddhism takes the self in all its inconsistency as the main subject of reflection; self-study is considered to be of great importance.

Wallace (2001) explains that consciousness is not *produced* but rather *conditioned* by the brains. He first notes that, in Buddhism, consciousness is preserved with reflection to Buddha’s experiences and numerous Buddhist contemplatives after them. He then points out that, in Buddhist theory, consciousness arises from consciousness. The Buddhist premise is that an individual’s consciousness does not arise from the consciousness of his or her parents, because we all have our own range of consciousness. Explaining where human consciousness comes from, according to Buddhist teaching, Wallace (2001) asserts, “Individual consciousness exists prior to conception, arising from a preceding, unique continuum and will carry on after this life” (p. 47).

Consciousness, or *viññāna* (Pali), continues to hold a prominent place in Buddhist teachings. According to Buddhist philosophy, there is no permanent, unchanging spirit which can be considered “Self,” or “Soul,” or “Ego,” as opposed to matter (Rahula, 1959). Consciousness should therefore not be seen as spirit in opposition to matter.

Explaining the Buddhist perspective on consciousness from a more holistic standpoint, Thich Nhat Hanh (1998) asserts, “Our consciousness is composed of all the seeds sown by our past actions and the past actions of our family and society. Every day our thoughts, words, and actions flow into the sea of our consciousness and create our body, mind, and world” (p. 36). Thich explains that we can nurture our consciousness by practicing the Four Immeasurable Minds of *love, compassion, joy, and equanimity*, or we can nourish our consciousness with greed, hatred, ignorance, suspicion, and pride. We should, above all, be aware that our consciousness is consuming all the time, whether day or night, and whatever it absorbs becomes the foundation and texture of our life. This is why we should be mindful about the mental nutriments we ingest (Thich Nhat Hanh, 1998).

Thich Nhat Hanh illustrates with a story from Buddha how we often treat our consciousness. The story is about a vicious murderer who was arrested and led before the king, who sentenced him to death by stabbing. The verdict was harsh: the man would have to be stabbed with three hundred sharp knives. After a few hours, a guard approached the king and told him that the man was still alive. The king ordered to stab him an additional three hundred times. Yet, as night fell, the guard

reported to the king that the man was still alive. The king then ordered to find the three hundred sharpest knives in the entire kingdom and plunge them into the man. The Buddha explained to his followers that we treat our consciousness just like this man was treated. It is like stabbing ourselves with three hundred knives, and as we get more miserable, we spread the misery to those around us (Thich Nhat Hanh, 1998).

In one of the most revered books on Buddhism, the *Abhidhammattha Sangaha* – a Comprehensive Manual of Abhidhamma, Bodhi (1993) allots great attention to *citta*, which is the Pali word for consciousness or mind. In an earlier translation of this manual, Narada (1959) explains *citta* as deriving from “*cit*,” which means, *to think*. Both books emphasize the importance of paying attention to *citta*, because the focus of Buddhist analysis is experience, and “consciousness is the principal element in experience, that which constitutes the knowing or awareness of an object” (Bodhi, 1993, p. 27).

According to Bodhi (1993), *citta* is defined in three different ways:

1. As agent, where *citta* is that which cognizes an object.
2. As instrument, where *citta* is the path through which our mental factors understand the object.
3. As activity, where *citta* is the process of understanding the object.

The third definition is considered to be the most sufficient perception of the three, because *citta* is not really an instrument but rather “an activity or process of cognizing or knowing an object” (Bodhi, 1993).

Consciousness can be classified in myriad ways. Some authors distinguish between moral and immoral types of consciousness, stating some types of consciousness are immoral, because they spring from attachment, aversion or ill-will, and ignorance. In contrast, there are the moral types of consciousness, which are rooted in non-attachment or generosity, goodwill, and wisdom. The immoral types of consciousness produce undesirable effects, which makes them un-wholesome. The moral types result in desirable effects, so they are wholesome (Narada, 1959).

The Dalai Lama (1995) considers consciousness to be an important aspect to spiritual growth. He affirms, “On the spiritual path, it is also on basis of this continuity of consciousness that we are able to make mental improvements and experience high realizations of the path” (p. 29). This Buddhist leader explains that the continuity of consciousness, which we could call our “Buddha nature,” is responsible for our ultimate state of awareness. The Dalai Lama stresses that consciousness has no end and no beginning. “Any instance of consciousness requires a substantial cause in the form of another preceding moment of consciousness. Because of this, we maintain that consciousness is infinite and beginningless” (p. 49).

In his book, *The Universe in a Single Atom*, The Dalai Lama (2005) stresses that the experience of consciousness is an entirely subjective one. He explains that, thanks to our subjectivity, and despite several millennia of philosophical study, there is still very little consensus on what consciousness is. The Dalai Lama

(2005) also refers to the six-fold typology of the mind, earlier explained in the section about the Buddha's perspective of consciousness, entailing experiences of sight, hearing, smell, taste, touch, and the mental states. He presents the definition, which Tibetan thinkers formulated for consciousness, based in earlier Indian sources: "The definition of the mental is that which is luminous and knowing" (p. 124). These two features – luminosity, or clarity, and knowing, or cognizance – have come to characterize 'the mental' in Indo-Tibetan Buddhist thought."

According to the Dalai Lama (2005), *clarity*, in this regard, pertains to the ability to reflect, while *knowing* pertains to the ability to observe and understand what happens. He then underscores the difference between Buddhist and Western perspectives on consciousness by stating that western philosophy and science have generally attempted to understand consciousness solely in terms of the functions of the brain.

Addressing the importance of cause and effect within the Buddhist perspective of consciousness, the Dalai Lama (2005) affirms that the theory of causation is critical in understanding the Buddhist concept of consciousness, and its rejection of the reducibility of mind to matter. This theory has always been an important focus of Buddhism.

Buddhism, states the Dalai Lama, proposes two principal categories of cause: (1) the substantial cause, and (2) the contributory or contemplatory cause. He illustrates this by reflecting on a clay pot. In the case of the clay pot, the *substantial cause* is everything that turns into the clay that becomes the pot. Everything else, such as the skill of the potter, the potter himself, and the furnace that heats the clay, are *contributory or contemplatory causes*. The Dalai Lama stresses that this distinction between the substantial and the contributory cause of a given event or object is of the utmost significance for understanding the Buddhist theory of consciousness.

Consciousness has become a growing topic of interest from non-Buddhist sides as well. In his book *Power vs. Force*, David Hawkins (1995) agrees with the Buddhist perspective that causality should be seen beyond a linear sequence, and that the things we do not see (unobservable phenomena) should also be considered. Hawkins identifies various levels of human consciousness. He thereby presents a chart with rising levels of human consciousness, starting with shame (20) at the lowest level, and gradually increasing with guilt (30), apathy (50), grief (75), fear (100), desire (125), anger (150), and pride (175); courage (200), neutrality (250), willingness (310), acceptance (350), reason (400), love (500), joy (540), peace (600), and enlightenment (between 700 and 1000). "The numbers represent the logarithm (to the base 10) of the power of the respective fields" (p. 52). The main point that Hawkins makes in this and other books he wrote on the topic of consciousness is, that anything below the energy level of 200 represents a non-constructive foundational motivation for the individual as well as for his or her surroundings. On the other hand, asserts Hawkins, energy levels over 200 are generally positive, uplifting, and constructive to the wellbeing of humanity.

Hawkins' distinction of consciousness drivers corresponds with some of the Buddhist based perspectives presented earlier, that some types of consciousness spring from attachment, aversion, or ignorance, while others are rooted in generosity,

goodwill, and wisdom. The only difference is that Hawkins has converted the various drivers into levels.

Leading from Behind in a Changing World

The contemporary world of work is undergoing some fascinating changes, not only because of an unexpected and metanoia-inducing pandemic at the dawn of the third decade in the twenty-first century, but in a more overarching perspective because the entire fabric of the workforce is changing. We are not only reconsidering work locations and the possibility of new modalities in getting our tasks completed more efficiently, but at the same time, the workplace itself has become infused with much more diversity than ever before, thanks to a greater influx of women and minority members. This trend has its origins in the changed structures of society. In the past 60 years, women have deviated massively from the perspective that they should be the default homemakers, especially since large groups of women are obtaining college educations nowadays. We find more women in the workplace, gradually moving into increasingly higher managerial positions. This positive trend is also visible when we consider members of a wide variety of minority groups. Then there is the increased financial pressure of contemporary life, which often requires multiple members in a household to earn an income. We experience, more than ever before, increased degrees of urbanization and migration thanks to an unstoppable globalization trend, introducing different groups of people from different regions and continents into the workforce. Westerners get progressively exposed to eastern traditions vice versa.

In the midst of all these developments are the human emotions, experiencing a growing sense of discontentment, due to a combination of factors, such as:

- The growing insecurity, as the formation and pace of work and life has tremendously increased thanks to the massive move to remote performance. This has caused a lot of jobs to be reformatted, and people to be laid off, not only because of the COVID-19 pandemic, but also because of the availability of less expensive workers who can serve while residing in countries with lower living standards.
- The increased pace of change: even before the dust on a previous change has settled, it is time for a new series of transitions. People are, by nature, creatures of habit, so change, no matter how functional, does not come natural to us. We dread letting go of our comfort zones, especially if we have to do so repeatedly.
- The fact that the nature of our work, especially in industrialized nations, requires higher levels of education, may also be a critical factor in the growing overall discontentment. Educated workforce members are more aware of inequalities, and see, hear and read more about the greed and dishonesty of their leaders. Upon comparing their salary to their CEO's, which is sometimes more than 500 times theirs, they may feel used.
- The changed nature of the work we are doing today: less predictable and steady, more surprising and inconsistent. Many of us may secretly feel ill-prepared for

this ambiguous work climate, and question our education, our intelligence, or even our suitability for the job!

- The mismatch between the nature of our work and the way we are rewarded: while most of us clearly perform in tasks that represent the knowledge revolution, our rewards and punishment are still attuned to the Industrial Revolution. People with self-managing tasks still have to clock in, still find that they are micro-managed, and still receive only extrinsic rewards, such as larger offices, bigger desks, and raises, while they actually crave intrinsic rewards, such as performance space, appreciation, and recognition.
- The psychological mismatch between what people want to do, and what they actually do. Many people are merely following trends, and either choose for a profession that has been traditionally held over multiple generations in their family, or they follow their peers and popular developments. They do all these things without taking a deep and intense look at themselves to find out what they would really enjoy. In other words, they do not engage in self-reflection. When they finally wake up and realize their discontentment with their profession, they are already so deeply embedded into the profession that they do not dare to make a bold career change.

Perceived on the downside, the aspects listed above may cause discontentment. Yet, they could also be granted the positive credit of raising awareness. Contemporary workforce members are realizing things that prior generations of employees did not consider before. They get exposed to the religions, traditions, and cultures of their colleagues, and realize that there are more ways to resolve problems. They thereby realize that the way things were always done may not be the only right – or even the best – way. So, they start questioning their sense of reality, and gradually become aware that they were trapped in mental models, which were instilled into them by their parents, peers, education, culture, religion, and other local factors.

Applying Buddhist Psychology at Work

The question whether Buddhism fits in the diehard Western workplace is not a strange one when we consider that Western societies mainly adhere to a strong individualistic behavioral and performance pattern, where people develop a sense of “self” from very early stages on, resulting in a mentality of individualism, ambition, affluence, greed and envy. In stark contrast to that, Buddhism teaches the importance of “selflessness” in our actions, leading to social behavior, moderation, and transcending greed and envy. So, how should we look at this apparently incompatible set of ideologies? History has already provided an answer to this: Buddhism has successfully penetrated, thanks to its ability to be adjusted and reinvented, various Western societies.

Some Useful Buddhist Practices at Work In a qualitative study, conducted with six highly acclaimed Buddhist scholars (American and Tibetan), and four Buddhist

business leaders, an interesting overview emerged of what these individuals commonly considered to be prerequisites for a workplace that nurtures Buddhist practices.

- **Buddhism is Pro-Science:** The Dalai Lama (2005) has a strong believe that everyone can develop Buddha nature. He also believes that science is important in human development. His reasons for supporting science among his followers and in general, can be found in his personal fascination with science, but also in his awareness that the underlying cause for Tibet's current predicament lies in its past refusal to open itself up. It is this closed-mindedness that instigated Tibet's political tragedy. Today, the Dalai Lama writes and talks about the need for us to educate ourselves, and support science and technology. He astutely reviews the concepts of science and spirituality, and underscores that these two concepts do not have to be mutually exclusive. In fact, it should be quite the contrary, because both science and spirituality are seeking the truth, although they do so from a different starting point. The Dalai Lama therefore warns that those who claim to be spiritual but ignore the discoveries of science, place themselves at risk of becoming fundamentalists.
- **Buddhism Supports Personal Responsibility.** Buddhist psychology focuses heavily on the principle of cause and effect. Practitioners of Buddhist psychology believe that our current experiences are based on our past actions and choices, and that our future circumstances will similarly be determined by our current actions and choices (Bercholtz & Kohn, 1993). Karma, as this concept of cause and effect is widely known, is important for us to consider, because it can help us stay on the right path with our actions and choices, so that the quality of our life remains sound (Thondup, 1995).
- **Buddhism Promotes Healthy Detachment.** This is a state of mind in which a person chooses to be alert, and refrain from harboring preconceived notions or judging others (Morvay, 1999). Because Buddhism assumes "no self" for all of us, an attentive practitioner of this psychology will not take anything personal, because there is "no self" to do so. Observing healthy detachment also makes it easier to deal with setbacks, because you do not take them personal (Morvay, 1999). Thanks to this mentality, suffering becomes less anywhere, at home, at work, or in any other setting (Metcalf & Hatley, 2001). A person that observes "healthy detachment" is aware that everything is temporary: our jobs, our positions, our colleagues, and even us. It is therefore senseless to get too attached to any of these fleeting things. When we decide to practice healthy detachment in the workplace, we find that our stress levels diminish, because the struggle and strive are no longer a problem to us. We become aware of and compassionate about the stress that our still-attached co-workers deal with, especially if they define themselves by their position, their office, or other status symbols. When the no-self mindset has become part of how we see the world, we will feel less affected by the daily ups and downs, have less need to engage in gossip or complaints, feel less fearful or angry, grieved or proud, and are less pressured when changes happen in our work environment. Developing and nurturing the

mentality of healthy detachment is therefore beneficial to us, and may also be helpful for our co-workers and our work environment as a whole.

- **Buddhism Provokes Greater Collaboration.** In today's work environment, team performance is critical. Team performance comes natural to those who practice a Buddhist mindset. When we cultivate and practice the best intentions for our workplace and co-workers, we will share our insights, and contribute optimally, with no selfish agenda. Since Buddhist psychology promotes a giving mentality, practitioners are encouraged to share their knowledge and skills as well as they can, do not shy away from difficult chores, refrain from complaining, admitting their mistakes, asking for help when needed, help others when possible, and be loyal to those in trouble. It is similar to what we learn in the golden rule: "do unto others as you would want them to do unto you."

Because people who follow the Buddhist psychology are aware of the importance of generosity, respect, collaboration, and compassion in their behavior, they will be great team layers, and hold no selfish agenda, other than the thought that they need to do right to establish good karma for the future.

- **Buddhism Incites a Wholesome View.** When we practice Buddhist psychology, we keep our eyes on the bigger picture of what we do. We consider our work, and make sure it is a constructive activity, and that the output of our labor, directly or indirectly, does not harm anyone. Earlier in this chapter, we discussed the Noble Eightfold Path, and its various treads. When we look deeper in the qualities Buddhist psychology brings to us, we can see all these treads reflected: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. We practice *right view* by focusing on the larger scope, and not on details that could upset us. We practice *right intention* (or thinking) by carefully screening the reasons why we make our decisions. We practice *right speech*, because we speak the truth, share our insights to the best of our abilities, and do not engage in backstabbing or hurtful expressions. We practice *right action*, because we take on the challenging tasks, and do not leave them to others. We practice *right livelihood*, because we examine the nature of our work, and will not work for a company that engages in practices or productions that can lead to harm. We practice *right effort*, because we make sure that our mental and physical output is pure and void of malicious intentions. We practice *right mindfulness*, because we remain alert about our work, our actions, our speech, and all other segments of our behavior. We practice *right concentration*, because we do not allow ourselves to get distracted by things that can derail us from our noble path.

Some Cautionary Notes It needs no further explanation that almost every strength can be turned into weakness, and almost every weakness into strength, depending on the intensity or moderation in which we apply it.

- **Buddhism being pro-science.** This is a broad and general advantage that has no impact on personal performance. Problems at the personal level are therefore not easy to discuss on the first strength.

- Buddhism supporting personal responsibility. Based on this understanding, Buddhist practitioners will have a high consideration of karmic consequences in everything they do. That means that a person adhering to Buddhist psychology will always try to do right, and prefer to take ownership of problems that arise, rather than blame others. A point of caution here is that co-workers may soon realize this mentality within the Buddhist practitioner, and try to pin their mistakes onto that person. It can also be that, based on the attitude of wanting to always do right, the Buddhist practitioner will be banned to the “out-group” and therefore be shirked in critical decision-making projects for fear that he may create problems when the decisions might not be morally sound.
- Buddhism promoting healthy detachment. Based on the awareness of “no self,” a practitioner of Buddhist psychology will not cling too much to material things, and not take setbacks personal. The points of caution are multiple here: co-workers may decide to take advantage of this mindset, and demand the best opportunities and spaces for themselves, claiming that it does not matter to the Buddhist practitioner anyway. Fortunately, the Buddhist practitioner will, indeed, not be disturbed by this behavior for long. Another point of caution is the detachment to setbacks, which can be interpreted by others as if the Buddhist practitioner does not care for the organization’s progress. Such is not the case, because Buddhist psychology also entails performance to the best of abilities at all times. Nonetheless, the perception may lead to unfavorable actions against the Buddhist worker.
- Buddhism provoking greater collaboration. People who adhere to Buddhist psychology are aware of the importance of generosity, respect, collaboration, and compassion in their behavior. Therefore, they will be conscious team players and hold no selfish agenda, other than the thought that they need to do right to establish good karma for the future. Yet, this heightened collaborative mentality should also be considered with caution, as less scrupulous co-workers may take advantage of the Buddhist practitioner by preying on his generosity and compassion, and letting him do all the work, although they will demand a share in the credits.
- Buddhism inciting a wholesome view. In discussing this element of strength, we considered the 8 treads of the Noble Eightfold Path. Of particular interest is the quality of focusing on the bigger picture in everything. This could become somewhat frustrating to those who need to work with minute details, as happens so often in workplaces, especially those in academia. While filled with good intentions, the Buddhist practitioner may not be overly enthused about excessive stressing on insignificancies. A real point of caution, however, is the consideration of right livelihood, as this will entail that followers of Buddhist psychology will not become employed at work environments that engage in any practice or service that can cause harm to others. Whether that is seen as a plus or a minus for those organizations lies within their scope of view.

In addition, there are some prominent Buddhist practices that could become prone to manipulation by those not sensitive to Buddhist psychology. Some of these practices are:

- The Principle of Non-Harming (Ahimsa). Buddhists believe that everyone has been everyone else's mother in a previous life. Those of us who do not believe in reincarnation may have a problem accepting this particular reasoning, but there are other, more scientific considerations to support our interconnectedness. Considering ahimsa in business, the win-lose mentality is deeply embedded in business-focused work environments. This can open serious problems on being taken advantage of.
- The Principle of Equanimity (No Cravings and No Aversions). In Buddhist psychology, equanimity pertains to inner-balance, which comes forth from the absence of cravings and aversions. In our daily work scenarios, we sometimes encounter situations that can be hurtful, aggravating, or disheartening. People may do things to us or to others, which are very disappointing. They may lie, cheat, or steal from us. They may decide not to follow up on their agreements, and place us in a difficult predicament. They may quit on us when we need them most. They may undermine our workplace by sharing confidential information with competitors. All these actions are part of work relationships, and can lead to major frustration, hence, a disturbance of our equanimity.
- The Principle of No Competition. Competition serves a purpose in the dynamics of business: we can see it all around. When many corporations deliver a similar product or service, they have to make sure that they stand out, and do so either through price-, service-, or product differentiation. The customers take great advantage of this trend, because the corporate participants are aware that they have to stand out in some way. In Buddhist psychology, competition is considered a source of internal imbalance. This is true as well. If you are in competition with another person, you are always trying to top that person's performance. If the company you work for is in competition with others, a similar pattern unfolds, just on a larger scale. When we place Buddhism and business alongside one another, the competition element may be one of the most apparent deviations, considering that Buddhism focuses on compassion, respect, and mutual support, and not on strife, competition, and mutual elimination.
- The Application of Bodhicitta. "The Sanskrit word bodhi means awakening, and one who is awake is called a Buddha. Chitta means mind, heart, and spirit" (Wallace, 2001, p. 65). Bodhicitta could therefore be translated as a "spirit of awakening." Buddhism holds the perspective that everyone was once our mother, father, brother, sister, or other loved one in a previous life. This is an established mindset within the Buddhist tradition that creates a sense of connection, tolerance, acceptance, gratitude, and even affection within those who accept it (Kernochan et al., 2007). The problem with this attitude in contemporary work environments is that most people we encounter there do not harbor such gentle feelings toward one another. In fact, they often struggle with such low self-esteem and so little self-love, that they can barely muster enough compassion for their

own to stay around, let alone consider such gentle senses to others. Because people are so self-absorbed in many work environments, especially those that are highly bottom line driven, there is little trust in a person who supports, cooperates, and embraces others selflessly. It may seem just too unreal, and since people see the world as a reflection of their own mind, others may distrust this behavior and think that the person performing Bodhicitta is out to “get them” or maintains a “hidden agenda.”

- **The Reality of Attaining Higher Consciousness.** Choosing to maintain a higher level of consciousness is admirable, because it helps us see the interconnectedness and the mutual dependency of things so much clearer. However, all of this may not be very well understood in social environments, particularly those that are business related, because these environments are still very attached to and dictated by an “us versus them” mentality, which drives every decision. In these environments, people are judged and ranked based on pre-determined criteria to maintain a system that was set in place at the birth of our current societal performance system.

Notwithstanding the above cautionary notes, it needs to be said that every good intention could be penalized in the wrong environment, but the conscious question to be asked is: should this withhold us from doing the right thing? If we dare to implement the serving and collaborative approach embedded in Buddhist psychology, the following practice could be a great instrument in guiding us toward such leadership.

The Seven-Point Mind Training

Earlier in this chapter, we mentioned Vipassana meditation as a secular way of attaining peace of mind, deeper insight in life, and possibly, an enlightened view. In this final section of the chapter, we review an equally effective and reputable Tibetan-based instrument, known as the Seven-Point Mind Training, which also has high appeal amongst practitioners of meditative techniques. This training is designed to wake us up to the boundlessness of our heart and to cultivate truthfulness and harmony in our relationships.

The training entails the following seven steps:

1. **The preliminaries.** In this stage we should reflect on four thoughts that turn the mind toward higher goals and better focused priorities:
 - (1) The value and preciousness of human life, to understand the gift of having a body and all the opportunities it provides;
 - (2) Death and impermanence, to understand the fickleness of everything including ourselves;
 - (3) The unsatisfactory nature of the cycle of existence, in which the practitioner enhances his or her awareness of samsara, the cycle of rebirth, and all the suffering it brings;

- (4) Karma, which is the Sanskrit word for “action” (Wallace, 2001). Reflecting on karma alerts us on the long-term consequences of their actions.
2. Cultivating ultimate and relative Bodhicitta. While we explained Bodhicitta before, here is a brief reminder: Bodhi is a Sanskrit word that means awakening. One who is awake is called a Buddha. Chitta means mind, heart, and spirit. Bodhicitta could therefore be translated as “a spirit of awakening” (Wallace, 2001, p. 65). Ultimate Bodhicitta pertains to the nature of reality and insight into reality. Relative Bodhicitta is the compassionate and altruistic dimension of practice.

Thrangu Rinpoche, a highly esteemed Tibetan Buddhist scholar, presents some useful steps in the training of ultimate and relative Bodhicitta.

- Toward the attainment of ultimate Bodhicitta, we should:
 - consider all things and perceptions as dreams,
 - seek for the consciousness we had before we were born,
 - release even the remedy,
 - settle in the nature of our basic cognition,
 - between meditations, we should consider everything, even ourselves, as an illusion.
 - Toward relative Bodhicitta, we should:
 - train ourselves to give (or send) and take, and use our breath to maintain that focus. For example, breathing in could become an acceptance of the negativity and sadness of the world, and breathing out could become a sharing of your blessing to all existence.
 - observe and understand your attachments, aversions, and indifferences,
 - in all your activities, train with maxims,
 - begin the sequence of giving and taking with yourself (accept yourself as you are) (Thrangu Rinpoche, 2004).
3. Transforming adversity into an aid to spiritual awakening. Through this point, we learn to integrate Dharma (the Buddha’s teaching) into the good and bad parts of life. Suffering is no longer avoided or rejected but used as a pathway to awakening. Self-centeredness is unmasked as the source of all evil, and the focus shifts to the kindness of others.

There are several ways in which we can transform adverse conditions into a path of awakening.

- When everything looks grim, see it as an opportunity to wake up.
- Do not blame others, but seek all faults within yourself.
- Remain grateful to everyone.
- Confusion is unreal, so there is no need to become concerned.
- Approach all things, including the unexpected, with meditation (*Using Adversity*, 2014).

4. A synthesis of practice for one life. Within this step lies the practice of maintaining alertness on ultimate and relative Bodhicitta, familiarizing the mind with possible tragedy, remaining devoted to spiritual practice, rejection of self-grasping and self-centeredness, and staying true to spiritual awakening.

This section of the Seven-Point Mind training is also known as an invitation to work with the “Five Forces,” which are:

1. Being intense and committed.
2. Getting familiar with what you want to do and be.
3. Distinguish between the seeds you choose to plant in your mind.
4. Turning away entirely from ego trips.
5. Devoting the fruits of your efforts to the wellbeing of all (*Life and Death*, 2014).
If we practice these “Five Forces,” we will not have any regrets and be prepared for death at any time (*Life and Death*, 2014).
5. The criterion of proficiency in the mind training. This point explains the conditions for assessing our progress in spiritual practice. It focuses on one aim: releasing the sense of self-grasping entirely, as this is the source of all problems.

Critical considerations at this stage:

- All teachings are focused on the same ultimate goal.
 - Consider both perspectives, the internal and the external one, and go for the internal.
 - Always maintain a happy frame of mind.
 - Keep on practicing, even when you get distracted (*Yardsticks*, 2014).
6. The pledges of the mind training. This step alerts us on a number of behaviors to avoid: dismissal of vows, dangerous situations to practice mind training, and restricting mind-training to good times alone. It calls for moderate behavior, even after spiritual awakening; abstinence of negative speech about – or judgment of others; releasing focus on rewards of any kind; avoiding poisonous food; refraining from self-righteous thinking, malice sarcasm, mean-spiritedness, overbearing of others, self-flattery, pretense, disrespect of enlightened beings, and thriving on others’ misfortune.

In Thrangu Rinpoche’s words, these are the commitments of the Mind Training:

1. Always observe the three basic principles, which are.
 - (a) Practicing regularly.
 - (b) Not wasting time on unimportant things.
 - (c) Refraining from defending and rationalizing our mistakes (*Commitments*, 2014).
2. Change your attitude, but keep your authenticity.

3. Don't judge or discuss others' shortcomings.
4. Don't infringe in others' affairs.
5. Work first on your biggest shortcomings.
6. Don't hope for any results.
7. Avoid poisonous food.
8. Don't be excessively consistent.
9. Don't engage or entertain yourself in spiteful gossip.
10. Don't set traps for others.
11. Don't make matters painful.
12. Don't transfer an ox's burden onto a cow.
13. Don't compete with others.
14. Don't be a snitch (don't be mean toward others).
15. Don't turn gods into demons (don't make good things go bad).
16. Don't thrive on others' misfortune (Thrangu Rinpoche, 2004).
7. The guidelines of the mind training. This point provides ethical guidance in developing strength of purpose and purity such as continued maintenance of Bodhicitta (awakened mind); continued practice of Dharma in good and bad times; alertness and swift dismissal of mental afflictions; attaining proper guidance and remaining true to the practice.

The following recommendations are useful:

1. Keep a single focus in all your actions.
2. Treat all adversities in a positive way.
3. Remain committed from beginning to end.
4. Accept good and bad with patience.
5. Guard both, even at risk of your life.
6. Practice the three difficult points: (a) identifying your neurotic tendencies; (b) overcoming them; and c) transcending them.
7. Acquire the three primary resources: (a) finding a teacher; (b) taming the wandering mind; and c) engaging in a lifestyle that enables practicing.
8. Appreciate your teacher, enjoy your practice, and maintain your devotion.
9. Keep your body, mind, and spirit focused on the path.
10. Practice equally in all areas: devoted and continuous practicing is critical.
11. Consistently meditate on whatever upsets you.
12. Don't depend on external circumstances.
13. Focus on the most meaningful issues.
14. Don't let your emotions derail you.
15. Be consistent in your practice.
16. Train with your whole heart.
17. Liberate yourself by watching and analyzing.
18. Don't take yourself too seriously.
19. Don't lose your temper.
20. Stay focused.
21. Don't crave any recognition (Thrangu Rinpoche, 2004).

The Seven-Point Mind Training is obviously not something we will perform in one simple sitting. Once devoted to the training, it becomes a way of living, with practices that become our nature, thus determining our behavior from day to day, minute to minute, among others and when alone, and under all circumstances. The Seven-Point Mind Training is a particularly strong exercise to maintain humility, understand the highs and lows of life, and extract a positive lesson from each. For that reason, the Seven-Point Mind Training is a great instrument when we aim to practice leading from behind.

Key Chapter Lessons

- Vipassana meditation, also referred to as insight meditation, enables its practitioners to become mindful of the real essence of everything, and helps restore the ability to see things in perspective. Practicing Vipassana meditation is an immense step toward gaining inner calm in a world where work environments continuously surprise us with unexpected and oftentimes unpleasant challenges, resulting in an equally constant threat of renewed and amplified suffering.
- The two main schools of Buddhism that currently exist are Theravada (“The School of the Elders”) and Mahayana (“The Great Vehicle”). Both, Theravada and Mahayana Buddhists, focus on a) ceasing all unwholesome conduct, b) doing only what is good, and c) purifying the mind. Both also agree on core themes such as suffering, impermanence, no-self, karma, nirvana, dependent origination, mindfulness, and the Four Noble Truths and the Noble Eightfold Path.
- The Four Noble Truths are based on a sequence of the Buddha’s insights:
 1. The truth of suffering (suffering exists)
 2. The truth of the origin of suffering (suffering has a cause)
 3. The truth of the cessation of suffering (suffering can be ended)
 4. The truth of the path to get liberated from suffering (the Noble Eightfold Path)
- Consciousness holds a prominent place in Buddhist teachings. According to Buddhist philosophy, there is no permanent, unchanging spirit which can be considered “Self,” or “Soul,” or “Ego,” as opposed to matter. Consciousness should therefore not be seen as spirit in opposition to matter.
- Buddhism is applicable to work environments because it is pro-science, supports personal responsibility, promotes healthy detachment, provokes greater collaboration, and incites a wholesome view. On a cautionary note, we should be alert that each of these strengths can be manipulated into weaknesses through the harsh and vicious atmosphere of many contemporary workplaces.
- The Seven-Point Mind Training is a classic Tibetan Buddhist teaching designed to wake us up to the boundlessness of our heart and to cultivate truthfulness and harmony in our relationships. It is a particularly strong exercise to maintain humility, understand the highs and lows of life, and extract a positive lesson

from each. For that reason, the Seven-Point Mind Training is a great instrument when we aim to practice leading from behind.

Reflection Questions

1. How could Vipassana meditation serve as a guide toward becoming a leader who yields and serves others toward collective improvement?
2. How could Vipassana meditation be of use in highly competitive work environments?
3. Based on the explanations in this chapter and your own interpretation, how do you define consciousness, and how do you aim to advance it?
4. How could Buddhist psychology be useful in today's VICA world of work?
5. Which of the cautionary points in applying Buddhist psychology applies most to your work environment?

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A New Model for University/Industry/Government Alliances Utilizing Innovation, Distribution of Resources and Connectivity

An Integrative Approach

June Schmieder-Ramirez

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Abstract

This chapter addresses the importance of a global University/Industry/Government Alliance model that promotes collaboration, mutual benefit, benefit to the student, and benefit to the country of university origin and the collaborating university. **The main issue addressed in this chapter is the following: Which is the new model incorporating university/industry/government alliance that supports university to university alliances? How can the leadership/followership paradigm support the sustainability of universities?** The chapter also proposes six recommendations for successful University/Industry/Government alliances.

Keywords

Leadership/followership · Higher education collaboration · University alliance · Leadership excellence · Competency · Triumvirate of business, government, and education · Knowledge transfer (2021–2022)

The specific questions that are addressed in this chapter include the following:

- What is the organization of our present university systems and new trends in higher education and in the pursuit of new knowledge in general?
- How do two universities compare with diverse regulations and different country support?
- What are ways to assess global leadership competencies?
- What are current industry/university collaborations?
- What is a supportive leadership/followership paradigm?
- What is a new model that would integrate a University/Industry/Government (UIG) alliance?
- What are 6 recommendations for best practices for designing and implementing a successful UIG alliance?

As the title suggests, this chapter addresses universities throughout the world. Higher education is the most powerful global lever for international and domestically based students. Universities are viewed as a lever to climb the ladder of economic mobility. This model will be a starting point to drive innovation among universities outside of the United States. Even though it is clear that partnerships may occur with United States and universities beyond its border, no universities can endure and prosper without the support of both businesses in their home country as

well as the government. Of key importance is how the leadership/followership paradigm can support these university to university alliances.

As a context for this University/Industry/Government Alliance, there are many examples.

One example that is well known is “Silicon Valley.” Silicon Valley emerged as a result of Stanford University input as well as Hewlett Packard and support of government funding.

The Main Issue Addressed Is: What Is a New Model Incorporating Education/Business and Government that Supports University to University Alliances? How Can the Leadership/Followership Paradigm Support the Sustainability of Universities?

Before identifying a clear model, there will be an environmental analysis of the need for a university to university model. A section of the chapter focusses on making this model sustainable. It is important to recognize the importance of higher education being a crucial part of the equation for economic mobility. There is no question that many millions of students throughout the world should have access to a quality higher education. Furthermore, international students have traveled to the United States for their graduate education, but there has been no major sustainable model that has created a university to university partnership that has scaled beyond boundaries. It is obvious that besides two universities, there must be partnerships with the private sector to support the development of the collaboration.

In this chapter, there is first a situational assessment of the current status of colleges and universities. Then different assessments will be addressed that can help assess the strengths of those involved as leaders in the university to university connection model. The different ideas will be listed on different models and where the university may move in the future. The next section will delineate new directions in how higher education and how certificate-based education is delivered. Finally a new model will be introduced of a University/Industry/Government alliance that incorporates the themes of leadership/followership, sustainability, attention to diversity and inclusion, and understanding the less-resourced versus more-resourced university.

Disruptive change is occurring in the higher education field. The major portions of this chapter address the diverse directions that higher education is taking looking at MOOCS and other forms, and the importance of leadership assessment and followership and how this affects the future of higher education.

One important organization looking at University to University alliances is UTUA (University to University Alliances). This organization which was founded by Dr. June Schmieder-Ramirez in 2021 looks at alliances in organizations that can be beneficial to all – especially universities. The leadership followership paradigm is important in supporting this model. The University personnel becomes the “thought leader” along with industry and government leaders, and the model becomes more collaborative as it becomes more successful.

Another organization which holds its annual conference in Belize every June is the International Center for Global Leadership (www.icglconferences.com). This conference addresses global issues and is usually attended by graduate students and others from throughout the globe.

Introduction

There are ever-changing new realities that are afoot in global leadership thinking. Creating a model that influences Leadership-Followership excellence is an important conversation to start and one that is key at this point in time. However, it is important to describe the key concepts in this chapter. What is the purpose or idea of a university? (Cardinal John Henry Newman, 1982).

To give a context to our discussion, we should address the following concept: What is the purpose of the university? An informed view is given by Cardinal Newman who viewed the university as an entity that supports connected branches of knowledge, an activity that sets up “habits of the mind” (philosophical habits) that last through a lifetime, and encourage purposeful “thought” that is exercised in collaboration with knowledge and deemed the study of philosophy (Newman, 1982).

A Short History and Recognition of New Trends of Higher Education: The beginning of the university emerged in Europe. The University of Bologna (1088) was one of the first universities in terms of secular and nonsecular degrees. The word *university* from the Latin emerges from *universitas magistrorum et scholarium* which roughly means community of scholars and teachers (Encyclopedia Britannica, 11th edition, 1911). The birth of the idea of Academic Freedom also came from the University of Bologna.

The rise of the university occurred slowly in the seventeenth century with changes in government power, wars, and plagues. They began to have more structure and a centralized system of governance. Aristotelian thought provided a framework to understand and interpret world thought.

As we move into the eighteenth century, we find that universities are publishing their own research journals, and moving into the nineteenth century French and German university models are on the rise. Another model that is gaining in number is the “national university” which is independent but reflects the political and cultural system of the home country.

Organization of the Present University System and Trends of the New Knowledge Industry in the Future

Each university may not be organized exactly the same, but they usually follow one of several models. Most universities in the United States have a board of trustees, a president, a chancellor, a vice-president, and deans of the various schools. If it is a

public university, then you have a board of all universities in the system and monies are allotted to each university depending on the decisions of the board. Public universities typically have autonomy in relation to research and pedagogical issues. Private universities typically are more independent from state policies. Private universities do have boards whose members may be from business, education, and other areas. The board and President typically work together in the running of the private university. Many students are given scholarships and grants to cover their education costs, but the rising costs of tuition and student loans have become an issue under discussion at the United States federal level, but generally data indicates that obtaining a 4-year degree is still a good investment. The unemployment rate of those with a high school diploma is much higher than the rate with a bachelor's degree.

New Designs and Models Education at the University Level

Universities in 2021 are just emerging from one of the most impactful events of the last 100 years, and of course this is the Covid-19 pandemic. Now is an opportune time to collaborate with organizations and universities throughout the world and generate new workable models. Covid-19 did cause changes in the higher education system. Some of the changes included the following:

- Use of Zoom to conduct classes
- Use of the hybrid system of both Zoom and in-class participation

The result of these changes did encourage faculty to make more use of technology in the classroom, and it also encouraged the proliferation of more totally hybrid-oriented higher education programs and more totally online universities.

Public Benefit Versus for Profit

Many universities in the past several months have decided to either merge or close their doors. For example, Mills College has closed its doors and for-profits are looking for ways to enhance their bottom line in 2021. Colleges and universities are trying to increase their attraction to the younger student while trying to ensure that its graduate schools remain attractive to the more mature professional, as well as develop new institutional models committed to accessibility and innovation (Crow & Dabars, 2020, p. 9). Some institutions connected with universities are adopting the public benefit financial model which takes into account equity, accessibility, and the welfare of the planet. The importance of food security, public health, and climate change are among the significant issues addressed in a public benefit financial model. Other educational systems use a nonprofit mode which is more well known.

Skill-Based and Microcertificates

Laureate Education

In 1998, Laureate Education was founded under the name of Sylvan/Laureate. Douglas L. Becker was the founder. It was created by Sylvan learning systems, and at the time Sylvan was a public company. In 2007, Douglas Becker and Citigroup acquired Laureate Education. The public benefit model was used to support the Laureate Company, and the main thought behind this company was the feeling that the private sector can bring powerful resources to solving social issues (Douglas Becker) (Ballestros-Sola & Ontaneda, 2019, abstract). For-profit educational companies have had difficulty in this arena, but Laureate has operated outside the United States stating that Laureate serves the expanding middle class abroad. Laureate provides classes that emphasize skills in marketing, advertising, and recruitment. Most comments regarding Laureate and other for-profit schools are that you need a highly educated person in the classroom and a small class.

Laureate has countered some comments by positioning itself as “public benefit corporation.” This type of designation under a 2010 law means that serving the student and doing social good are of highest priority. Many schools such as Laureate are ensuring that prospective students understand that some of its courses do not lead to licensure and the student must sign a document indicating they understand this before they are accepted. Laureate became a public benefit company under the direction of Douglas Becker.

EdX

EdX was begun in 2012 by MIT and Harvard as free online courses. They eventually partnered with Stanford University. The thought behind EdX was that education from well-known universities would bring a perception of rigor to universities globally. At the same time, a for-profit called Coursera was started in Silicon Valley California. Currently Coursera claims 77 million users and it is considered the largest of the MOOCS. EdX is about one-half the size of Coursera. Typically, EdX has been utilized more by university researchers.

EdX has about 3000 courses, and Coursera has close to 5000 courses. EdX has made some different decisions. For example, it has made its platform open source which means that its computer code is open. Between EdX and Coursera, it is considered that Coursera is easier to use. Some universities are working with both EDX and Coursera. As of 2021, 2 U has acquired all assets of EdX. In 2020, there were approximately 33 million registered students. The type of business of edX is a public benefit. The courses are set up as weekly modules. There are videos included in the training programs.

Coursera

Coursera is classified as a Massive Open Online Course (MOOC). The developers of Coursera were Stanford University Computer Science professors, Daphne Koller and Andrew Ng (Lunden, 2017). Coursera offers certificate and some degree-based programs. Coursera partners with universities such as Yale, University of Pennsylvania, and the University of London in the UK. Courses usually take from 4 to 12 weeks.

There are more than 150 partner universities and 50 university partners offering courses through Coursera.

Cintana

Cintana is a recent entry into the university collaboration field. Douglas Becker is the founder of Cintana and has worked with Michael Crow who is President of Arizona State College. Cintana is designed to connect universities of lower resources which may be based overseas with universities of higher resources.

2 U: 2U began in 2008. John Katzman founded the company and invited Chip Paucek and Jeremy Johnson to be cofounders. It contracts with nonprofit universities and colleges to offer online degree programs. Katzman left the company in 2013 to start Noodle. Online Nursing and Health degrees are offered by 2 U as well as online MBAs. In 2018, 2 U began the Harvard Business Analytics Program. The graduates are typically working professionals. Chip Paucek has indicated that the business was not doing as well as he had hoped. Programs may become based on shorter courses and more technology “boot camps.” 2 U was servicing more than 275,000 students as of 2020.

How Do Two Universities Compare with Diverse Regulations and Different Country Support?

It is important to note what two universities might look alike. However, they can have very different systems and organizational structures and be funded differently. We are selecting two universities. University A is located in Central America and University B located in California. We will look at both universities from a social, political, economic, legal, intercultural, and technological point of view (Schmieder & Mallette, 2007, p. 142).

A social analysis of two university systems: Both University A and University B have a board overseeing the organization; social relationships between the board and between the board and administrators are important. In addition, both universities have home websites that feature pictures of social activities of faculty staff and administrators. Both universities are strong social forces in their communities.

A political analysis of two university systems: University A was created from a merger of five institutions: the major part of the university, a technical college, a

Table 1 Social, political, economic, legal, intercultural, and technological view of two universities

Location	Central America	United States
University	University A	University B
Social issue analysis	One of social forces in the central American community: Communities of students will probably stay in Central America eventually to live there	Many coalitions of universities with strong social ties of faculty, researchers
Political analysis	Serves as service to the community – Less political activity	Most universities have political activity to some extent by student and faculty
Economic analysis	Resources are typically limited. Tuition is much less than highly resourced universities	Resources are based on tuition and endowment typically. Can be nonprofit, state supported, etc.
Legal analysis	Structure determined by type of university	Structure determined by type of university
Intercultural analysis	Many more students with less resources than university B	Usually resourced well if in the top 100 universities nationally ranked
Technological analysis	Technology and computer platforms may be less expensive than those in the United States	Technology platforms typically sophisticated

(Source of SPELIT Model: Schmieder & Mallette, 2007)

teachers’ training college, a nursing college, and a college of agriculture. Both universities are political factors in their communities. University A ‘s President is asked to speak at many political venues in Central America. University B’s President is also politically active in the community of Los Angeles.

Economic analysis of the two universities: Clearly there are more resources supporting University B. University A is dependent upon a much smaller tuition base. University B has a much larger endowment.

Legal analysis of the universities: University B is a private university. University A is funded by the public and is considered a public university.

Intercultural: University A has a diversity of students. University B has mostly white students with some black and Asian students.

Technological: Both universities depend to a great extent on technology. University B has a strong technology footprint with a large IT staff. University A utilizes technology to a lesser extent (Table 1).

New Disruptions: New Directions: The New Knowledge Industry

There have been new directions in how higher education is delivered. If we consider that there are over 28,000 universities in the world in 2021, 1000 are ranked in major publications such as US News and World Report. What this means is that those students attending universities with less resources are looking for ways to enhance their educational offerings. Many of these systems fall under the term of MOOCs or

online modes of learning. The number of students in higher education worldwide doubled from 99.7 million in 2000 to 198.6 million in 2013 with about 90% outside the United States (United Nations Educational, Scientific and Cultural Organization, UNESCO, n.d.). This chapter was written in 2021 after 1 1/2 years under a Covid-19 pandemic. During this time, many universities either closed or shifted to online teaching. Along with the switch in pedagogy, there were several texts on disruption and looking at the future of the university.

One recent text looking at possible changes in higher education as we go forward is: *The Great Upheaval: Higher Education's Past, Present, and Uncertain Future*, by Arthur Levine & Scott Van Pelt (2021). The shifting issues that Levine and Pelt bring up about higher education are as follows:

Institutional Control of Higher Education Will Decrease; the Power of Higher Education Consumers Will Increase

According to the authors (Levine & Van Pelt (2021, p. 215), the consumer will become more powerful in decisions around higher education. The authors see that higher education may have the same pressures as the newspaper and music industry in the West. When the consumer utilizes the digital industry to a greater extent, that consumer may become the dominant voice in how the knowledge industry evolves.

Mobile, Digital Access, and Convenience Will Achieve New Importance

Consumers will select around the clock and not utilize fixed time acquisition of content. Right now, for example, the PhD in Global Leadership and Change at Pepperdine University has students around the world so that the class deliverables are accomplished in a creative way yet they still meet accreditation standards. Mature college attendees want convenience, service, and low cost (Levine & Dean, 2012, p. 216).

Many graduate students' lives are complex with many working longer hours each day.

New Content Producers and Distributors Will Enter the Higher Education Market Driving Consumer Choice

New providers are entering the education market such as Coursera, an online learning platform. The consumer or student needs to determine the program that would most meet career goals (Levine & Van Pelt, 2021, p. 219). For example, if a student wanted to teach in a graduate level chemical engineering program at a major university, then the choice of a program and degree is significant.

The Current Model of Higher Education Based on Time: Teaching Will Change into a More Outcome-Oriented Model

At this point in time (Levine & Van Pelt, 2021, p. 223), much of our accreditation is based upon class face to face time. Hours with the professor in the class are equated with learning. Some universities are recommending a greater focus on competency-based education which concentrates on outcomes and competencies achieved.

The Dominance of Degrees May Diminish in Importance

Levine & Van Pelt (2021, p. 226) write that “just in time” education will grow. Students will select nontraditional outcomes. Certificate programs have become more common in universities. Many well-known companies are not requiring degrees for employment. It is well known that Steve Jobs, Mark Zuckerberg, and Bill Gates do not have a college degree. Higher education will be evaluated based on outcomes.

What may happen is that the accreditation mechanisms will have to be adjusted. Right now, many accreditation standards are based on hours of instruction, rubrics, etc.

Assessments of Leadership/Followership Competencies: An Important Consideration in UIG Alliances

Leadership is an important consideration as is followership (in a collaborative sense) to a successful University/Industry/Government Alliance. There are many assessments which look at qualities of leadership. What is important now are leadership competencies as well as the ability to change direction and assume a followership role. One of the main abilities of a true leader is the ability to assess a situation and change direction. Therefore, if one were to set up a university to university model, it is important to have the “right” individuals working with your team. It is important to select carefully those who would take a leadership role on the university to university model. We are going to address five leadership competency assessment models. But first, it is important to define “competency.” Many assessments of leadership competency include such skills as self-awareness, risk taking, open-mindedness, and intercultural competence (Hunter et al. 2006). Table 2 indicates several major assessments that are utilized to assess leadership capabilities.

The Importance of the Leadership/Followership Connection and Assessments: As the above chart indicates, there are different assessments for different strengths and weaknesses. One of the most utilized assessment is the MBTI. If we

Table 2 Assessments of leadership capabilities

Assessment	Reliability	Usability	Dimensions measured
1. Cross-cultural adaptability inventory (CCAI)	Low	Simple	Flexibility, openness, and personal autonomy
2. Schmieder global mindset inventory https://www.surveymonkey.com/r/FVR7ZFG	High	Used to assess potential and practicing leaders' global mindset	Cultural sensitivity, tolerance of ambiguity, and resilience
3. Intercultural development inventory	High	Moderately complex	Denial, defense, minimization, acceptance, adaptation, and integration
4. Cultural intelligence (CQ)	Moderate	Moderately complex	Intrinsic motivation toward leading to task completion
5. DISC	Moderate	Moderately complex	Dominance influence steadiness compliance

think about leadership/followership, it is important to know where our comfort zone is in order to function well.

The Schmieder Global Mindset Inventory

When change occurs, it can start with a sudden or disruptive movement or it can be emerging. But those who have a global mindset (Schmieder & Oliva, 2020) will be at the forefront of positive change. The reason that this is important in this chapter is that leaders and followers both benefit when they see issues without boundaries and they understand the cultures involved in decisions and how cultures differ. The Schmieder Global Mindset Inventory assesses how the individual can cross boundaries of culture with agility or whether the individual has further experiences and learning to complete. So we are assessing the cultural and leadership skills of those involved in designing and implementing the university to university connection model.

Cross-Cultural Adaptability Inventory

The CCAI inventory assesses candidates that will be sent to work in new cultures. The ability for these individuals to adjust to a new culture is key to success in any project. The CCAI raises awareness of those who take the inventory as well. Selected areas addressed by the inventory include measuring emotional resilience, personal autonomy, and the extent to which a person pays attention to and accurately perceives the environment.

The Intercultural Development Inventory

The Intercultural Development Inventory® (IDI®) assesses intercultural competence – the capability to move to different cultural perspectives and adapt behavior to cultural differences. Intercultural competence has been identified as a critical capability in a number of studies focusing on overseas effectiveness of international travelers, international business competency and job performance, international student competency, transfer of technology and information, study abroad, and understanding of Indigenous as well as many different cultural groups. The Intercultural Development Inventory is a 50-item questionnaire available online that can be completed in approximately 20 min.

CQ Assessment

This cultural assessment tool is designed to assess the four factors and 13 subdimensions of cultural intelligence, otherwise known as CQ. The assessment also includes a personal development plan. The inventory looks at: persistence and confidence during multicultural interactions, ability to adapt one's actions easily, ability to plan for multicultural interactions, and understanding how cultures are similar and different.

The DISC

This self-assessment was based upon the 1928 theory created by psychologist William Moulton Marston. The assessment has been used for leadership teams for the purpose of determining the roles of a team in a project implementation.

Summary of Leadership Assessments

Assessments can be helpful in determining roles in moving projects forward. The validity and reliability of assessments are important and should be reviewed. However, in creating an alliance that involves boundary spanning, it is crucial that all team members have the ability to understand cultures and communicate with diverse individuals. Trust becomes the key attribute in this collaboration, and the ability to generate trust and trust others is key to success.

What Are Current Industry/University Alliance Models: Starbucks, Amazon, Walmart, and Target

Several industries have either been collaborating or starting partnerships with universities to offer educational opportunities to their employees. Key industries include the following: Starbucks, Amazon, Walmart, and Target Industries.

Adding an opportunity to further one's education is a fairly recent addition as an incentive for employees for several large organizations. The organizations highlighted here are still functioning in 2021. Some of the conditions may have changed considering the pandemic of 2020–2021, but the essential ideas are listed here. Most of the organizations indicate that there is a required amount of work time before the plan can go into effect. Most of the plans state the particular university that must be utilized. The plans also list the maximum amount to be paid out from the organization for each employee. Ryan Craig has written about the importance of “last mile training,” including bootcamps and apprenticeship programs, in his book *A New U: Faster + Cheaper Alternatives to College* (2018) where he writes of alternative pathways to employment and the importance of being prepared for digital jobs.

The Starbucks Story

On June 17, 2014, a connection was announced between Starbucks and Arizona State University at the opening bell of the NASDAQ stock exchange. It was the linking between employees at Starbucks and a very innovative university – Arizona State University. As Table 3 indicates, there are many degrees available at Arizona State University. Howard Schulz was the CEO of Starbucks coffee at the time. The purpose of this alliance and others is to make postsecondary education more accessible to working adults. The program design of each of the major companies are indicated in Table 3.

Walmart Alliance with the University

At Walmart, there are certain restrictions to their university benefits for employees. An employee must work continuously for 3 months before they are able to take advantage of this benefit. Walmart also specifies the universities which may be utilized.

Amazon Alliance with Universities

Amazon requires a 1-year period of working continuously. The types of degrees and certificates include associates degrees or vocational certificates. Most of the plans reimburse for textbooks. There is no limit at Amazon on which partner institutions are selected by the employee.

Target Stores and Employee Education Benefits

Target stores recently announced that they are funding undergraduate and master's degrees for employees. Details will be announced at a later date. The universities/colleges schools are designated.

Table 3 An estimated comparison of Amazon, Starbucks, Target Walmart, and their university educational alliances

Employer	Employer limits on programs	Worker eligibility requirements	Limits on institutions of study	Type of employer financial contribution	When employer makes the financial contribution
1. Walmart stores	Only bachelor’s degree or associates in business or logistics	3 months required	University of Florida Online; Brandman university; and Bellevue university	Requires employee contribution; covers tuition and fees after financial aid; and reimburses for textbooks	At beginning of higher education process
2. Amazon	Limited to associate or certificate in fields where there is considerable hiring	Not stated	Any institution in the United States	Tuition	At beginning of registration
3. Starbucks	Upon hiring	Not stated	Arizona state university	Tuition	At beginning of registration
4. Target	Undergraduate and master’s degrees	Not stated	40+ schools and colleges available	Tuition	At beginning of registration

The Leadership/Followership Paradigm which Supports the New UIG Model

The leadership/followership paradigm has a complex history. Much of the literature of the past has diminished the role of the follower – characterizing the follower as one who blindly follows what the leader tells them. If we enter into Google the word “leader” In 2021,we can see 18,740,000,000 results, and if we enter the word “follower” into Google, we receive responses numbering 12,380,000,000. We can surmise from these results that much more has been written about leadership than followership. The leadership/followership paradigm is important in the new model because without the interaction of these two concepts, almost no major project moves forward. It is the interchange and relationship between the two concepts that is crucial to the success of any endeavor.

But it is difficult to think in terms of traditional thought about “leaders” and “followers.”

For example, if we consider a company like SpaceX, we can observe that the engineers who were technically reporting to a CEO (Elon Musk) were at the very heart of the company. The company started with fewer than two hundred employees and, under the leadership of Mr. Musk, became capable of competing for government contracts against such major companies as Lockheed Martin and Boeing (Berger, 2021).

The way these phrases are used in the literature implies that there must be a relation between leader and followers where one (leader) is key and the follower must follow. However, in the complexity of today's world, it is important to respect everyone's involvement in a project. Today's leader is much more comfortable with complexity, communicating, and learning digitally and considers at times that the traditional models of leadership and hierarchical relationships in organizations including universities are increasingly irrelevant (Alznauer, (2016).

In traditional discussions of leadership, the role of the follower has been relegated to a secondary position. But recent articles about followership have indicated a shifting perception. The recent literature has revisited the importance of the follower as part of the social influence on leaders. Followers have been designated to the role of passive recipients.

Many theories have included the leader-follower pattern and have emphasized the power of the followers. In the Hersey and Blanchard Situational Leadership theory (1969), and the Fiedler Contingency theory (1967), for example, the followers are still in a nonactive role.

Leadership is a complicated concept and in academia is multidisciplinary in nature.

Plato is cited as the foundation of many leadership thoughts and is considered one of the foundational thinkers about leadership (Annas, 2009). Plato is widely cited as one of the main foundational thinkers of philosophical thinking in the Western tradition. Plato influenced other philosophers such as Aristotle, Descartes, Nietzsche, and Arendt. Plato was interested in the levels he saw in society. So he applied his thinking about leadership to thoughtful consideration of these levels. Format for this section on leadership/followership involves definitions of both, and a recap of how both concepts work separately and how both concepts work in a symbiotic relationship with each other. What emerges from this analysis is the finding that both concepts are key to moving projects forward such as university to university alliances.

Followership and leadership are descriptions of states where one should move according to the situation. Disfunctions in organizations and in academic occur when one assumes one role or another and does not move from that role.

How does one identify and encourage leadership excellence? What motivates leaders and followers to address important issues? The next section identifies popular assessment instruments that give an indication of leadership excellence.

It is in recent work that the true value of followers is respected. Usually, journal articles are written more on leadership than followership. Theoretical frameworks have been proposed which include more information on followership as integral to

the study of leadership and followership (Uhl-Bien et al., 2014). Directions for future research are suggested in the Uhl-Bien article.

The article suggests that there is great misunderstanding about how followership relates to leadership. It is suggested that leadership and followership are cocreated by the interactions between people (Fairhurst & Uhl-Bien, 2012). In the following section, we address first leadership issues then move to the main concepts related to the importance of followership and why the importance is the interrelationship of both themes. The discussion of “followership” is crucial to any consideration of leadership as leadership and followership are symbiotic in many ways. As will be discussed later, constructionists see leadership as being “constructed” in relational contacts with both leaders and followers. Most of the literature is composed of themes of “Leader-centric,” “Follower-Centric,” “Role based followership,” and “Constructionist followership” and considers trait approaches, competency approaches, and the evolving importance of leaders working with followers for agreed upon outcomes.

Many definitions of leadership in the past have stressed the power of one leader. There has not been as much written about the followership dynamic (Schmieder, 2012 Scholar and Educator). Katz (1974) proposed that the attributes of a successful leader include conceptual, interpersonal, and technical skills. These are necessary skills for the leader to be able to change direction based on a new situation.

Many of the studies of leadership do not include “followership” under consideration. But what follows here is a brief synopsis of what has been studied.

Approaches to Leadership Theory

We tend to think of leaders as those who initiate and move things along to project completion (Hollander, 1992). When we think of leaders through history, we might consider Ghandi, international presidents, and heads of states such as the head of Germany President Angela Merkel. Many of these leaders have had definite ways of achieving leadership which might involve being elected or leading a group with similar ideas. And, since leadership might be ephemeral, some might experience brief leadership and some are in a position where they might lead for many years. Typically in the historical literature, there is a view that those who report to the leader are “followers” or “subordinates,” but this may not have been true in reality and is certainly changing.

Other research involving leadership includes the trait approach (Bass, 2009), the behavior approach, and then the contingency approach which focused on involving followers in decision-making (Vroom & Jago, 1978).

Transformational leadership has achieved popularity in terms of research (Bass & Riggio, 2006). The needs of the followers are of major consideration in this line of research.

Western culture has always put forward the significance of leadership to accomplish group goals. In times of downturn, it may be perceived that US presidents experienced few accolades, but researchers (Bligh et al., 2004) described how

groups ascribed more credit to US President George W. Bush after the terrorist attacks of 9/11. If we assess that we are addressing Western forms of leadership, we need to be cognizant that core-cultural values differ across Western and Eastern cultures.

Van Vugt (2006) in an evolutionary approach proposed a needed framework by which to understand the psychological theories behind leadership. He called this an “evolutionary” approach. He makes several points such as the thought that a multidisciplinary approach between biologists, zoologists, anthropologists, and psychologists could be used to study leadership. He also makes the point that leadership does emerge under threat and under possible danger; those who are risk-takers, extraverts, and those with high self-esteem might be in the lead to assume control of a situation.

Van Vugt states that much of leadership is not understood. Furthermore, it is natural when humans come together that leadership emerges. Extraversion and intelligence have been tied to leadership. Leaders also assume a peace-keeping role in many groups. The attaining of mutual goals with followers is the definition used by Van Vugt. One question that emerges is why would some individuals choose to be followers if they had a chance to be leaders.

In history, we know that nomadic groups existed of maybe 40–50 members. The group had to be aware of where resources were such as watering holes and food. There had to be some kind of decision-making apparatus that helped the group decide where to set up their camps. We can surmise that leaders were an important part of process. Group cohesion was an important part of these groups. We also know that primates have similar processes. Many animal species have similar patterns of one member taking a leadership position.

Roy et al. (1974) indicate that in India the leaders of villages tend to have greater land holdings than others in the village. So social and economic hierarchies especially in small environments, like a rural village in India, tend to assign leadership positions to those in the village who are economically stable – those with large landholdings and status in the community.

Van Vugt also cites the psychological literature when he posits that those who take the initiative in a situation are more likely to be seen as leaders. If you have a large boat in a storm, for example, a leader might emerge from a group of sailors as one who sees danger and steers the boat to calmer waters ahead of the storm. A study of AT&T executives (Bray & Howard, 1983) indicated that those executives that displayed more ambition, work orientation, and energy level differed the executives from the employees who were queried.

Studies quoted by Van Vugt showed a relationship between extraversion and sociability with leadership and a negative correlation with shyness and leadership (Gough, 1984; Judge et al., 2002).

Presidents who were considered more optimistic were most likely to win, between 1948 and 1984 (Zullo et al., 1988). Verbal ability consistently shows as an indicator of leadership. Those who are perceived to have intellectual abilities are also perceived as leaders.

Van Vugt emphasizes that leadership is not typically associated with shyness. Effectiveness is related to a leader who puts forth thought-out strategies to problems. Whereas a leader of a group might have been chosen because of the quantity of verbal communication. Risk-taking is another indicator of leadership because confident leaders typically have a track record of being successful, and therefore they typically do not see as much risk in going forward in well-thought-out risk taking. There is no question that social skills are another tool in the leader's toolkit (Kenny & Zaccaro, 1983).

Of course, cultural is an important part of leadership as studies such as from Hofstede (1980) have found more autocratic styles from managers in Eastern cultures and Middle-Eastern cultures than in the United States and Europe. In summary, leadership can be reviewed by many lenses and has been connected with such traits as ambition, self-esteem, and extraversion (Van Vugt, 2006). Van Vugt's views lend toward the idea that leadership can be seen from many views. It can vary by challenge, traits of individuals, culture, the situation, and followers' needs.

It is clear that more research is needed to explore environmental factors, genetic factors, and psychological factors that influence leaders. The topic continues to be an exciting one.

Social identity, a form of leadership: The core understanding of this theory is that people derive at least part of their identity to the groups and categories which they have chosen to join (Chemers, 2001). Once an individual ascribes to a group, they will seek to develop a strong desire to be accepted by the group. There is a sense of becoming embedded in the system and valuing "belonging" to the group. The "followers" become intertwined with the leader in pursuing goals (Hogg, 2001). Boldness and self-confidence also emerge as indicators of leadership by others.

Leadership Theories That Support the Interaction of Followers and Leaders

There are many theories that support the "task oriented" form of leadership – especially directed from a Western lens. In Eastern societies, Chinese societies, for example, ethical leadership derives from Confucian thought. We know, for example, that there is a strong collectivist theme throughout the value system of the People's Republic of China.

Leader-Member Exchange

The Leader-Member Exchange model (LMX) is based upon the understanding of how leaders and followers collaborate to accomplish their goals (Graen & Uhl-Bien, 1995). The focus of this model is how leaders and followers work together to accomplish goals. The model is more leadership oriented than followership oriented. It is marked by exchanges between leaders and followers.

Hollander's Critical View of Leader-Centric Processes

Hollander was one of the first scholars who recognized that followers should be given more attention considering the dyad of leaders/followers (Hollander, 1992). He felt that the process of “leadership” should be clearly separated from the leader. Another important theme in Hollander’s work is that the relationship between the leader and follower evolves over time. As the follower helps with goal completion, their recognition and status increase. It takes time for a leadership/followership relationship to develop, and there has to be a give and take comfortable relationship.

Destructive Leadership

One of the main considerations of destructive leadership relates to the ability of leaders to have empathy for those who work for them. As a leader, one must first ensure that those who work in the company are matched with the work they do. Then the leader should be sure that the goals are clear for the follower.

Summary of Leadership Section

The relationship between leadership and followership is much more a process than most of the prior literature indicates. There is much more literature on leadership than followership.

There are differences in how followership is perceived depending on whether the culture involved is a collective or an individualistic society.

The Dynamics of Followership

Much of the followership literature now sees leadership and followership as a collaborative system. Katz & Kahn (1978) identify followership as “subordinate” relationship. This is the traditional view and one that has been viewed through a “hierarchical” lens. The second approach indicates that “followers” have much more influence than the literature suggests: the direction and knowledge of goals and outcomes is key. The research literature suggests that a strong symbiotic relationship for a strong collegial relationship is ideal. There has been confusion in the term “follower,” with some suggesting that words could be used such as participants, and collaborators, to describe the role of followership. For the leadership/followership paradigm, there has to be one group or person that defers to the other (as leader). It is also clear that the followers can shape the behavior of leaders. Understanding followers is as important as understanding leaders (Howell & Shamir, 2005 p. 110).

How Followers View Themselves

Carsten et al. (2013) has researched how followers view themselves. In his exploratory study, he found that some followers believed they hold a more obedient view while others see followers as more proactive. It was determined that the atmosphere or environment of the organization was key because different types of followers might feel more comfortable in different types of environments.

Cultural Considerations and the Preferences of Followers

Social science researchers have looked at developing a theoretical framework addressing the cultural values of the managers and looking at the followership type they prefer. In their study of 2012, they found that the higher the individualist values of managers and particularly Western leaders, the more they prefer independent and critical thinking.

The research basically looks at the types of followers and how they relate to leaders.

Positive Characteristics of Effective Followers

Zaleznik (1965) looked at the dynamics of followers and placed them on a range from dominance of those who want to control the leader, to those who go along completely with the directions of the leader. It is important to understand that the leader must assess each situation and adjust their direction if possible. Effective followers are problem-solvers, committed to the group and are honest and straightforward in their approaches. It is clear that in many organizations understanding the hierarchy is very important and the most effective “followers” know how to maneuver within its boundaries. Ira Chaleff (1995) has stated in his book, *The Courageous Follower*, that leaders are effective when they have “courageous followers” who will be honest with leaders with honest feedback.

Competencies of both Leaders and Followers

Dr. Paula Caliguri has noted the importance of both leaders and followers to have all of the competencies necessary to navigate the intricacies of the leadership landscape. There have been twelve of the most critical cross-cultural competencies identified as listed below:

1. Cultural minimization
2. Cultural adaptation
3. Cultural integration
4. Tolerance of ambiguity

5. Appropriate self-efficacy
6. Cultural curiosity and desire to learn
7. Valuing diversity
8. Ability to form relationships
9. Perspective-taking
10. Knowledge and integration of cross-national/cultural issues
11. Receptivity to adopting diverse ideas
12. Divergent thinking and creativity

One question asked in her book, *Build Your Cultural Agility* (2021), is where might these scholars be found. Leaders and followers may be found in colleges with rigorous study abroad programs, social media networking groups with an international theme, and international clubs, associations, and organizations.

Summary of Leadership/Followership Views

There have been many more leadership than followership research articles in the past 10 years. Most researchers would agree that the study of leadership should include the study of followership. Followers must have a tolerance of ambiguity just as leaders should possess this quality. But now there is a growing view that leadership and followership must be viewed together. One reason is that followers can shape leaders' behaviors. Of course leaders can shape followers' behaviors as well. In the constructionist view, even if the leader states that they are the leader, this might be challenged by the followers. Leadership behaviors although they might overlap followers' behaviors might include the following: creating objectives in task completion, strategizing the completion of a project, and deciding which tasks to take on. Follower behavior might include the following: following the leader's direction, advising, or recommending other courses of actions.

Leadership and followership, when they occur in a relational sense, become more meaningful. Leadership study may emanate from work by psychologists, biologists, and others working in this exciting milieu.

What Is the New Model that Would Integrate a more Collaborative Alliance: The Triple Power of University/Business/Government Support

There have been many examples of university to business collaboration – especially in the past few years. A notable example is how Starbucks has encouraged its workers to pursue their education by offering incentives for them to complete university courses. This chapter advances a more complete model that incorporates university, government, and industry support. Other examples of

government support include grants for university students, payment for K-12 students based upon average daily attendance, and grants for education in general.

So many of these examples are connecting universities to business; however, there are less models which include the triumvirate of University/Business/Government. Government support tends to come in the form of grants and financial support to students and support to K-12 schools in the United States. In Placencia Belize, there is the ICGL Technical Center. This Center is designed to address the technology skills needed by junior high and senior high students from both Belize and the United States. The technical center should be in operation in the summer of 2022 (www.icglconferences.com).

One text that has been a key source is *The Triple Helix* by Henry Etzkowitz and Chunyan Zhou (2018). This text underscores the importance of the role of both government and industry in university innovation. The text includes sections on the use of the triple helix in Silicon Valley, the importance of the entrepreneurial university, the incubation of innovation, Stanford University's entrepreneurial development, and other examples such as those in Boston or San Francisco. This model emerged from the 1920s and the work at MIT (Etzkowitz, p 2.).

Description of Entrepreneurial Universities

Stanford University was the key to the beginnings of Silicon Valley. President David Starr Jordan was key to creating this model around the University. Also key was government funding of academic research. In the Triple Helix text, the President of Stanford University has stated that he thinks of academic and industry as a continuum that is involved in the discovering of new knowledge. Arizona State is considered a very entrepreneurial university and is encouraging of many start-ups.

Two universities which are considered entrepreneurial are the University of Utah and Arizona State University (Etzkowitz & Chou, 2018).

One interesting model is the Collaborative Online International Learning model. The COIL project increases the students' ability to work in multicultural settings.

It is compelling that government, industry, and academia can interact to form a newly created entity. However, the new entity typically has a form that usually is structured as an incubator, research center, or center of venture capital organizations.

The Web of the Entrepreneurial University

In a successful alliance of the university, industry, and government, there must be incentives for all three entities. As Etzkowitz states in his text (p. 55), the academic research group becomes a semibusiness firm. So if you start a research group, it

eventually may become more of a start-up. There should be some form of “product” at the end of the entrepreneurial activity. One example might be a design of a lithium battery that might be utilized in the automotive industry. The university then becomes the entrepreneur along with the originator of the idea.

In China, for example, faculty in some universities can keep their salary while beginning a start-up. This model helps expand the lens of the faculty’s views. Some universities in the United States encourage such an experience.

The author of Triple Helix notes Arizona State as an example of an entrepreneurial university. The model stands out in the United States. The University of Utah is also noted as an entrepreneurial university.

Sweden is also active in the innovation arena with the Bleckinge Institute of Technology in Karlskrona, Sweden.

It is true that there are specific “hot spots” in the world where there are industry/higher education collaborations. They take time to grow and are typically sustainable due to financial and educational outcomes of the educational/industry/government triad. If the incentives occur for all three entities, then there is sustainability.

Etzkowitz notes in his text, *The Triple Helix*, that faculty are a clear value to encouraging start-ups within these three entities. Stanford University and other universities, for example, give leave time for faculty to lead a start-up which makes sense rather than have faculty try to manage two full-time positions. It is not uncommon for faculty to work with incubators in addition to working in a university in both Eastern and Western Universities. The entrepreneurial university can be found in the United States, Singapore, and Sweden.

Financial Incentives for the University

Typically as an incentive for collaboration, the university is the key driver on the academic side. The faculty or other designer of the intellectual property would receive funds, some funds may go to the department, and the university typically is awarded indirect costs.

How Does a University Become More Entrepreneurial

There are specific steps that would enable a university to become more entrepreneurial. The sense that it is more entrepreneurial may not take away from the goal of being a research university. The steps are described as follows:

1. There must be a desire by the administration and faculty leaders to take on the requirements of being an entrepreneurial university.
2. There must be an ease in utilizing academic findings to help global outcomes. For example, Dr. David D.W. Marr from the School of Mines, in Colorado, addresses in his research “creation of technologically relevant platforms including micron-

scale colloidal-based devices and microbots for biomedical treatment” (See Colorado School of Mines website). In this case, the website indicates collaboration in a research group of researchers from John Hopkins University and Montana State University.

3. Sometimes, a single leader can initiate a festival or other event that leads to a focused annual event such as the Ashland Oregon Shakespeare Festival, held every year. This festival helps the entire town financially and therefore has local government support.

Summary of the Entrepreneurial University

The university of the middle ages is no longer with us. We no longer have a group of scholars who do not apply new knowledge. The successful university of the future will need to create many partnerships and collaborations. Job creation, success of students and faculty, and value to the university are all results of a successful collaboration of the university, government, and industry.

What Is the Role of Government in this Model?

Many universities that are considered rigorous are not typically noted in the literature of the top global universities. These universities include the following: Tsinghua University in China, Nanyang Technological University in Singapore, King Abdulaziz University in Saudi Arabia, and Peking University in China. The role of government is important in supporting universities.

This section will address the following: the historical role of government in supporting universities especially; the role of patents in considering incentives of research (p. 62); and how government supported the entrepreneurial university, and encouraged faculty to take time off to implement start-ups by several universities.

Many articles already written about the role of government in the university have taken a Western country “point of view.” But we will compare Tsinghua University in China with universities in the United States, considering the role of government.

Tsinghua University

Tsinghua University, like many universities, has gone through many changes. It first was a polytechnic model but evolved into a multidisciplinary system. The university includes Tsinghua Law School, the School of Economics and Management, the School of Sciences, the School of Life Sciences, the School of Humanities and Social Sciences, the School of Public Policy, and the Academy of Arts and

Design. When you have a School Of Law, you will have a government collaboration as many of the graduates will move on to become part of the government. The current president of China received his degree in Chemical Engineering in 1979. The former president of China, Hu Jintao, received his degree in engineering at Tsinghua.

So the influence of the university is partly due to its notable alumni. The university is ranked as the 15th best university in the world by the QS University Rankings. There is a university partnership with the Sloan School of Management at MIT.

Research at Tsinghua University is mainly funded by the Chinese government. The university has a global view and has hosted such prominent guest speakers as Tony Blair, Henry Kissinger, and Henry Paulson.

Stanford University

Stanford University is a private research university based in Stanford, California. The university enrolls over 16,000 students. It is ranked as one of the best in the world. The university admitted its first student in 1891.

The university contains seven schools: These include academic departments that contain 40 academic departments and four professional schools. The schools are on one campus. It was founded in 1885 by Leland and Jane Stanford. Much of the campus was modeled after Cornell University and at first had many of the Cornell faculty employed to teach.

In the 1940s and 1950s, the provost and engineering professor Frederick Terman encouraged graduates to head start-ups. Terman established the Stanford Industrial Park which was a commercial campus on university land. The Silicon Valley became the result of entrepreneurship at Stanford. In the 1950s, William Shockley, coinventor of the silicon transistor, moved to Palo Alto and founded the Shockley Semiconductor Laboratory. Some of his employees resigned and formed a competing company which was Fairchild Semiconductor. Actively hiring from several entrepreneurial high tech companies and the influx of STEM Stanford University graduates.

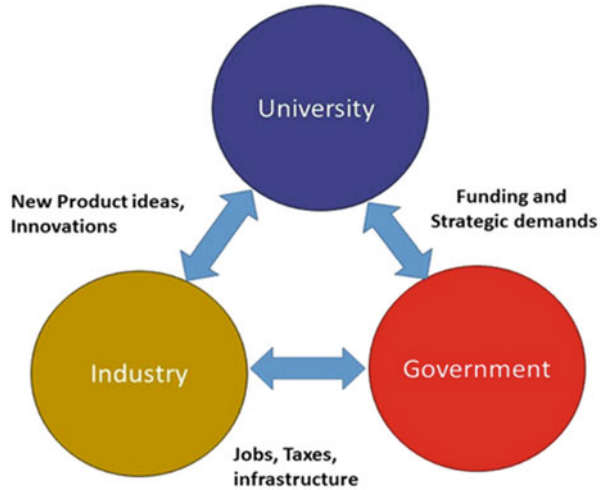
The university's endowment was valued at \$27.7 billion as of August 31, 2019. Stanford is classified as an R1: Doctoral University – with very high research activity.

A New Model of the Globally Based University Alliance

A new model of the university to university alliance should accomplish the following goals:

1. There should be mutual benefit to students in both universities. This model should help those students who may not have the opportunity to attend a university in their home country.

Fig. 1 The Original Triple Helix Model (Etzkowitz & Chou, 2018). Social media. Public support. Leadership/followership paradigm



2. This alliance should help students in the secondary school in their home country to get a head start to enter the university in their country.
3. The model should incorporate a collaborative model between the three entities.
4. The collaboration should be between students in one university and students in another.
5. The university to university alliance is to be supported by: leadership/followership/business/government/university efforts.

Figure The new model of university/business/government collaboration.

The previously used model is as follows: It utilized the work of Etzkowitz and Zhou's Triple Helix (Fig. 1).

The New Models for University/Industry/Government Support

See Figs. 2 and 3.

Summary

There were six major questions addressed in this chapter as follows:

- What is the organization of our present university systems and new trends in higher education and in the pursuit of new knowledge in general?

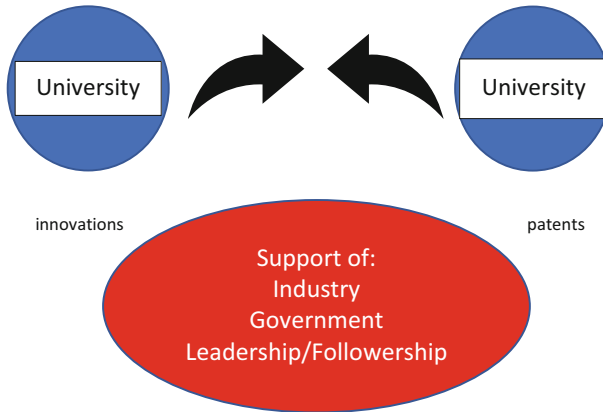


Fig. 2 This model stresses the University to University Alliance with the support of innovations and patents. This would relate more to the system of universities are small to medium size (more likely from a Western country)

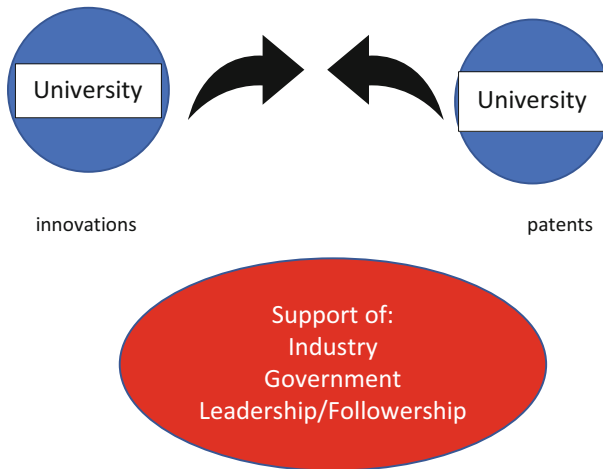


Fig. 3 This model stresses the University to University Alliance most likely supported partly by a centralized government. Innovations and patents would still be present to support this system.

- How do two universities compare with diverse regulations and different country support?
- What are ways to assess global leadership competencies?
- What are current industry/university collaborations?

- What is a supportive leadership/followership paradigm?
- What is a new model that would integrate a University/Industry/Government (UIG) alliance?

There is no magic crystal ball that will tell us what the future holds of higher education. There are particular conclusions that can be drawn from the thoughts of this author after reading through the recent literature and drawing from past literature reviews. There were two major questions that initiated this chapter: **What is a new model incorporating education/business and government that supports university to university alliances? How can the leadership/followership paradigm support the sustainability of universities?**

We noted in the prior section what a new model might look like that supports universities and the transfer of new knowledge. As also mentioned there are many successes behind combining business, university, and government alliances. There are six recommendations for best practices based upon the literature reviewed in this chapter:

Higher Education Models Should Be Reviewed Considering the New Developments in Remote Education Due to Covid-19

Higher education in all countries is such a valuable resource that its review is ongoing. There are models that differ in Western versus Eastern countries. The “confucian” model is part of countries such as Japan, Korea, China, Hong Kong, Taiwan, Singapore, and Vietnam. In this model, there is a strong nation-state development of structures and a strong family commitment to university education.

Encourage Studies of Artificial Intelligence, Computer Science, and Other Technology Programs Studies for University Emphasis

Studies show that these jobs are increasing as well as a focus on STEM.

Emphasize Trust Between All Collaborators: To Be Successful, There Must Be Trust Between All the Players in the University/Industry/Government Model

Communication between these collaborators is a much more simplified process. There has to be strong support of all those supporting this model. However, the term “follower” in this context has a connotation of more of a partner or collaborator than one who simply follows the orders of a leader. The “follower” can really be of support in this new role definition.

Encourage a Rise of Hybrid Programs After COVID; Students Are Accustomed to a Greater Extent with the Utilization of Zoom and Other Tools

The rise of hybrid programs will support the University/Industry/Government model. The reason of course is that vehicles of video-based communication have become sophisticated enough to enhance the remote learning process.

There Should Be Greater Attention Directed to the University/Industry/Government Model

Many universities in the world utilize collaborations between the university, industry, and government. There are also increasing partnerships and university to university collaborations. Typically, the collaboration starts with university to industry partnerships.

Governments are considered important in looking at regulations, and support by key government agents.

Leadership/Followership Provides a Natural Model in Collaboration but May Emerge into More of a University/Industry/Government Model with Flatter Lines of Organization and Communication

Typically, if there are flatter lines of communication, trust emerges faster between the individuals in the University/Industry/Government model. The term “follower” does have a negative connotation to some readers and is sometimes conflated with the term “subordinate.” Typically, we see terms such as “collaborator” used by recent authors. Recent thoughts about followership see this description as the follower being an “active agent” in considering leadership/followership. In conclusion, the stronger connection of leader versus follower and the more there is cohesion of the University/Industry/Government paradigm, the stronger the university will be as a key developer of new knowledge and rigorous research of the future.

Definition

Bloom’s Taxonomy of Learning Objectives

This well-known theory was first developed in the 1950s. While some contemporary theories focused on pure memorization of facts, Bloom focused on the cognitive domain. This portion of the theory moves up a hierarchy of processes starting at the most basic. These specific processes include: remembering, understanding,

applying, analyzing, evaluating, and creating. The committee which was overseen by Bloom also stipulated that there are 3 essential domains to consider: cognitive, affective, and psychomotor. Bloom is important in our discussion here because of the importance of experiential, collaborative, and active joint learning in the formation of the University/Industry/Government collaboration.

Leadership

The ability to function as the guide to moving forward in an endeavor.

Followership

The ability to function under the leadership of another although it can also mean a more collaborative way to work with a leader – more as a partner.

Conclusion

It is important to understand the significance of the power of the University/Industry/Government alliance. This multidisciplinary approach cannot be understated as we look to the future of higher education.

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Trading Global Leadership with Global Followership

4

A Model for Global Leadership- Followership Exchange

Petros G. Malakyan

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Abstract

This chapter reviews 65 studies on global leadership ($N = 22$), indigenous leadership ($N = 20$), and integrated followership ($N = 23$) conducted in various parts of the global North, West, South, and East. The selected literature falls under the three categories of the theory of interculturalization: differentiation cultures and leadership-followership theories and practices; acculturation or integration of leadership and followership theories and practices across cultures; and original synthesis of multicultural perspectives and practices that have produced culture-specific and culture-universal models of global leadership and followership. The findings indicate that first, fundamental differences exist between cultures and cultural understandings and practices of leadership and followership between the global North-West and South-East. Second, a growing number of comparative and intercultural studies on leadership and followership seem to indicate that organizations and communities are acculturating themselves into new global

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realities by embracing new cultural values and practices to improve their organization or community outcomes. Third, new models and best practices of global leadership and followership are emerging in the global community due to cultural fusion and synthesis of empirical knowledge and practices. As a result, a global leadership and followership exchange (GLFE) has been proposed for future research and praxis of global leadership and followership.

Keywords

Global leadership · Global followership · Indigenous leadership · Global North-West · Global South-East · Individualism · Collectivism · Power distance · Differentiation · Acculturation · Integration · Original synthesis

Introduction

There is a growing literature in the post-GLOBE and Hofstede era in the areas of global leadership, global followership, indigenous leadership, and followership even though global leadership scholarship has been predominantly Western endeavor where non-Western scholarship has a more miniature representation (Gundling et al., 2011; Mendenhall et al., 2013; Osland et al., 2018; Osland et al., 2009). However, this trend seems to change day by day and year by year as more international scholars join the discussion on international leadership and followership education, research, and practice (Tolstikov-Mast et al., 2021). Many dissertations and research have been conducted in this area not only by the Western scholars and practitioners but also studies initiated and conducted by scholars representing the global community to offer alternative, contrasting, complementary, and often antagonistic perspectives against the dominant Western views on leadership and followership. There seem to be a need to bring these studies together for more global sense-making. This chapter serves this very purpose by analyzing and synthesizing empirical findings and conceptual approaches to global leadership and followership. Data indicates that leadership education in the West is primarily leader-centric. No followership programs are available in the Western world (Malakyan, 2019a) since value conceptualizations about leadership as superior and followership as inferior social identities are still the dominant worldviews of the West (Malakyan, 2019b). The Western paradigm of leadership is “prize” or merit that leaders earn through “a competitive process,” while followership as an “inferior role in the relationship” comes with “negative connotation” (McManus & Perruci, 2015, pp. 108–109). Thus, there seems to be no real motivation to study followership for a Western mindset.

Contrary to the Western view of followership, the followership roles, behaviors, and values have been practiced in collectivistic and relationship-oriented cultures in the non-Western world for centuries (Hofstede, 2001; House et al., 2004; Lewis, 2006). McManus and Perruci (2015) assert that followers in the Latin American

cultural context are loyal, deeply devoted, and passionately committed to their entitled leaders (p. 127). Followers in the Islamic cultures exhibit dynamic unity and obedience to leaders they trust (p. 147). African followers become active participants in the leadership process when their leaders earn followers' honor and respect (p. 160); followers in the Buddhist cultural context "defer to the wisdom of the leader" because leadership wisdom comes from a personal journey (p. 181); and followership in East Asia (Taoism) perceive themselves as students of their learners who provide compassionate services to them. It becomes clear that the cultural fabric of the global East and the South wove followership behavior and values together. Thus, followership is one of the fundamental components of global leadership to understand global leader-follower dynamics (Tolstikov-Mast, 2016).

This chapter raises a need for the global trade of leadership and followership theories and practices between the global North-West and the South-East. Modern leadership scholarship and formal education have been developed predominately in Western individualistic, task-oriented, and leader-centric cultures. In contrast, followership has been long practiced and taught as a cultural value in most collectivistic, relationship-oriented, and follower-centric cultures of the global East and the South. Therefore, leadership and followership theories and practices must be "traded" across cultures in the areas of commerce, global business, education, health care, politics, global workforce, climate change, and the well-being of the Planet East for the preservation of all forms of life.

The Context of Global North-West and Global South-East

Definitions

North-West

In this study, the North-West refers to the Western world and a culture that traces its origins to the Greco-Roman civilization with its Christian influence, followed by the Renaissance, the Protestant Reformation, the Enlightenment, the Industrial Revolution, and the expansion of colonialism in the fifteenth–twentieth centuries. Countries in Northern and Western Europe, Australia, New Zealand, North, Central, and South America, and other countries in the Americas and Oceania with European descent and colonial origin (www.en-academic.com; www.sciencedaily.com).

South-East

In this study, South-East refers to the non-Western world of the global East and South. Eastern civilization "contrasted Europe with the linked cultures and civilizations of the Middle East and North Africa, South Asia, Southeast Asia, and the remote Far East, which early-modern Europeans saw as the East" (https://www.sciencedaily.com/terms/western_world.htm). It is also known as Eastern traditions and cultures influenced and shaped by Buddhism, Taoism, Hinduism, Islam, and

other non-Christian religions, and spiritual traditions of the East (www.thefreedictionary.com). The Eastern civilization was developed in China, Japan, Korea, and Southeast Asia. Although African cultures and kingdoms of the pre-colonial period are not considered as a part of the Eastern civilization, they represent the civilization of the global South with its religious and cultural traditions. Thus, the global South-East for this study represents Africa, Asia, Far East, Middle East, Southeast Asia, and Indigenous populations in the Americas, Caribbean, and Oceania.

Culture

This study defines *culture* as a set of “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectivities” (House et al., 2002, p. 15).

Study Method

This chapter chronemically reviews 65 studies on global leadership ($N = 22$), indigenous leadership ($N = 20$), and global and integrated followership ($N = 23$) conducted in various parts of the global North, West, South, and East in the last nearly 25 years. The above sources have been selected from the Google Scholar database through the searches “global leadership,” “indigenous leadership,” and “global followership,” and analyzed under a theoretical framework called *interculturalism* (Clanet, 1990; Berry et al., 1997). Interculturalism has presupposed three processes: (1) differentiation through the recognition of one’s unique specificities, (2) acculturation or assimilation of values other than one’s own, and (3) original synthesis, creation of a new and encompassing reality (Sam & Berry, 2006, p. 360). Interculturalism constructs individual and group identity from identity inclusive and security perspectives. Both inclusivity and security enable one to engage in greater cooperative intercultural relationships (Deardorff, 2009, pp. 58–59). Differentiation preserves one’s national and cultural identity without becoming fully “westernized” through the “cultural homogenization of the world” (Schultz & Lavenda, 2012, p. 381) at the expense of one’s own cultural, religious, ethnic, or national identity. Acculturation assumes exchanging information, experience, and ideas “to become more alike through trade” in the twenty-first-century globalized world (Sam & Berry, 2006, p. 20). The original synthesis is a creative process through which individuals or groups create new encompassing realities (Sam & Berry, 2006, p. 19) through the integration of multivariant perspectives (acculturation) while keeping one’s cultural uniqueness (differentiation). It is a transformational process of coexistence in a new integrative reality when the two, often paradoxical, realities merge through mutual dialogue and collaboration. Thus, the interculturalism serves as the conceptual, methodological model for this chapter to analyze the global leadership and followership literature from differentiation, acculturation or integration, and original synthesis.

Review of Literature

This literature review attempts to understand leadership and followership in global, cross-cultural, and indigenous contexts. The selected sources fall under the following major themes:

1. Cultural differences and similarities between the global North-West and South-East.
2. Global leadership.
3. Global indigenous leadership.
4. Global and integrative followership.

Understanding Global North-West and South-East

This section aims to summarize the existing similarities and differences between the global North-West and South-East on their perception and execution of global leadership and followership. An authentic evaluation of cultural, philosophical, worldview, and value differences between the two polarized worlds may paint a realistic picture of challenges and opportunities for possible global collaboration and exchange. Can leadership and followership concepts, theories, and practices be integrated between the global North-West and South-East so that the Western “either-or” and Eastern “both-and” produce a more sustainable future for the world and mutually beneficial relationships between nations across geopolitical, social, and cultural divides?

There are well-established studies that describe multilevel cultural differences that differentiate the West from the East (Hofstede, 1980, 1993, 2001). For instance, religious and cultural differences between Western individualism and Eastern collectivism may result in different organizational outcomes. Employees in collectivistic cultures may prefer good relationships and harmony with others than pursuing individualized goals (Cohen et al., 2016). Groups in Japan or followers in Thailand, unlike Americans, favor group harmony, avoidance of social conflict, and are less interested in challenging their supervisors or leaders (Grossman et al., 2012; Selvarajah et al., 2013). Although there is a growing Western interest in the philosophy of loyalty among Japanese people (Foust, 2015) and the effect of collectivism on social bonds, deviance, attitudes, and behaviors (Fukushima & Sharp, 2009; Yamawaki, 2012), Westerners view high power distance within collectivistic cultures as a negative concept for organizational progress. Contrary, non-Western studies offer a more positive perspective for power distance and cultural values (Ghosh, 2011; Liu & Liao, 2013; Mone et al., 2016).

Studies in the late twentieth century generally agreed that cultural characteristics in different cultural clusters of the world necessitate distinct leadership approaches to reflect the cultural context (Hofstede, 1993; Ronen & Shenkar, 1985). Some studies imposed “etic” or outside perspective to argue that there are some leadership commonalities between cultures (Smith & Peterson, 1988) and that certain leadership concepts and leadership behaviors are similar across cultures (Bass & Avolio, 1993;

Dorfman & Ronen, 1991). Other cross-cultural studies that took a more hybrid approach (integrating “ethic” and “emic” perspectives) supported Bass’s (1990) argument for the “universal” and the “culture-specific” perspectives as valid approaches to the study of leadership across cultures. However, other researchers from the later part of the twentieth century argued that leadership theories developed in the West, primarily in the United States, have limited applicability to other cultures (Adler, 1991; Hofstede, 1980, 1993; Smith & Peterson, 1988). Interestingly, more recent studies find transformational leadership motivates followers more than transactional leadership (Jansen et al., 2009; Pieterse et al., 2010). Other studies found the opposite true for Chinese followers (Chang et al., 2011).

Moreover, despite the increasingly widespread phenomena of people collaborating across national boundaries using networking technologies, few management studies provide helpful examples of cross-national collaboration (Hinds et al., 2012). Value differences between Japanese and British employee motivational preferences regarding work-related rewards remain and cannot be ignored (Fukushige & Spicer, 2011). In addition, there are significant differences and contrasts between Asian and American followers regarding subordination and disruptive behaviors (Lilleboe, 2020). For instance, many Eastern cultures highly value respect, devotion, and obedience to authority (Guo, 2018; Hopton et al., 2012). In contrast, followership obedience in many Western cultures is considered a negative attribute (Chaleff, 2009, 2015) or, as one American study showed, workplace leaders perceived followership prototype as an industry, enthusiasm, good citizen, and antiprototype as conformity, incompetence, and insubordination (Sy, 2010). Some argue that courageous followership varies from culture to culture because courage may mean different things in different cultures (Chaleff, 2009; Lilleboe, 2020). For instance, cultural values such as loyalty and honor that are highly valued than one’s integrity may prompt a Japanese follower to remain committed and obedient to the leader as a sign of courageous followership (Guerra et al., 2012; Pascoe, 2017). Additionally, while Western cultures may see hierarchical relationships as obstacles for individual progress (Lee et al., 2017), Asian cultures, on the other hand, associate hierarchies with family ties, paternalism, and submissiveness as cultural values they cherish (Farh & Cheng, 2000).

Further, different philosophical paradigms stay in a sharp contrast between the West and the East. For instance, the yin and yang paradox between negativity and positivity or the Taoist dialectical or paradoxical logic of “both-and” stand in juxtaposition to the Cartesian dualism and Aristotelian formal logic of “either-or” (Jia et al., 2018; Schad et al., 2016; Norman et al., 2004; Zhang et al., 2015). Additionally, strategic thinking offers a more holistic approach to life than the *tian-ren-he-yi* (“nature and mankind combined as one”). Holism, grounded in the Chinese philosophical, cultural, and intellectual traditions, goes beyond “either-or” and “both-and” mindsets to suggest that “nothing is isolated and independent. The whole is more than the sum of parts” (holism), that “the two sides of the dilemma are mutually influencing, interdependent, and complementary” (contradictions), and that “the principle of balance. . . avoids simple polarizing of contradictions” (balance) (Peng et al., 2016, p. 700). Peng et al. (2016) offer a *tian-ren-he-yi* holistic strategy to

address global economic and environmental problems by showing an empirical advantage of the *tian-ren-he-yi* holistic strategy (“nature and mankind combined as one”) over either the economically oriented or environmentally oriented performance strategy. In other words, both must be considered despite the contradictory nature of the polarized extremes of economically and environmentally oriented strategies because the *tian-ren-he-yi* strategy embraces a holistic approach to the above dilemma as complementary and balancing (pp. 717–718). The *tian-ren-he-yi* holistic strategy challenges the Western strategy of the “either-or” mindset.

On experiential levels, people from Eastern and Western schools of thought find many differences between understanding and practicing leadership and followership. For instance, 12 nursing leaders from the United States and 5 different Asian countries participated in the Women’s Leadership Workshop held at Duke University in 2017 to develop an emerging leadership theory. A nursing leader from the United States experiences several cultural differences between her and her Asian counterparts. The sense of responsibility was evident in both cultures. However, the Asian participants operate from the concept of followers’ expectations of the leader (implicit followership theories), while the participant from the United States operates from the concept of organizational leadership as a personal initiative (implicit leadership theories). The American nursing leader writes: “Another significant difference. . . is the emphasis in Asian cultures on the importance of followership and how the respect and support of followers is crucial to the success of the leader” (Broome, 2018, p. 76).

Moreover, Rozin et al. (2016) studied Japanese students in Japan, South Asian-born students in the United States, and Caucasian students born in the United States by testing participants on holistic vs. analytic processing of facial images. The first two groups showed default thinking of the right-brain hemisphere of holistic face processing compared to Caucasian students. This finding supports Ornstein’s (1972) “East – Right Hemisphere, West – Left Hemisphere” hypothesis, which in turn serves the basis of McGilchrist’s (2018) thesis on the divided brain and the divided world (see also McGilchrist’s *The Master and His Emissary*). Zhang (2015) found differences between Eastern (Chinese) and Western (Dutch) consumer loyalty and face, or public image.

Most recent studies began to examine the “nature” vs. “nurture” aspect of cultural differences. A comparative study of behaviors inhibition in toddlers in the presence of their parents from five countries (Australia, Canada, China, Italy, and Korea) indicated apparent behavioral differences between the East and the West. “Italian and Australian toddlers were less inhibited than toddlers from the other countries, whereas Chinese and South Korean toddlers were more inhibited” (Rubin et al., 2006, p. 219). The results may have a biological process, parental reactions, and developmental outcomes associated with inhibition. Another study reviewed critical cultural differences between Japanese and American children: “Japanese children were more context-sensitive than American children” (Imada et al., 2013, p. 205). Another study that examined temperament in toddlers from Chile, Poland, South Korea, and the United States showed significant cultural differences between toddlers from collectivistic and individualistic cultures (Krassner et al., 2017).

Further, Chang et al. (2011) found that social learning in the East and individual learning in the West are the primary means to adapt to various cultural environments. This evolutionary process is contingent upon the environment created by cultures. For instance, “when the environment is more variable and less predictable, adaptive cultural behaviors tend to be individualistic and innovative to respond to the environmental change [Western individual learning]. On the other hand, when the environment is fixed, cultural adaptations follow domain-specific routes to yield more rigid and definite behaviors that are copied by the masses [Eastern social learning]” (Chang et al., 2011, p. 122).

Regarding issues of mental health and well-being across cultures, the results of some studies raise essential mental health concerns in the areas of individual vs. collective well-being that by and large have been omitted by leadership and followership studies in the West. For instance, some studies show that clinical depression and anxiety are 4–10 times higher in Western than Eastern cultures. In addition, multidisciplinary research (i.e., cross-cultural psychology, social cognition, clinical psychology, and psychiatry) seems to indicate the way Eastern cultures think and respond to negative emotions, rooted in a holistic view of life as a combination of negative and positive emotions, feelings, and experiences, help people in Eastern cultures to regulate emotions differently from that of Western cultures and as a result, helps them maintain their mental health (De Vaus et al., 2018). Moreover, a study showed that different cultures respond to job-related stress differently. For instance, in collectivistic cultures, public workers respond to emotional labor more positively than in individualistic cultures due to the former’s cultural values and support of harmony and interdependence (Mastracci & Adams, 2019). Additionally, the Eastern conceptualizations of happiness in Hinduism, Buddhism, Taoism, Confucianism, and Sufism indicate fundamental differences from Western views of happiness based on materialism, positivism, and rationalism. Areas of significant differences regarding happiness and well-being: self-transcendence vs. self-enhancement, Eudaimonism (right actions that lead well-being) vs. Hedonism (pleasure-seeking), harmony vs. mastery, contentment vs. satisfaction, and valuing vs. avoiding suffering (Joshlanloo, 2014).

Summary Analysis of Global North-West and South-East

The summary analysis of cultural differences and commonalities argue for global leadership and followership exchange:

1. Different cultures hold different values that stay in juxtaposition. Example: North-Western individualism and low power distance and South-Eastern collectivism and high power distance. These differences create tensions and disagreements between the global West, East, North, and South (harmony, loyalty, respect vs. conflict, independence, challenge). The Western “either-or” attitude has not helped the global community bridge these differences.
2. THE “etic” approach or the outsider’s perspective has been imposed Western leadership theories and models on the global world by the global West for

decades. Although some scholars either support or oppose either universalist or culture-specific approaches, a hybrid approach to leadership studies seems to be gaining momentum. Let cultures and societies willingly choose to test transformational, transactional, charismatic, LMX, servant, and other models of leadership produced in the West. In addition, Western scholars may express interest and willingness to test non-Western theories and concepts of leadership and followership in Western organizational and cultural contexts.

3. There are value-based differences between employee motivation regarding rewards and punishments across cultures. Depicting one cultural value as negative or positive without considering the cultural context and its rationale seems arrogant and disrespectful. Thus, no value should be imposed on others but create an environment where various cultural values may compete and complement each other for a more integrated and harmonious world.
4. The Taoist dialectical or paradoxical logic of “both-and” is juxtaposed to the Cartesian dualism and Aristotelian formal logic of “either-or.” However, the “both-and” logic seems more inclusive and open for dialogue than the “either-or.” Thus, Western dichotomist thinking may consider a more holistic approach to solving wicked global problems.
5. When cultures engage in collaborative empirical studies and experiential dialogue, a common ground of mutual understanding and appreciation may be discovered despite the cultural differences between individuals and groups. This collaboration may also enable an analytical thinker to discover holistic thinking alternatives to issues and problems in life and vice-versa. Thus, the more cultures communicate, the better world we build together through the collaboration of the North-West and the South-East where the right and left hemispheres integrate perspectives and experience to build an undivided world.
6. Although studies show that our perceptions and behaviors are culturally bound since childhood, they also help us understand and appreciate the human capacity to learn new behaviors or adapt to other behaviors such as leading and following cross-culturally. Social learning in the East and individual learning in the West are valuable human capacities that should not be treated as “either-or” but rather “both-and.”
7. Although Western and Eastern perspectives on happiness, mental health, and well-being are defined differently, humanity from all parts of the world share common desires and goals to feel happy, remain healthy, and have a sense of fulfillment. Thus, the Eastern collective well-being and community support for mental health should not be reduced to individual and clinical levels of healthcare. The North-West and the South-East may engage in collaborative combat against depression and work-related anxiety and stress.
8. The exchange of research findings on human performance in viable or rigid environments may foster individual innovations among Eastern social learners and conformity to established and rigid structures among Western individual learners.

Understanding Global Leadership

There is a conception of leadership gaining ground to-day very different from our old notion.... It is a conception very far removed from the leader-follower relation. With that conception you had to be either a leader or a leaner. To-day our thinking is tending less and less to be confined within the boundaries of those two alternatives. There is the idea of a reciprocal leadership. There is also the idea of a partnership of following, of following the invisible leader—the common purpose.

*Leader and followers are both following the invisible leader – the common purpose. The best executives put this common purpose clearly before their group. While leadership depends on depth of conviction and the power coming therefrom there must also be the ability to share that conviction with others, the ability to make purpose articulate. And then that common purpose becomes the leader. (Mary Parker Follett (1868–1933), *Mary Parker Follett (2013). "Freedom and Co-ordination (RLE: Organizations): Lectures in Business Organization,"* p.55, Routledge)*

This section highlights elements within the global leadership theories and practices in the last 25 years that may mutually apply to the global North, South, East, and West. The literature has been selected having in mind the global leadership-followership exchange.

Dorfman et al. (1997) selected five countries, Japan, South Korea, Taiwan, Mexico, and the United States, to assess the commonalities and differences in effective leadership processes. They learned that contingency-based leadership theories (supportive, contingent reward, and charismatic) positively impacted five Asian and Western cultures. In contrast, other contingent-based leader behaviors (participative, directiveness, and contingent punishment) had positive impacts only among a few cultures, particularly the contingent punishment that has a desirable effect only in one country, the United States (Dorfman et al., 1997, p. 262). Contrary to the above, Blunt and Jones (1997) found that current Western leadership theories are not widely applicable to Africa and East Asia because of value differences regarding authority, group loyalty, and interpersonal harmony. In the West, the leader-follower relationships are performance-based, while Eastern cultures value group harmony and saving face are deeply rooted cultural values.

Den Hartog et al. (1999) focused on culturally endorsed implicit leadership theories (CLTs). A controversial position to the already established position of cross-cultural research that different cultural groups may have different conceptions of leadership has been argued here regarding the charismatic/transformation leadership as universally recognized outstanding leadership. The result of this study supports the GLOBE project outcome that certain “aspects of charismatic/transformational leadership are strongly and universally endorsed across cultures” (p. 219).

Farh and Cheng (2000) and Cheng et al., who studied paternalistic leadership, a style of leadership rooted in Chinese culture and influenced by Confucianism for centuries, identified three elements of paternalism:

1. Authoritarianism is asserting absolute authority and control of subordinates or followers and expecting undeniable obedience or submission.

2. Benevolence as a holistic concern for followers' or subordinates' and their family's well-being.
3. Moral leadership as evidence for personal integrity, self-discipline, and unselfishness.

Thus, the axel of the Chinese paradigm of leadership is paternalistic reciprocity, where on the one hand, the leader exercises authority, benevolence, and morality. On the other, followers reciprocate with the subordinate response of indebtedness, obligation to repay, dependence, and compliance (Cheng et al., 2004). However, Cheng et al. (2004), who studied subordinates' responses to paternalistic leadership among Taiwanese business organizations, reported that "along with modernization, industrialization, and globalization, the influence of authoritarian leadership of paternalistic leadership is disappearing, as more and more Chinese are giving up authority orientation. In contrast, moral and benevolent leadership is alive and well. It may even become more important in modern organizations" (p. 111). Cheng et al. (2004) seem to allude that transformational leadership and paternalistic leadership characteristics may have a cross-cultural application while recognizing unique emic characteristics that are unique and applicable to a specific cultural context.

Brodbeck et al. (2000) tested an assumption that the concept of leadership defers among European countries. The result of the study supported the assumption that one understands the concept of leadership through cultural lenses. The study showed that European countries with similar cultural values shared similar leadership concepts. For instance, West European countries (i.e., Nordic, Anglo, Germanic, and European Latin clusters) tend to value work-related equality, egalitarianism, and achieved status than East and Near East European countries (i.e., East Germany, Greece, Turkey). On the other hand, the latter cluster value hierarchy and ascribed status.

Moreover, paternalism and nepotism are expected and accepted. The study clearly showed that Europe, as a culturally diverse and multinational continent with its linguistic, economic, and political pluralities, views leadership differently and that leadership prototypes between Eastern and Western European countries are sexist. Kabasakal and Dastmalchian (2001), who studied Iran, Kuwait, Turkey, and Qatar, arrived at a similar conclusion regarding what constitutes effective sociocultural and organizational norms and practices in the above Middle Eastern countries. The study found that the common Islamic religion infused sociocultural and organizational similarities in those four countries. However, the industry culture seemed to have more influence on leadership behaviors than the organizational cultures. For instance, unlike the Middle-Eastern cultures being less future-oriented, companies in those four countries exhibited more future orientation behaviors and planning. Thus, implicit leadership theories in these societies were comprised of more performance and future orientation expectations and leadership attributes such as charisma and supportive behavior (Kabasakal & Dastmalchian, 2001, p. 487). The authors also noted that although organizational leaders were expected to be sensitive to local cultures and traditions, they are initiators and implementors of change.

Letter exchanges between Terri Scandura and Peter Dorfman (2004) on international leadership research after the post-GLOBE project shed important light on cultural-specific and cultural-universal aspects of the leadership inquiry. The following theoretical, methodological, and practical issues below seem relevant to the authors' quest for global leadership and followership exchange.

Theoretical Issues

Terri: Culturally contingent aspects of effective leadership may exist (Adler, 1991; Hofstede, 1980). However, a research summary (Bass, 1990) and the GLOBE project suggest that some aspects of leadership may be universal. Are there universally endorsed prototypes of leadership? Alternatively, "If there are universal leadership prototypes, is this really what we want?" (Scandura & Dorfman, 2004, p. 279).

Peter: One universal is that leaders have existed in all cultures throughout history. However, no "universally positive connotation" about leadership exists worldwide. "Unfortunately, more anecdotal than empirical evidence exists as to the impact of each of these dimensions on leadership" (Scandura & Dorfman, 2004, p. 284).

Regarding the universality endorsed leadership prototype, "the GLOBE research program has hypothesized that charismatic leadership, or at least, significant elements of charismatic or transformational leadership, will find universal endorsement" (Den Hartog et al., 1999).

Methodological Issues

Terry: A fundamental approach to research as "etic" (when generalizing leadership theory, mostly Western-based theory, to other cultures to examine similarities and differences) and "emic" (the investigation of leadership within the cultural context in which it occurs). The GLOBE project used both approaches. "What have you learned from the combined use of ethnographic interviews (emic) and survey research (etic)"? (Scandura & Dorfman, 2004, p. 279).

Peter: "The etic, or universal set of attributes, should not be defined only as those common across all cultures; rather, the etic is made up of all leader attributes everywhere—those common across cultures as well as those that are culture specific. Given this confused state of terminology, the terms 'culture-universal' and 'culture-specific' are less likely to be misunderstood than 'etic' and 'emic' are. Adopt the former; let the latter fade from use" (Scandura & Dorfman, 2004, p. 288).

Terry: The issue of cultural contingencies and their impact on leadership, a research trend of the 1980s and 1990s. In this traditional approach, cultural variables (e.g., collectivism) had been examined as moderators of the relationship between leader behavior and follower attitude and performance. "Has this trend continued?... Are researchers exploring different types of models (e.g., culture as independent variable, culture as mediating variable, or culture and leadership as reciprocal influences)?" (Scandura & Dorfman, 2004, pp. 279–280).

Peter: “As part of the GLOBE project, we expanded the concept of individualized implicit leadership theories (ILT) into a cultural level theory that we labeled ‘culturally endorsed implicit leadership theory’ (CLT). A leadership CLT profile was developed using six global leadership CLT dimensions for each of the ten culture clusters.... We hypothesized and effectively demonstrated that individuals within countries share a common frame of reference regarding effective leadership. In addition, not only is there agreement within each country (e.g., the United States) but there is also agreement within each societal cluster of countries (e.g., the Anglo cluster). Most importantly, we were also able to identify specific differences among the countries as well as among the clusters” (Scandura & Dorfman, 2004, p. 287).

Practical Issues

Terry: “What have we learned about the role of international leadership and outcomes of performance, job satisfaction, stress, turnover, and other outcome criterion typically employed in leadership research? Are there different outcomes in the international context that you think we should be looking at? Any thoughts on what they are?” (Scandura & Dorfman, 2004, p. 280).

Peter: “Laurent (1983) and, more recently, Trompenaars (1993) and Hofstede (2001), document the astonishing diversity of organizational practices worldwide, of which many are acceptable and considered effective in one country but ineffective in a neighboring country. The multicultural reality is even more complex when considering real people in such companies” (Scandura & Dorfman, 2004, pp. 288–289).

“Research paradigms taught in Western and European universities are basically the norm used for research by multicultural teams; non-Western ideas and research strategies are generally not incorporated into the research design. Consider the academic training of most organizational researchers. Cultural proclivities also play a part, as my experience has been that Westerners are usually more individualistic and assertive in making their opinions known. Being humble and deferential is not likely to sway opinions in most Western academic circles” (Scandura & Dorfman, 2004, p. 290).

Javidan and Carl (2004) studied charismatic leadership among Canadian and Iranian executives. The results demonstrate that although there are significant cultural differences between Canada and Iran, there were core similarities in the charismatic leadership profiles in the two cultures. Both samples confirmed charismatic characteristics of vision, tenacity, intellectual challenge, self-sacrifice, and eloquence. However, the ratings of Iranian managers were significantly lower, indicating possibly different behavioral expressions. The authors conclude that similarities between the two countries and cultures seem to indicate the universalities of intrinsic human desires for morality, independence, and accomplishments. The authors hope that if charismatic leadership can connect with human needs and psyche across cultures, this may motivate researchers to further examine Charismatic

leadership's applicability to the universal human needs and cultural values and beliefs.

Yan and Hunt (2005) proposed two conceptual, theoretical models for leadership perception processes contingent upon sociocultural settings. They adopted five cultural dimensions – collectivism/individualism (CI), masculinity/femininity (MASC), power distance (PD), uncertainty avoidance (UA), and fatalism (FT) – and related them to Lord and Maher's (1991) two types of leadership perception modes – recognition-based and inference-based processes (Yan & Hunt, 2005, p. 49). The recognition-based process is how one's characteristics fit with "good" or "effective" leader profile. The inference-based process where the leader's effectiveness is measured by group or organizational performance outcomes. The authors made two propositions. First, individuals in high collectivism, power distance, femininity, uncertainty avoidance, and fatalism cultures may prefer a recognition-based process. Second, individuals in low collectivism, power distance, femininity, uncertainty avoidance, and fatalism may be strongly inclined toward the inference-based process to identify effective leadership (Yan & Hunt, 2005, p. 63). However, these assumptions are yet to be supported by empirical findings.

Neal et al. (2007) studied Arab young and business educated females, who live in Oman, Lebanon, England, and Romania, think about leadership. Weber's ideal types of authority (rational-legal, charismatic, and traditional, see Weber, 1978) were used to understand the leadership authority values among Arab women employees from the above four regional cultures. The study found that participants from Arab countries showed higher support for the authority prototypes of leadership than their European counterparts. Second, strong similarities in leadership were found between women living and working in Oman and Lebanon. This finding supports the earlier research on pan-Arab Implicit Leadership Theories (ILT). Additionally, Omani women considered traditional religious values of a higher value compared to Lebanese women. Authors interpret this result from the perspective of Lebanon being ethnically a more diverse country than Oman. However, despite the region-specific factors and the increased number of Arab females receiving Western education on business and being exposed to Western media and technology, "this does not seem to have resulted in any great antipathy to traditional forms of leadership authority" (Neal et al., 2007, p. 309) such as paternalistic *sheikocracy* and *wasta* (an indigenous tribal form of nepotism). Although the latter has been perceived as corruption and been criticized by Western scholars, *wasta* seems in line with networking, organizational politics, and components of transformational leadership (e.g., individualized consideration, (Neal et al., 2007, p. 293). Young Arab women, for instance, are becoming increasingly more traditional (e.g., wearing hijab) than their mothers, who remain uncovered. Thus, the study concluded that the Pan-Arab ILT might continue with its multidimensional paternalism characteristics.

Muczyk and Holt (2008) produced a list of global leadership prescriptions to help leaders and managers to transcend geographical boundaries and cultural differences to lead in culturally diverse global contexts effectively by integrating the GLOBE project cultural imperatives. For instance, the authors observe participatory or democratic leadership (consideration, concern for product, incentives for

performance) in the United States and Canada. On the other hand, the authors recommend an autocratic leadership style (concern for product, consideration, and group reward) in the Middle East. The democratic leadership with consideration with reward may be more appropriate in Japan. An autocratic leadership style with consideration and group reward in Asia is recommended. Like in the United States and Canada, democratic leadership is more appropriate in Western Europe. However, in Eastern Europe, autocratic style and concern for production may be the dominant cultural demand. Southern Europe may be the combination of autocratic leadership with consideration due to the relational emphasis of the culture. In Central and South America, autocratic and concern for a product and people with reward incentives may be the best approach (Muczyk and Holt (2008).

Sidani (2008), with his historiographical study, introduced the work of Ibn Khaldun (1332–1406), a medieval scholar and an early contributor to a sociological theory from North Africa. He has conceptualized leadership as *asabiya*, a group feeling, a sense of solidarity, or group loyalty from the Arabic words bind (*asaba*) or nerve (*asab*). Ibn Khaldun's *Muqadimmah* (Prolegomena) describes human nature and the role of *asabiya* in the leadership emergence. So, *asabiya* is how the leader gains power, authority, and respect. Without *asabiya*, "no real leadership and no authority can emerge" (Sidani, 2008, p. 79). Ibn Khaldun's leadership propositions have significance for non-Western societies, particularly in the Middle East and North Africa, who are more collectivistic and group-oriented. In such societies, the group bond in leader-follower relationships is decisive. Sidani (2008) asserts that religion as a social force is intertwined with political and organizational dynamics through group feeling that cannot be undecimated in day-to-day work relationships in many Middle Eastern societies.

Atwater et al. (2009) used cultural characteristics of assertiveness, individualism/collectivism, and power distance to assess the relationship between self-subordinate and self-peer ratings of leadership in 21 countries. The results indicated that cultural characteristics have moderate relationships between the self and others' leadership ratings. However, the relationship between self-subordinate and self-peer leadership ratings was positive in countries with high assertiveness and higher power distance. Thus, according to the authors, cultural characteristics should be considered when measuring leadership ratings between self and others because culture impacts peoples' perceptions of leadership (Atwater et al., 2009).

Hannay (2009) provides an overview of servant leadership and its empowering impact on followers in the workplace. The study also addresses the application of servant leadership in a cross-cultural context by using Hofstede's five cultural dimensions (power distance, individualism/collectivism, uncertainty avoidance, masculinity/femininity, and long- vs. short-term orientation). The author included the following countries in the sample: the United States, Germany, Japan, France, the Netherlands, Hong Kong (pre reversion to communist rule), Indonesia, West Africa, Russia, and China. The result showed only two cultural dimensions, power distance and uncertainty avoidance, applied to servant leadership as a more critical dimension for servant leadership to be successful. Except for the Netherlands, the above

countries seemed not ideal cultural environments for the application of servant leadership.

Servant leadership theory seems to foster a relationship-oriented workplace. However, the study shows that specific cultural characteristics may be more favorable for servant leadership to be successful. Furthermore, although the theory was developed in the United States, it does not mean that the American culture is the best fit for servant leadership. Thus, understanding how cultural dimensions impact servant leadership may help organization leaders and managers to create a culture of engagement and commitment between leaders and followers.

In their study, Holt et al. (2009) raised questions about leadership effectiveness across cultures and whether perceptions of leadership are culture-bound. They identified leadership attributes and practices and created an inventory to examine whether or not there are connections between leadership theories and cultural roots. Participants ($N = 91$) from 19 countries and all continents except Australia and Antarctica showed that perceptions of preferred leaders varied based on the respondents' cultural background, education, and age. The gender differences did not play a significant role. The result indicated that "perceptions of leadership differ according to the cultural background – both by continent and country" (Holt et al., 2009, p. 157). In addition, the data on age showed that age differences impacted the respondents' perception of leadership. Similarly, the respondents' levels of education (associate, undergraduate, and graduate) also impacted their perception of leadership. Thus, this study suggests that leadership perceptions may depend on cultural background, age, and education.

Pellegrini et al. (2010) launched a comparative study among employees from India ($N = 207$) and the United States ($N = 215$) on paternalistic leadership. This study attempted to assess the Western response to paternalism as a non-Western leadership style. The study results show a significant positive impact on job satisfaction among Indian employees. However, the impact of paternalism was not significant among American employees. However, the paternalistic leadership was positively related to the leader-member exchange theory (LMX) and organizational commitment in both cultural contexts even though the GLOBE project found strong paternalism, strong collectivistic, and high power distance countries such as India (House et al., 2004). This result suggests that paternalistic leadership may be applicable across cultures (Pellegrini et al., 2010, p. 391). The authors claim that the current study is one of the first studies to empirically test the effectiveness of paternalistic leadership, a non-US leadership construct in the United States. They also submit that the results of this study seem to indicate a need to further similar empirical works to prevent "building an unbridgeable dualism between East and West" (Pellegrini et al., 2010, p. 409).

Further, the authors argue that while a high-quality LMX relationship may result in the employee career advancement as a short-term outcome, the paternalistic management style may result in a long-term emotional bond between employees and the employer, generate a sense of indebtedness, and provide protection, job security, and organizational commitment (Pellegrini et al., 2010, p. 411).

Taleghani et al. (2010) conducted a survey of leadership styles in different cultures in countries of Japan, China, the United States, Belgium, Denmark, France, Germany, the Republic of Ireland, the Netherlands, Sweden, the UK, and Arab countries (not specified). They identified nine key qualities people seek in a successful leader: passion, decisiveness, conviction, integrity, adaptability, emotional toughness, emotional resonance, self-knowledge, and humility. The authors argue that their results confirm the earlier research that “the relation between cultures and leadership styles is confirmed. Therefore the managers are recommended to pay attention to cultural differences in the organizations in order to have more effective and efficient leadership, and to recognize cultures existing in their work scope correctly to provide a suitable style of leadership” (Taleghani et al., 2010, p. 109).

Gao et al. (2011) explore Chinese perception of Western leadership theories and development and whether or not they can be helpful for their business environment. Due to different cultural roots, philosophies (e.g., Confucianism), and virtues (e.g., Taoism), leadership is understood and practiced differently in Western and Eastern cultures. Although some studies indicate an overlap of global perception of transformational leadership between the two cultural clusters, other studies highlight the differences of implicit leadership theories and stereotypes (e.g., personal relationships as *guanxi*). The study participants in Chinese companies favored leaders who possess better communication skills intellectual stimulation (transformational leadership). However, unlike Western followers, Chinese followers may actively engage in critical discussions with their leaders in one-on-one relationships combined with a trusted environment. This fact explains why transformational leadership being mediated by LMX theory seems relevant to the Chinese context. These considerations make Chinese authoritarian leadership challenging to observe by Western expatriates to abstain from “abrasive controlling behaviors” that may lead to a disruption of leader-follower emotional bond and mutual trust (Gao et al., 2011, p. 34).

Muchiri (2011) from Australia has reviewed the existing literature on transformational and authentic leadership concerning cultural and contextual factors, particularly patrimonial behaviors in sub-Saharan Africa. The author links contextual variables such as patrimonial behaviors, tensions between in-group and out-group members, in-group collectivism through family ties and religious or ethnic backgrounds, generosity and compassion, altruism and benevolence, and paternalistic organizational structures Ubuntu leadership philosophy and transformational leadership style and the followers’ responses. His proposed research agenda has four dimensions:

1. The effect of societal culture on leader-follower relationships and organizational effectiveness.
2. The impact of patrimonialism on followers’ attitude toward leadership forms and organizational effectiveness on personal, dyad, team, and organizational levels.
3. The impact of transformational leadership on the followers’ attitude and the moderating effect of the sociocultural factors may have on the relationships between transformational leadership and followers’ attitude and behavior.

4. How the Ubuntu philosophy may positively impact the follower's attitude and behavior and moderate the relationships between transformational leadership and followers' response and attitude.

The author has integrated available literature to build a general framework to show how transformational leadership and the Ubuntu philosophy relate to organizational outcomes in the sub-Saharan societal culture with patrimonial behaviors.

Caligiuri and Tarique (2012) conducted a global leader survey and supervisor assessment survey among global leaders and their supervisors ($N = 420$) to measure the relationships between

1. Dynamic cross-cultural competencies and global leadership effectiveness.
2. Nonwork cross-cultural experiences and dynamic cross-cultural competencies.
3. High contact organization-initiated cross-cultural experiences and dynamic cross-cultural competencies.
4. Openness to experience and dynamic cross-cultural competencies.

The authors found that a cluster of personality characteristics (extraversion, openness to experience, and lower neuroticism) and cross-cultural experiences (organization-initiated cross-cultural work experiences and nonwork cross-cultural experiences) are predictors of dynamic cross-cultural competencies (tolerance of ambiguity, cultural flexibility, and reduced ethnocentrism). Additionally, the above competencies are also predictors of supervisors' rating for global leadership effectiveness. These study findings suggest that global leaders need cultural flexibility, tolerance of ambiguity, and low levels of ethnocentrism with complex international and multicultural responsibilities to be successful. The study also revealed that dynamic cross-cultural competencies, particularly cultural flexibility and tolerance of ambiguity, had a mediating effect on "the developmental experiences and personality characteristics on supervisor-rated global leadership effectiveness" (Caligiuri & Tarique, 2012, p. 620).

Lisak and Erez (2015) launched a multicultural study among 317 MBA students representing 32 nationalities from ten universities in counties England, Germany, Hong-Kong, Israel, Italy, Spain, Switzerland, and the United States. The participants were involved in multicultural team projects in 2009. The study focused on three global characteristics of emergent leaders in multicultural teams: cultural intelligence, global identity, and openness to diversity. The result of the study "revealed that individuals who scored high on the above three global characteristics were significantly more likely to emerge as leaders than were other team members" (Lisak & Erez, 2015, p. 11).

Nie (2016), in his dissertation research, found out that despite the usefulness of the LMX theory in Western and Eastern cultures, particularly in the Chinese cultural context, it has limitations. For instance, the study showed that in order for LMX to be more applicable to the Chinese context, the personal and emotional aspect of relationships between leaders and followers needs to be emphasized to meet the cultural expectations of personal obligations, respect, gratitude, and trust in the

leader-follower relationships. Managers' consideration to nurture an emotional bond between leaders and followers aligns with Chinese social networking of *guanxi* and is morally and socially appropriate in China (Nie, 2016, p. 118).

Eyong (2017) asserts that Christian religious thought, [Judeo-Christian thought] God as a Great Man in heaven while humanity on earth waiting for wisdom and revelation, has shaped the leadership conceptualization of Anglo-Saxons as a "functionalist, individualistic and hierarchical system of linear order and power," a dyadic relationship between the privileged, God-like "leader" and overpowered follower (Eyong, 2017, p. 140). However, the emergence of Western variations of collective or relational considerations of leadership construct (although still leader-centric) toward inclusive, reciprocal, and interactive models of leadership (e.g., hared, distributed, collaborative and participatory leadership) is also acknowledged.

Koo and Park (2018) use collectivism and power distance as the main two cultural characteristics to understand and define leadership foundations in Asia. They use these key cultural characteristics to unpack the Asian leadership paradigm rooted in the Confucian four virtues: the class system, obedience, doctrine of the mean, and *renqing*. The class system provides social order. Obedience is the generally expected behavior that maintains social order. The doctrine of means encourages individuals to avoid extremes in all aspects of life to maintain harmony. *Renqing* refers to benevolence which makes the class system work through obedience. These virtues create distinct value expectations of Asian leaders and company executives, such as humility, self-deprecation, awareness of their abilities and imperfections, acting as a parent, and treating followers as family members (Koo & Park, 2018, pp. 709–712).

Moreover, the authors also acknowledge that Western cultural values on today's Asian firms have provoked individualism and autonomy among Asian employees. This cultural infusion has resulted in new and previously unobserved outcomes. For instance, young Indian CEOs, influenced by Western education, may exhibit more individualistic behaviors than the general population in India, which may also influence decision-making processes. Fang (2010) calls this cultural shift "a beauty of cultural collisions" (p. 165). Although leadership styles are not universal, some universally valued leadership characteristics, such as humility, may serve as unique precursors to leadership styles that are salient in Asia. Examples of such leadership may be benevolent leadership, humanistic leadership realized by leader's humility and harmony and complemented by the followers' conscious choice of obedience and respect of authority.

Summary Analysis of Global Leadership

Cultural and global differences and commonalities may exist between the global North, West, South, and East. The summary analysis below will be used to argue for global leadership and followership exchange:

1. Some cross-cultural studies found that several elements of contingency-based leadership theories have a positive impact on Asian and Western cultures, other elements – do not, and that Western theories of leadership are not universally

- applicable to African and East Asia due to cultural value differences (Dorfman et al., 1997).
2. A growing body of cross-cultural research has come to agree that the universality and generalizability of charismatic and transformational leadership are strongly validated across cultures (Den Hartog et al., 1999; Liu & Liao, 2013).
 3. Some elements of paternalistic leadership may have cross-cultural applications because they are found in the LMX, transformational, charismatic, and servant leadership theories, and that the negative Western view of paternalistic leadership may be revisited due to the latter's positive outcome on followers' responses in non-Western contexts (Farh & Cheng, 2000; Cheng et al., 2004; Javidan & Carl, 2004).
 4. Although societal cultures influence leaders' and followers' behaviors through implicit leadership and followership behaviors, organizational cultures also may significantly impact employee behaviors across Western and Eastern organizations (Brodbeck et al., 2000; Oc & Bashshur, 2013).
 5. It seems as though the world is not looking for universal leadership prototypes but rather culturally relevant models of leadership that may be voluntarily adopted and embraced by other cultures (Scandura & Dorfman, 2004).
 6. Non-Western research methodologies and epistemologies (a hybrid approach to "culture universal" and "culture-specific") seem needed to produce more holistic and balanced knowledge creation on leadership and followership across cultures (Scandura & Dorfman, 2004).
 7. The multicultural reality of the world workforce is so complex that a monocultural approach to these complexities is insufficient to address issues people face in global organizations. Thus, democratic leadership may fit in one and autocratic leadership in another culture (Yan & Hunt, 2005).
 8. The way people conceptualize, define, and measure effective leadership varies from culture to culture due to cultural value differences and people's education, age, and background. Thus, leadership effectiveness may not fall under the "culture universal" category. However, the coexistence of different cultural values in a society or organization seems plausible (Muczyk & Holt, 2008; Holt et al., 2009).
 9. People may adopt or embrace different cultural values and practices, much like Arab MBA female graduates, if there is fertile ground for intercultural dialogue and acknowledgment of value differences knowing from the anthropological research that cultures constantly adapt to internal and external changes (Neal et al., 2007).
 10. Different cultures may require different leadership styles to achieve group and organizational goals. One never fits for all. Thus, cultural characteristics should be considered when measuring leadership rating because culture impacts people's perception of leadership (Atwater et al., 2009).
 11. Regardless of Western or Eastern cultural affiliations, religion has a significant impact and influence on people's conceptualizations and leadership practices that are deeply rooted in their religious worldviews through symbols, images, and metaphors (Eyong, 2017; McDonald, 2012; Sidani, 2008).

12. Some leadership and followership theories that emerged in the West (e.g., servant leadership) may find a favorable environment in non-Western collectivistic cultures. We should be open to observing to opposite to be true (e.g., hierarchical business models or paternalistic leadership values) (Hannay, 2009).
13. A study showed that paternalistic leadership is positively related to the LMX theory and organizational commitment among Indian and the US participants. Thus, some aspects of paternalistic leadership may be applicable in the Western context (Pellegrini et al., 2010).
14. A data from more than a dozen countries from Asia, Europe, and the Middle East on the essential qualities leaders must possess, nine key qualities have been identified that may be culture universal: passion, decisiveness, conviction, integrity, adaptability, emotional toughness, emotional resonance, self-knowledge, and humility (Taleghani et al., 2010).
15. Western scholars and practitioners may draw parallels between Western and Eastern leadership and cultural principles (e.g., *asabiya* in the Arab world and group cohesion in North America, *guanxi* in China, and social networking in the West) (Sidani, 2008).
16. Chinese followers favored leaders' communication skills and intellectual stimulation (transformational leadership). They may actively engage in one-on-one discussions with the leader if the environment is trustworthy. LMX theory seems relevant to Chinese leader-follower relationships (Gao et al., 2011).
17. Assessing the impact of transformational leadership, the sub-Saharan patrimonialism, and the Ubuntu philosophy on followers' attitudes and behaviors in in-group and out-group relations (Muchiri, 2011).
18. A cluster of personality characteristics and cross-cultural experiences may predict dynamic cross-cultural competencies. In order to effectively lead in a global context, one may exhibit cultural flexibility, tolerance of ambiguity, and low ethnocentrism (Caligiuri & Tarique, 2012).
19. The Western theorizing of global leadership competencies such as tolerance of ambiguity, cultural flexibility, and reduced ethnocentrism may be universally accepted qualities by non-Western societies. Moreover, those who work in multicultural teams and exhibit qualities of cultural intelligence, global identity, and openness to diversity are more likely to emerge as team leaders (Lisak & Erez, 2015).
20. Despite the usefulness of the LMX theory of leadership developed in the West, it needs to align with non-Western cultural values and expectations (e.g., the emotional aspect of the leader-follower relationships in China and social networking of *guanxi* (Nie, 2016).
21. Judeo-Christian religious thought has shaped the Anglo-Saxon leadership as functionalist, individualistic, and hierarchical in a dyadic relationship between God in heaven and humans on earth. However, the Western individualistic culture is beginning to embrace a new leadership construct that is more inclusive, collaborative, and participatory (Eyong, 2017).
22. Cultural fusions or cultural shifts are currently taking place in individualistic cultures to embrace collective leadership and teamwork concepts to increase

work effectiveness and productivity. In contrast, leaders and followers in collectivistic cultures embrace individualistic autonomy, creativity, and personal initiatives (Koo & Park, 2018).

Understanding Global Indigenous Leadership and Followership

This section highlights elements within the global indigenous leadership and followership models and practices that emerged in the last two decades that may apply to the Western global leadership and followership. The literature has been selected, considering the proposed model for global leadership-followership exchange.

To understand indigenous leadership, Bryant (1998) conducted in-depth interviews with 12 North American tribes (Northern Ponca, Taos Pueblo, Winebago, Omaha, Lakota, and Dakota). He calls to explore the rich literature of Native Americans on leadership and unfold their unique perspectives on leadership and followership. For instance, the gynocracy of women's leadership in specific tribal governance is worth studying. The author retrieved the following leadership themes from the interviews with Native Americans: decentralized leadership, immanent value, responsibility for others, noninterference, self-deflecting image projection, Indian time of the present, and collectivist decision-making (Bryant, 1998, pp. 12–18).

Using transformational leadership theory, Pfeifer and Love (2004) investigated the leadership characteristics of two large cultural groups in New Zealand, Māori and Pakeha. Using the Multifactor Leadership Questionnaire (MLQ), the authors examined whether followers' perception of leaders and leadership characteristics was rooted in each cultural context. The result provides tentative evidence of the above hypothesis. Māori leadership was traditionally a male-dominated chieftainship ruled by a rangatira (Māori aristocracy) through the first-born male. The word rangatira, which means weaving people together, portrays the essence of the Māori society as an interdependent collectivistic group (Pfeifer & Love, 2004, p. 2). Pakeha group, a term used by Māori about non-Māori New Zealanders of European heritage, represents the dominant culture with individualistic values of personal responsibility and independence. Pakeha society is achievement-based, where leadership positions are achieved through personal merit. Thus, Pakeha leaders are expected to be accepted by the general public through democratic principles of selection and appointment of leadership positions based on personal qualifications to achieve common goals (Pfeifer & Love, 2004, p. 2).

Māori participants scored higher on three out of five principles of transformational leadership. This result aligns with the previous research that asserts that transformational leadership behavior seems more aligned with collectivist behaviors of the culture. However, some studies argue that the difference lies not in leadership behavior but rather the followers' expectations. Therefore, the authors see a possibility that "the transformational leadership style of Māori leaders may have been rooted in the values underpinning Māori culture." These values may result in "Māori follower-ship behaviour that facilitates the transformational leadership process, rather than the behavioral characteristics of Māori leaders themselves, as indicated by the approach taken in this study" (Pfeifer & Love, 2004, p. 10).

Legesse (2006), in his book *Oromo Democracy: An indigenous African political system*, introduces an indigenous African democracy and political system, known as Gada, among the Oromo people in Ethiopia, the largest ethnic group in the country. The Oromo have developed four democratic institutions for governance. First, Gada, “the rulers,” and the Gada System are Gada class (luba) or groups representing different generations who succeed each other every eight years to rule the country with the military, economic, political, and ritual responsibilities. The generation that reaches the ruling power goes through a 40-year preparation and maturation phase by passing five active segments of luba. These active segments have their assembly and leaders. The leader of the luba by year 40 becomes the leader of the country. Second, Hariyya “the warriors” are formed from a supporting institution under the authority of Gada assemblies based on age to defend the country. Third, Qallu “the electors and ritual leaders,” head the two great moieties or societal halves and often ritual leaders of the Oromo nation. Fourth, Gumi, “the general assembly” comprised of all the Gada assemblies and council members who elect the luba leader as their country leader (pp. 30–33).

Some fundamental ideas within the Oromo democracy have not been fully developed in Western democracies. Examples: “the periods of testing elected leaders, the method of distributing power across generations, the alliance of alternate groups, the methods of staggered succession that reduces the convergence of destabilizing events, and the conversion of hierarchies into balanced opposition” (pp. 247–248). For instance, unlike Western liberal democracies’ failure to protect intergenerational equity (e.g., a global uprising against fossil fuel industry by young Americans and Europeans who are still ineligible to vote), Oromo democracy ensures the generational rights of fathers, sons, and grandsons. It considers them mature enough to take citizenship responsibilities and participate in the nation’s political life. Further, in Western presidential or parliamentary elections of a prime minister or a president, legislative or other leadership or executive experience are desirable but not required as a precondition for the top leadership position. Therefore, an untested person may occupy the highest office of the land and cause much damage to democratic norms and the rule of law (e.g., Hitler as a legitimately elected leader). The Oromo democracy, on the other hand, has established a period of testing during which Gumi has the power to observe the elected luba in power and remove him if the leader is unworthy of his position (pp. 247–251).

Gambrell and Fritz (2012) conducted a study among Lakota, a Native American indigenous group, to address the disparity between current leadership theories and a Lakota Sioux perspective. They identified six major leadership themes: traditional values and behaviors, putting others first, Lakota leadership qualities (men, women, and fallen leaders), the red road, nation building (“Real” natives and bicultural), and barriers. The study findings suggest that current leadership research should broaden its contextual scope to include subcultural leadership perspectives such as Lakota Sioux to the mainstream leadership scholarship.

Zhang et al. (2012) reviewed 285 published articles in *The Leadership Quarterly* during 2007 and 2011, revealing that more than 73% of research was conducted in the United States 25% of research in non-Western contexts (71 papers) utilized

Western theories. On the other hand, only less than 2% of research (5 papers) were genuinely indigenous studies of non-Western contexts (p. 1065). To address this disbalance, the authors propose a three-step methodological framework for studying Chinese indigenous leadership practices that may also apply to another non-Western context of studying leadership:

- Step 1: Using constructivist grounded theory to generate local leadership stories.
- Step 2: Developing and testing hypotheses to develop rigorous and relevant theories.
- Step 3: Comparative studies to identify the uniqueness of the indigenously developed theories (Zhang et al., 2012, p. 1068).

The authors argue that this approach is “an ideal way to examine and interpret leadership practices in a specific social context because not all leadership practices are captured in dominant Western perspectives that utilize Western-built instruments, which often fail to account for perspectives and practices of leadership in non-Western contexts” (Zhang et al., 2012, p. 1063).

Malakyan (2013a) conducted a historiographical, anthropological, and behavioral analysis of cultural characteristics and leadership styles in Armenia, one of the ancient civilizations in Eurasia. The historiographical analysis of archival data identified five leadership types practiced in Armenia since the beginning of the nation’s history: monarchy (2500 BC–1375 AD); church leadership (301 AD–present); national leadership (1675–present); communist leadership (1920–1990); national leadership (1988–present); and democratic leadership (1991–present). The anthropological analysis of the data on the Armenian cultural characteristics revealed that the Armenian culture is both individualistic and collectivistic. It is slightly more relational than a task, masculine and male-dominated. In certain relationships, the power distance is high, and in others – low. The culture is long-term oriented, low uncertainty avoidance, more self-deterministic, and holds multi-active and “back to the future” time orientation. Individualistic and collectivistic tendencies were present in all five Armenian leadership types. The behavioral analysis of leadership indicated that the autocratic leadership style has been dominant throughout the five leadership types. Democratic leadership elements have been present in the Armenian Church since the fourth century despite its hierarchical structure. The laissez-faire leadership style where leaders willingly delegate responsibilities to followers was rare among Armenians. However, the unwilling laissez-faire where leaders unwillingly delegate their followers due to their inability to command and control was present in the historiographical data, especially when the nation lost its independence in the fourteenth century.

A similar study was conducted by Malakyan (2013b) to assess the relationships between Armenian cultural characteristics and leadership styles and whether or not a cultural change or shift may be observed that might affect leadership styles in Armenia. Quantitative and qualitative data were obtained from an online survey (N = 351), 11 in-depth face-to-face interviews with positional leaders in Armenia, and 5 focus group observations with 122 participants. The study revealed a cultural shifting from individualism to collectivism, from relationship to task behaviors, and

the emergence of feminine elements in the culture due to Western influence. In addition, power distance and self-determinism remain high in the Armenian culture across Armenian leadership models. These cultural shifts indicate that the Armenian Church leadership may shift from autocratic to *laissez-faire*. The Armenian national leadership may shift from autocratic to more democratic and *laissez-faire*. Finally, the Armenian democratic leadership may shift from autocratic to democratic and *laissez-faire* leadership styles.

McCubbin et al. (2013) studied Indigenous Hawaiians ($N = 810$) to measure relational well-being (RWB II) based on six-factor analysis rooted in the beliefs and values of family, ancestors, culture, and harmony with nature (resilience, community involvement, financial stability, cultural practice, family commitment, and health care). The essence of the relational well-being of indigenous communities in rural Hawaii seems to be the worldview that encompasses all aspects of the human life for Hawaiians: the family unit, ancestors, the spiritual, physical, and the natural environment, extended and adopted families, local community, larger society, the culture, and the world. Further, the study revealed that the indigenous paradigm of well-being holds a holistic view that brings relationships together between the individual, family, neighborhood, community, society, and the world as interdependent parts of the whole. Thus, the community is the maker of relational well-being and a sense of place and belonging where leadership is cultivated and nurtured to cultivate a sense of security, predictability, and meaning in life. This study also suggests that “the traditional focus on a Western-European paradigm of wellbeing may not be sufficient to determine the wellbeing of individuals and families with roots in indigenous cultures” (McCubbin et al., 2013, p. 362) that value ancestors, cultural traditions, spirits, harmony with nature, being a steward for resources one has, cultural preservation, language preservation, and collectivism. The emerging themes from the implicit leadership theory were servant leadership traits that care for the culture, family, community, and nature. None of the indigenous leadership traits are about the leader. Rather, indigenous leadership is about caring for others, the community, and the environment.

Eyong (2015) deployed research, as a part of his dissertation, to construct indigenous African leadership. The author of African descent generated empirical data from Africa’s western and central parts to construct an indigenous African leadership paradigm. The result showed the following:

The research uncovers a firm assumption of ancestral and godly intervention in leadership practices based on hegemonic historical belief systems encoded in historical mythologies and stories. . . . Furthermore, meanings and understandings of leadership are known, encapsulated, and portrayed from the natural ecology, with trees, animals, and ornaments emerging as embodiments of leadership. Additionally, there is a strong assumption that leadership is virtually enabled and directed by non-human forces such as ancestors and gods, giving rise to the dominance of the notion of leadership as metaphysical and transcendental. (Eyong, 2015, p. 6)

Regarding Ubuntu, the author sees it as an indigenous African leadership philosophy that ventures group solidarity, teamwork, service to others, harmony, and

interdependence. Relying on the available analysts, he sees the philosophy of Ubuntu as a mere cultural strategy for collective survival rather than a theoretical construct supported by empirical support. He admits that such research evidence does not exist about the Ubuntu leadership philosophy as a credible and valid management concept. Nevertheless, Western and pan-African scholars consider Ubuntu as an indigenous model to advance the Afro-centric leadership paradigm research agenda (p. 68).

Additionally, the author is also well aware of some of the strong critiques on Ubuntu from scholars and practitioners arguing that the model lacks empirical support and provide solutions to leadership problems in organizational contexts and society (i.e., Ubuntu values have not been materialized even in its birthplace, South Africa). He seems to agree with the above critique that perhaps Ubuntu may only apply to the indigenous community context. Further, according to Eyong (2015), Ubuntu has been further criticized as an outmoded concept due to cultural changes and new political and social realities across Africa and around the world, especially in postcolonial Africa. Lastly, the Ubuntu concept cannot be homogenized for Africa, assuming that the Ubuntu concept may apply to all cultures in Africa.

Interestingly, Eyong (2015) sees growing pan-African views on African indigenous leadership models as hunger for the indigenous conceptualization of leadership in African contexts. He also observes a growing push back against universal values and a universal leadership theory, while some African scholars see some benefit within Western functionalism. Would hybridity be a path forward for African indigenous leadership? The author answers this question this way:

The notion of hybridity seems an inevitable approach given that any attempt to westernise indigenous African cultures and traditions has so far been unsuccessful as the local traditions and cultural forms of leadership continue to be practiced especially within indigenous communities and institutions such as the Ekpe indigenous institution of community governance in Cross River. It is also clear that Western approaches cannot readily be applied in the African context as they would in a Western organisational context. (pp. 72–73).

According to McManus and Perruci (2015), leaders were proven individuals through ethical and moral leadership. In the indigenous African context, leadership is a responsibility and community service in which leaders serve as standard-bearers of tribal values and morality. A person's identity is connected to the group, and the groups identify to the tribe. Collaboration, participation, relationships, authenticity, and shared cultural beliefs are critical themes in African indigenous leadership. The worldviews expressed by McManus and Perruci (2015) are not manifested in isolation because the context, cultural values, norms of the society and organization, and goals shape the leadership experience (Perruci, 2018). The elements of indigenous leadership may be found in the United States culture. For instance, collaboration, participation, relationships, and authenticity are highly valued concepts in leadership studies. Perruci (2018) argues that leadership needs to be understood through the lens of the five components: leaders, followers, goals, context, and

cultural norms. He also posits that the intersectionality of these critical components transcends worldviews (p. 159).

Chamberlain et al. (2016) have observed traditional midwives' leadership behaviors in South Sudan. These women considered "wise women" have played a crucial role in understanding indigenous leadership in Sudan over a millennium. Through in-person interactions with midwives and published and unpublished sources, the authors identified four principles of midwifery leadership:

1. Empowerment, servant, and transformational leadership: "There is no one person who is wiser than the other."
2. Wisdom, mentoring, and enacted vocation: "We walk together."
3. Skilled practice and emotional intelligence to engender trust: "They depend on each other but look to her to be in charge."
4. Dealing with emergent change: "If something goes upside down, she uses her knowledge to adjust the situation" (pp. 355–357).

The authors suggest that the above ancient principles may have relevancy to emerging leadership thinking and practice that seem gender-neutral and transcultural. Further, midwifery leadership values the community as the source of leadership that emphasizes the spiritual, cultural, and material well-being of individuals and groups. Finally, it also views current leadership as custodians of ancestral wisdom with a special responsibility of generational succession of that wisdom from generation to generation. The authors write: "The interweaving of physical, emotional, cultural and spiritual considerations in a moment-by-moment, highly adaptive, yet generationally informed responsiveness can surely be a model of leadership for many contemporary contexts" (p. 358).

Evans and Sinclair (2016) explore the experiences and practices of Australian indigenous artists and art leaders and the ways in which indigenous leaders enact leadership across indigenous communities. The 29 in-depth interviews with diverse indigenous artists from indigenous context and structure, they call "territories" showed the following four domains of practices of leadership: (1) authorization in a bicultural world (cultural authorization and self-authorizing); (2) identity and belonging (both fearless and connected); (3) artistic practice (innovative and custodian of cultural values); (4) and history, colonization, and trauma (expressing and containing trauma, empowering and generating hope) (p. 470). As indigenous artist leaders move across the above social and economic structures and cultural norms, they create identity, belonging, and cultural values by weaving unique and dynamic indigenous leadership paths that bring place, space, and histories together (p. 485). The authors argue that research on indigenous leadership should not "reproduce the colonising patterns whereby Indigenous people, or leaders in this case, become the 'object' of study, with the result that their leadership is found wanting against an unproblematised Western template. . . . The very idea of leadership itself is alien to some cultures that have been governed traditionally in more collective and distributed ways" (p. 472).

Further, historical accounts of Australian Aboriginal and Torres Strait Islander leadership constructed by anthropologists and social scientists describe these societies as communal where the single leader idea did not exist in their worldview (p. 473). Studies on indigenous leadership also revealed that leadership among indigenous communities is conceptualized through negotiations of complex tensions resulting from the cultural crossfire between the values of Aboriginal and Western dominant cultures. For example, the leadership of the former practice through the storytelling of the natural world while the latter setting performance expectations on indigenous leaders. Another area of tension is intergenerational leadership expectations, where on the one hand, leaders are expected to uphold traditional values that take responsibility for the broader community. On the other, they are also expected to manage the economic needs of the community and family assets, both physical and spiritual.

Māori leadership ethics, for instance, emphasizes wisdom and well-being “to weave people together” (the concept of *rangatira* cited from Pfeifer, 2006, p. 36), which is the root word for leadership *rangatiratanga*. The latter represents six critical concepts for leadership in the Māori context: “compassion, debate, sovereignty, female leadership, adapting the protocol to situations, and truth” (p. 474).

Eyong (2017) examined leadership perceptions, practices, and discourses among 12 prototypical indigenous communities in West and Central Africa. Then he contrasted his findings with the Anglo-centric paradigm of leadership. The study revealed sharp differences between African and Anglo-Saxonian perceptions of leadership. The former viewed leadership through symbols, mythology, and transcendence, while the latter viewed leadership as hierarchical or dyadic leader-follower relationships, actions, and behaviors purely on a human-to-human level. Nevertheless, the author admits that “distinct social and cultural entities will always retain fundamental uniqueness even as change remains ubiquitous through unavoidable adaptation and modification from ancestral cultural hegemonies to emergent realities” and that “these fundamental differences will always exist.” (p. 136). Further, this comparative study of Anglo-Saxon and Afro-centric literature indicates “the notion of collective participation, multiple actors, metaphysical and symbolism are keys to understanding meanings of leadership in African contexts. This leadership vision contrasts with systems of hierarchy, individualism, and concentrations of legitimate power in the hands of the few in Anglo-Saxon thinking” (p. 141).

Gumede (2014) makes a case for African indigenous leadership and argues that it should be infused with thought leadership through liberation and critical consciousness to decolonize the minds of Africans affected by the slave trade, colonialism, apartheid, and global capitalism. The author recognizes the failure of postcolonial African leaders and considers them players of the role of “gallery of foreign powers who have no other interest in Africa than exploitation, subjugation, and peripheralization of our continent and our people” (cited from Gumede, 2014, p. 12). Nevertheless, the author sees African development in freedom for Africans from the West’s political, economic, ideological, epistemological, and social domination.

Ofumbi (2017) suggests that perception of leadership among Acholi people in Uganda is grounded on the philosophical and religious understanding of humans as

embodied spiritual beings living in physical locations as opposed to Western leadership scholars and practitioners who put much emphasis on business management, social science, and psychology to define leadership phenomena. Thus, the self-perception of a leader in the Ugandan context is comprised of spiritual, personal, social, physical, and ecological selves. Human labor is not a physical action but spiritual, personal, social, physical, and ecological. Thus, the leader's responsibilities are the well-being and social harmony of individuals, communities, and society at large. Thus, leadership in this context is understood as "being, doing, and relating" (p. 318), which assumes a participatory process between leaders and followers (see also Malunga, 2009).

Khalifa et al. (2019) pointed out a gap in the literature about the impact colonial-origin schools have had on leadership. The purpose of this literature review was to synthesize the literature on indigenous, decolonizing education leadership values and practices across national and international indigenous communities that were subject to colonial models of schooling. The authors found two overarching themes. First, the literature revealed a critique of how Western and Eurocentric schooling was used to advance imperialism, colonization, and control in the education of Indigenous peoples: "schooling was intended to colonize Indigenous students by making them more European vanquishing their indigeneity. Colonizers claimed that to de-barbarize, Christianize, and civilize the Indigenous people would be to humanize them" (p. 603). Second, the literature showed worldview and value overlaps that Indigenous leaders throughout the world endorsed. The latter prompted the authors to propose a five-dimensional framework for Indigenous, decolonizing school leadership (IDSL) development:

1. Prioritizing Indigenous ancestral knowledge and self-reflection.
2. Enacting self-determination for community empowerment.
3. Centering community voices and values.
4. Serving through altruism and spirituality.
5. Approaching collectivism through inclusive communication practices with parents and students.

Maffela (2019) discusses intercultural conflict incidents in South Africa when traditional and Western leadership values collide in leadership selection. For generations, South African indigenous communities have selected their chiefs or kings by following the traditional hereditary practices known as the Vhavenda practice. For instance, indigenous communities seek their next leader among the children of the deceased leader. However, conflicts arise when the Western way of selecting the next leader is imposed on indigenous communities.

Aliye (2020) advocates for the Oromo democratic system of Gada as an indigenous African model of democratic governance and leadership principles. He argues that it is still relevant to today's leadership effectiveness in Oromia, Ethiopia, and Africa. The author also compared the Gada system with Ubuntu and other indigenous African leadership philosophies. Despite the growth of leadership education and training, the author admits that no evidence is found in Africa on leadership

effectiveness. The continent suffers from corruption, poverty, injustice, and a lack of legitimacy and accountability for African leaders. The author calls upon some scholars who believe that this failure is the failure of Western leadership in Africa and the legacy of colonialism (p. 728). African culture, being communal, collectivistic, relational, and participatory, needs indigenous leadership models that are shared, collaborative, and value-based. Thus, the author advocates for Gada system as an indigenous African system of democratic governance.

Ubuntu (“a person is a person through other people”), a term used by Bantu people in South Africa, represents African social philosophy shared across the continent. It somewhat stands in opposition to Western individualism and utilitarianism. It is not about “me” but a “we” approach to care, community, harmony, hospitality, respect, and responsiveness. Thus, both Gada system and Ubuntu philosophy of life are humanistic, caring, peacebuilding, seeking harmony in the community. Therefore, leaders in the African context are expected to “exhibit the highest moral standards, ensure harmony, promote interdependence, and community wellbeing. Such leadership is value-based, people-oriented, and team-based” (p. 740). The author’s anthropological argument is well taken, but the fundamental critique of African leadership remains unanswered. There seems to be a lack of evidence for African leaders and political institutions’ effective use of the Gada system and Ubuntu leadership philosophy.

Abebe et al. (2020) assess three scholarly works that reveal the distinctiveness of African entrepreneurial leadership. First, Zoogah and Abugre (2020) introduce leadership from the followers’ perspective and explain the importance of restorative followership (Zoogah, 2014, 2018) and how restorative behaviors may restore the leader’s bad behavior. Second, Musara and Nieuwenhuizen (2020) examine the emergence of entrepreneurial leadership in the informal sector in South Africa. Despite struggles and challenges in entrepreneurial leadership, Musara and Nieuwenhuizen highlight the importance of the informal sector as an economic vitality in Africa and a “stepping stone” for the emergence of resilient entrepreneurial leaders (Abebe et al., 2020, p. 154). Third, Zoogah develops a “companionate leadership” approach from the *shemswain* perspective to show African leadership values and complexities. This model “proposes companionate states (constitution, attention, and co-relation) and behavioral processes (communication, engagement, and cooperation) that through complex processes affect organized action, seems, to yield group and individual outcomes” (Zoogah, 2020, p. 214).

Bakamana et al. (2020) studied Manga rituals among Luba people of Kasai Central Province in the Democratic Republic of Congo. *Manga* is a set of rituals that enable people to receive and use power. The results show that the leaders/chiefs use customary power to exercise leadership. These customs and traditions invoke submission to hierarchy among followers and power and duty among leaders. Leaders possess various symbols of power that differentiate from other traditional symbols. The study showed that African communities continue to believe that “African traditional leadership, governance, and guidance is originally given by God to humanity for transformation and so it has divine wisdom and has to be respected by all. . .” (Bakamana, et al., p. 95). Due to its divine nature, the traditional

leadership system of governance does not go through election cycles; its succession is based on clans, chieftaincy, and heredity. The authors recommend that “rather than modernize these people with an attempt to incorporate them into the modern regimes, they be granted their rightful positions. From such persons, advice on good governance and on the respect needed to be given to manga will continuously be sought. Such people should also be part of the justice advice system” (Bakamana, et al., p. 106).

Summary Analysis of Global Indigenous Leadership and Followership

The indigenous leadership brings centuries-long wisdom and rich tradition to the exploration and practice of global leadership. The summary analysis below will be used to argue for global leadership and followership exchange between indigenous and the mainstream leadership studies:

1. Native American tribes offer indigenous leadership paradigms that are decentralized, grows, and matures into a leadership role through lifelong learning, other-centered, non-interferential, humble and self-deflecting, deeply connected with the present and now, and collective and participatory decision-making, spirituality, nation-building through the removal of obstacles (Bryant, 1998).
2. Māori indigenous leadership of New Zealand is guided by rangatira, “weaving people together” that is not only collectivistic but also interdependent. Rangatiratanga, which stands for leadership, expects leaders to weave people together through compassion, debates, sovereignty, female leadership, adapting the protocol to situations, and truth (Pfeifer & Love, 2004).
3. The Oromo democracy, an African indigenous political system in Ethiopia, has a lot to offer to Western democracies and to the current failing and dysfunctional political systems in Africa. The system had provisions to eliminate a possibility for toxic and destructive leaders like Hitler to rise to power through a fair electoral process (Legesse, 2006; Aliye, 2020).
4. The Native American indigenous leadership values among the Lakota tribe are grounded in traditional values and behaviors, putting others first, leadership qualities, Lakota spirituality, and traditions, nation-building by removing barriers (Gambrell & Fritz, 2012).
5. The indigenous three-step methodological framework (constructive grounded theory + hypothesis development and testing + comparative studies) to study Chinese indigenous leadership (Zhang et al., 2012).
6. Understanding Armenian indigenous leadership by employing historiographical, anthropological, and grounded theory methods with a premise that the nation’s past and present is always an ever-present reality (Malakyan, 2013a, 2013b).
7. Indigenous Hawaiian leadership as relational well-being and a sense of place and belonging. This worldview encompasses the family, ancestors, the community, spiritual, physical, and natural world. This worldview is the context in

- which community leadership is cultivated, nurtured, and practiced for the benefit and security of all (McCubbin et al., 2013).
8. Definition of a pan-African Indigenous leadership: A humane, communal, and spiritual process through which an indigenous community can maintain cultural hegemonies, preserve social coherence, and achieve broader community goals drawing on the natural environment, historical, social relationships, and belief in a supernatural ancestral intervention (Eyong, 2015).
 9. South African indigenous philosophy of leadership called Ubuntu (“a person is a person through other people”) that ventures group solidarity, harmony, teamwork, service to others, and interdependence (Eyong, 2015).
 10. In the African context, leadership is a responsibility and community service where the leader represents the standard-bearer of tribal values and morality. One’s identity is connected to the group and the group’s identity to the tribe. Thus, global indigenous leadership must be understood as a five-component system: leader, followers, goals, context, and cultural norms (McManus & Perruci, 2015; Perruci, 2018).
 11. “Wise women” and midwives’ indigenous female leadership in South Sudan. Midwifery leadership has four pillars: empowerment and service, mentoring and enactment of wisdom, professional practice and engendered trust, and dealing with emergent change (Chamberlain et al., 2016).
 12. Australian indigenous artists and art leaders. Leadership through indigenous structures and contexts called “territories.” These leaders had to balance cultural authorization, identity search, preservation of cultural values through creative arts, and trauma from colonization (Evans & Sinclair, 2016).
 13. Among Australian Aboriginal tribes, the idea of a single leader did not exist. Instead, the indigenous communities practiced leadership through complex negotiations and crossfires between Aboriginal and Western dominant values (Evans & Sinclair, 2016).
 14. Afro-centric leadership is viewed through symbols, mythology, and transcendence, while Anglo-centric leadership is hierarchical or dyadic leader-follower relationships, actions, behaviors. These distinctions may always exist despite the emerging new realities due to cultural adaptations and modifications (Eyong, 2017).
 15. A need for the decolonization of the minds of Africans through thought leadership, liberation, and critical consciousness in order for the African indigenous leadership to emerge. Africans are still under the domination of the West politically, economically, ideologically, epistemologically, and socially (Gumede, 2014).
 16. The leader’s identity among the Acholi People in Uganda is comprised of the spiritual, personal, social, physical, and ecological selves. Thus, leadership is understood as well-being, social harmony, and community (“being, doing, relating”) (Ofumbi, 2017).
 17. Indigenous, decolonizing school leadership (IDSL) through enhancement of ancestral knowledge and self-reflection, enactment of self-determination,

- community voice and values, selfless service and spirituality, and inclusive communication with parents and students (Khalifa et al., 2019).
18. Leadership succession through indigenous practices such as Vhavenda hereditary practice in South Africa. Imposing the Western way of selecting the next leader may rise conflict (Maffela, 2019).
 19. Entrepreneurial leadership, restorative followership, companionate leadership as distinct African indigenous leadership (Abebe et al., 2020).
 20. Shemswain model. This African leadership perspective consists of companionate states (constitution, attention, and correlation) and behavioral processes (communication, engagement, and cooperation) that affect organized action, *shemsw*, to generate group outcomes (Zoogah, 2020).
 21. *Manga* ritual for leadership authority through symbols of power among Luba people in the Democratic Republic of Congo. The leadership succession is based on clans, chieftaincy, and heredity, believing that God gives leadership authority and governance. Resistance to the Western electoral system of governance (Bakamana et al., 2020).

Understanding Global and Integrative Followership

Global research on followership and leader-follower relationships is still in its infancy stage. A north-American study acknowledges that “contextual factors may affect both followership constructions and behavior in the follower role” (Carsten et al., 2010, p. 543). There is a growing need to learn more about global followership characteristics and a call for global followership theorizing and launching an empirical exploration of the new followership construct (Tolstikov-Mast, 2016). Tolstikov-Mast (2016) asserts that “global followership requires new ways of thinking, theorizing, engaging in diverse epistemological and ontological approaches to formulate empirically supported global followership framework” (p. 144).

This section is a selection of studies on global followership and follower-leader relationships across cultures. These theoretical works and practical models provide Western and non-Western perspectives on followership and follower-leader relationships and possibilities to consider global followership-leadership exchange between the global North-Western and the South-Eastern.

A Norwegian study revealed that individualism and egalitarianism are against the party leadership culture and that fatalism and hierarchy are pro-leadership cultures (Grendstad, 1995). In other words, the larger the cultural followership of individualism and egalitarianism is within a party, the greater the party leadership turnover would be. Conversely, as the cultures of hierarchy and fatalism increase within a party, the higher the longevity, perceived efficacy, and experience of the party’s leadership. Thus, throughout the 1980s, the anti-leadership cultures of individualism and egalitarianism increased at the expense of fatalism and hierarchy pro-leadership cultures. What does the current research say about the rise of fundamentalism, authoritarianism, and populism in Western democracies? It seems that authoritarian and hierarchical leadership attract pro-leadership and anti-followership perpetrated by global populist leaders.

A qualitative study conducted by Carsten et al. (2010) among 31 industry workers from the United States and Canada aimed to deconstruct the meaning of followership. Some participants constructed followership definitions around passivity, deference, and obedience, while others consider it essential to challenge the leader through constructive questioning. The following major themes emerged for the followership qualities: obedience, expressing opinions, and taking the initiative. Kelley's (1992) followership domains of passive, active, and proactive emerged in this study. Those who held passive social construction of followership "emphasized the importance of taking and following orders, deferring to the leader's knowledge and expertise, and remaining loyal to and supportive of the leader's initiatives" (Carsten et al., p. 556). Consistent with Uhl-Bien and Pillai's (2007) writings on the subordination of followership, the authors think that this "may be a product of the socialized tendency to obey authority figures and attribute power and status to individuals in advanced hierarchical positions" (Carsten et al., p. 556). On the other hand, the participants who considered themselves active followers saw themselves offering opinions when asked but remaining obedient and loyal to the leader with a positive attitude regardless of their agreement or disagreement with the actions taken by the leader.

Interestingly, neither passive nor active followers were not willing to challenge their leader's actions. As for proactive followers within the sample, they saw themselves as partners and active participants to advance the organizational goals as "quiet leaders" and, if needed, challenge their leaders. The study also showed that proactive followers often criticized passive and obedient followership behaviors.

Chen and Miller (2010) propose a new paradigm they call "ambicultural" approach to management for the global West and East. The authors define the *ambicultural* manager as "one who has taken profound learning from, absorbed the richness of, and enthusiastically embraced the best models of governance, leadership, and administration from both East and West" (pp. 21–22). After the economic crisis in 2008, Chen and Miller (2010) observe a business transformation from "West leads East" to "West meets East." This new managerial approach brings Western and Eastern, specifically Chinese, together to address business paradoxes and challenges that the Western economy faces. Stan Shih, a Chinese entrepreneur, has been introduced in this study as someone who has taken the best managerial practices of the East and the West (e.g., "ambicultural" approach to management) to offer "intermediate" role models. Shih's model takes the "Chinese" as a way of thinking (e.g., "both-and") and dealing with a crisis (i.e., *Wei-Ji*, the Chinese word for crisis is made up of the two words: danger and opportunity). This relational mindset that shapes interpersonal and business relationships in Eastern cultures may catalyze integration, balance, and harmony in cross-cultural interactions and business dealings. It "provides an ideal path toward an 'ambicultural' mode of management, one that avoids dangerous extremes, takes the best from both East and West, and is attainable by all organizations" (Chen & Miller, 2011, p. 6). More scholars advocate for an ambicultural blending between Eastern and Western paradigms of the Cartesian dualism of "either-or" and Taoist philosophical approach to both extremes of "both-and" in Asia (Lowe et al., 2015).

Three regional dyads, marked by different degrees of “contested leadership,” are analyzed in this study by Flemes and Wojczewski (2010): Brazil vs. Venezuela, India vs. Pakistan, and South Africa vs. Nigeria. Three types of followership have been identified between the above countries: partial followership, reluctant followership, and followership refusal. The research outcomes demonstrate that the strategies of regional powers and the reactions of secondary powers result from the distribution of material capabilities and their application, the regional powers’ ability to project ideational resources, the respective national interests of regional and secondary powers, and the regional impact of external powers. (p. 3). Three types of “contested leadership” have emerged from the analyses of the regional dyads: (1) Nigeria follows partially while claiming subregional leadership in West Africa; (2) Venezuela follows reluctantly and acquiesces to Brazil’s regional leadership; and (3) Pakistan refuses to follow while hard and soft balancing India. (p. 25). This study clearly shows a political power struggle between competing nations and their preference to lead and reluctance to follow.

Schirm (2010) discusses the desire of emerging powers such as Brazil and Germany for leadership in global governance. However, they often fail to become global leaders because they fail to include the interests or ideas of other countries in their leadership project initiatives. The author argues that followership is a core condition for the emerging powers to succeed or fail in global governance. In other words, other regional countries must accept and support the roles of emerging powers (e.g., Italy’s and EU’s followership for Germany, Argentina’s and G20’s followership for Brazil). The author has tested his argument “in case studies on Brazil’s and Germany’s bids for structural power in the UNSC, for directorship in international organizations and for policy positions in the WTO trade negotiations” to advocate for inclusive leadership on the global stage. (Schirm, 2010, p. 197). Some of the author’s progressive ideas are worth mentioning here: willingness to lead out of a followership role in the case of Germany shaping the EU’s trade positions: “In order to lead others and shape global governance, an emerging power has to credibly behave as the first among equals” (Schirm, 2010, p. 216).

Danielsson’s (2013) study of the follower role in a Swedish organization revealed three followership typologies: workmate, colleague, and coworker, and how they match with individual and organization-related categories. The role of the first type, the workmate, was work solidarity. The second typology, a colleague, was to exhibit professional loyalty. Finally, the third type was a coworker who seemed to have more organizational-level influence to “exercise leadership by extension” (Danielsson, 2013, p. 708). Considering Sweden as an egalitarian society with low power distance cultural orientation, all three typologies of followership reflect the societal implicit followership theory of nonhierarchical and one among the equals.

Oyetunji (2013) conducted a study among lecturers in Botswana private universities to determine whether or not there is a significant relationship between followership styles and job performance. Kelley’s 20-item followership questionnaire and Williams and Anderson’s 4-item in-role performance questionnaire were used to measuring followership styles and self-perception on one’s job performance, respectively (Oyetunji, 2013, p. 182). The data indicated that the most dominant

followership style among this sample population was pragmatic followership. There were no relationships between exemplary, alienated, and pragmatist followership styles and job performance among lecturers who claimed to be followership styles. However, a high relationship between passive followership and job performance was detected among the lecturers who identified with passive followership. These results contradict the existing literature. One of the key takeaways from this study is the concluding remark: "It is not clear why lecturers who claimed to be passive followers are the high performers in this context" (Oyetunji, 2013, p. 184). It is also important to note that cultural characteristics and values have been a part of this study. Is it possible that due to cultural perceptions and values, lecturers' passive followership behavior was the most "exemplary" or most effective followership behavior in Botswana private universities?

Singh and Bodhanya (2013), who investigated the dynamics of followership in South African organizations, which included governmental and nongovernmental organizations, parastatals, commercial firms, and civil society institutions, proposed a followership model from a systems perspective that has taken into account the individual, organizational, and environmental factors that contribute to the unique experience of South African followership. Followers' experience is not merely personal or organizational but a holistic interconnectedness system.

The Federal Deposit Insurance Corporation (FDIC) is an independent agency of the United States. The federal government has been instructing employees in the tenants of followership since 2009. As part of a multipronged approach to creating a more empowered workforce and enhancing trust in leadership, instruction in followership has helped raise the FDIC from the bottom third on the best places to work in the Federal government to the first place. This paper examines teaching the tenants of followership as an integral part of building individual competency in leading oneself and fostering an organizational culture of shared leadership (Read III, 2014, p. 136). The author writes: "Starting with the results of its 2011 all-employee survey, which were compared to other Federal agencies of like size, the FDIC moved from 21st place in 2007 to the number one best place to work in the federal government, a position it has held for the last three years" (Read III, 2014, p. 142).

According to Thomas (2014), individuals and companies that work internationally find little research on how cultures affect followership and organizations. Thomas (2014), in her comparative study of Rwandan and American followership styles, used Kelley's followership typology (exemplary followers, conformist followers, passive followers, alienated followers, and pragmatist followers) and GLOBE projects' two cultural dimensions, in-group collectivism and power distance, to measure two continua: independent critical thinking and active engagement. The result of the study found significant differences in followership types between the Rwandan sample ($N = 60$) and the American sample ($N = 57$) in the areas of followership types but no significant difference between active engagement and independent critical thinking. In addition, Americans with low power distance scored higher on exemplary followership than Rwandan participants with higher power distance. The results of this study seem to indicate that people's perception of followership varies from culture to culture due to cultural value differences.

However, the above cultural differences may not make Rwandans less engaged and less critical thinkers than Americans.

Russia is a high power distance culture. Subordinates still gravitates toward authoritarianism and mistrust toward institutions and managers still exists. Due to lack of empowerments and talent acquisition strategies, Tolstikov-Mast (2014) distinguishes Russian subordinates from Russian followers. Russian subordinates continue not to trust authorities (Cardona & Morley, 2013) that date back to the Soviet era. However, the organizational culture and work values seem changing in Russia. As a result, employer-employee relationships are becoming more egalitarian and less hierarchical. Self-reliance behavior and independent thinking are rising (Tolstikov-Mast, 2014). However, Tolstikov-Mast (2014) argues that the knowledge about Russian subordinates “cannot be applied to understanding Russian followers due to the power and obligation context associated with subordinate roles” (p. 106). More empirical studies are needed to understand Russian followers’ self-perception, roles, behaviors, and follower-leader relationships.

Amgheib (2016), in his doctoral dissertation, examined the impact of contemporary leadership and followership theories on followers’ work outcome, namely job satisfaction, organizational commitment, and work engagement concerning leadership styles of transformational, transactional, and laissez-faire, and followers’ performance and relationship characteristics in Libya. The study revealed that transformational leadership positively impacted employee job satisfaction, organizational commitment, and work engagement. Transactional leadership had a positive impact on job satisfaction and work engagement. Laissez-faire leadership style had no significant impact on the followers’ work outcomes. Additionally, followers with high-performance show high job satisfaction and work engagement, and the relationship characteristics have had a positive impact on work engagement. The study suggests that transformational leadership has had a similar positive impact on Libyan employees’ job satisfaction, organizational commitment, and work engagement amongst, as it has among employees in Western organizations.

Schuder (2016) offers an empowering model for Honduras followers, a collectivistic and high power distance culture with corrupt leadership. Followers in this society seem powerless, and the ruling powers promote a culture of passive obedience. Is there a way out from such dire conditions? The author, who had seen a positive change in the lives of women in Honduras, recommends:

1. Promote focusing on a common purpose while developing goals and strategies to reach that purpose.
2. Increase opportunities to celebrate and express individualism to generate a sense that each person can contribute to the group’s work.
3. Provide tools and strategies to increase communication among different social groups.
4. Give a new perspective on peaceful disagreement, showing it can lead to creative thinking and favorable resolution.
5. Offer education on communication skills, negotiation strategies, and other relevant topics.

Ofumbi (2017), who studied followership among Acholi People in Uganda, findings align with the findings of the general studies on followership as relational (Hollander, 1992, 2012), collaborative (Potter et al., 1996; Berg, 1998), proactive (Hirschhorn, 1997), and dynamic (Uhl-Bien et al., 2011). However, he considers Western followership studies to be individualistic and confrontational with dualistic tendencies that polarize leadership variables into absolute opposites. For Acholi people, on the other hand, active followership is considered as “normative followership identity, role, and behaviors” that represents a seamless mental model and self-perception of Acholi People in Uganda. Additionally, Ofumbi posits that the Ugandan followership paradigm, which is committed to human dignity and worth, and rendition of unfettered equal opportunity for all, is fundamentally different from the Western industrial era organizational paradigm (2017, pp. 307–308). Ofumbi’s followership construct embraces “the seamless mental model which categorizes things like all in one and one in all” as opposed to dualistic (either/or) and integrated (both/and) mental models of Western followership. Thus, the Western conceptualization of followership, whether dualistic or integrative, is limited to its cultural context and cannot be imposed on Ugandan people whose cultural mental system is more holistic and inclusive.

Drummond-Smith (2018) used lessons from historical case studies (e.g., the defeat of the Spanish Armada and Hitler’s failure to respond effectively to the D-Day landings, and others) to offer some insights to police leaders on how to cope with the leader and subordinate interactions. The author concludes that humans are inherently obedient and reluctant to challenge authority figures, thus prone to blind obedience. The leader’s responsibility is to distinguish the critical situation from routine situations to best lead by guarding themselves against blind obedience and creating an environment where followers’ voices have been heard. The author suggests that the leader’s micromanagement from a remote location in crises is ineffective and that the leader must create time and space for fellow police officers to act freely by following the established overall strategy.

Guo’s (2018) study indicates that differences exist between Eastern and Western understanding of implicit followership theories. These differences are observed from the time of childhood development. Eastern perception of followership includes qualities such as respect for authority, devotion, and loyalty which is the opposite view to the Western perspective as unfavorable.

Garfield et al. (2019) provide a thorough review of political leadership from a perspective of evolutionary anthropology. This study highlights the benefits of integrating evolutionary social science with leadership studies. Leadership and followership were critical to understanding human psychology, culture, and social organizations for early anthropologists. In egalitarian societies, leaders emerge in response to context-specific demands to benefit the collective. When power is relinquished to the leader to address a specific issue or a need in society, it usually represents the norms and values of the society that empowers the leader to serve. In non-egalitarian cultures, on the other hand, leadership has been associated with ownership of material resources (e.g., food and military), prestige systems, and social hierarchy.

Additionally, the authors' review reveals some leadership aspects to be transcultural and typical to the human species. For instance, diverse species, including humans and human ancestors, leaders are called to solve problems, compete over resources, and coordinate social movements and behaviors by using irregularities in physical and social dominance and information and skills. This understanding undermines claims that "the evolution of prestige-style leadership is rooted in the evolution of cumulative culture that is unique to humans. Instead, prestige-style leadership among humans might be an elaborated form of leadership based on informational and skill asymmetries that are seen in many species" (Garfield et al., 2019, p. 68). Thus, human and other animal leaders may "engage in dominant behaviors that often benefit themselves at the expense of the group, and sometimes provide information- and skill-based services that benefit both themselves and the group" (Garfield et al., 2019, p. 68). Additionally, the authors make a profound statement: "the deep evolutionary roots of leadership strongly implies that all humans, including adults and children of both sexes, possess universal psychological mechanisms for both leadership and followership" (Garfield et al., 2019, pp. 68–69).

The authors highlight two significant implications for future leadership research. First, evolutionary anthropologists and psychologists who investigate group living (cooperation, aggression, and mating) have overlooked leadership's critical role in all aspects of group living. "An integrative perspective of leadership and followership may provide new insights to the nature of group living" (Garfield et al., 2019, p. 69). According to evolutionary anthropology, humans cannot survive without group living and lifelong cooperative relationships. From this perspective, leader-follower dynamics within complex group relationships and belongingness remain understudied. Thus, "leadership might therefore turn out to play an unexpectedly large role in shaping group structure, the very basis of human survival and reproduction." Additionally, "few theorists have attempted to synthesize theories of sexual selection with theories of leadership" (Garfield et al., 2019, p. 70).

The second implication of an evolutionary approach to leadership is the increasing mismatch between the quality of leaders and the challenges leaders and followers face in large societies, including the scarcity of studies on a female leadership role within the family as the central social unit for reproduction. As the social scientists place a greater value on consilience, the authors see "tremendous benefits to integrating diverse sources of evidence from studies of animal behavior, paleoanthropology, ethnography, psychology, political science, and other social sciences" to study leadership.

Wang et al. (2019) explored the relationship between narcissistic leadership and subordinate followership. What role does supervisor-subordinate *guanxi* play between a narcissistic leader and subordinate followership? The study showed that narcissistic leadership has a significant negative impact on subordinates' followership. Also, the supervisor-subordinate *guanxi* plays an intermediary role between narcissistic leadership and subordinate followership. Lastly, the subordinate tradition in the Chinese context, which is a society of "rule of human relations," plays a significant role in regulating the relationship between narcissistic leaders and supervisor-subordinate *guanxi*. Chinese communities highly value "relationship

orientation“and “authority orientation,” and as a result, relationships between leaders and subordinates are more sensitive than in Western cultures. Therefore, follower-ship behavior has been perceived as an emotional orientation.

Lilleboe (2020), in her dissertation on courageous followership in the United States and Japan, argues that due to culturally driven values and perceptions, ideal followership may vary from culture to culture. For instance, “standing up to or for” leaders is an act of courageous followership that may be acceptable in the Western but not in Eastern cultures. Many Eastern cultures (e.g., Chinese, Japanese) consider respecting authority figures, being loyal, and showing devotion to leaders are more expected behaviors of followers than challenging authority. Japan’s samurai (servants) and *bushi* (warrior) orders, for instance, show courageous followership through following orders with “loyalty, bravery, honor, and integrity” (Pascoe, 2017, p. 54). Other studies show that enthusiasm may be ideal in the United States and Germany (Junker et al., 2016; Sy, 2010) but not necessarily in Iran (Mohammadzadeh et al., 2015). She writes: “there was more commonality between followership behaviors identified by Sy (2010) in the United States and those identified by Junker et al. in Germany. For example, both Sy’s (2010) and Junker et al.’s (2016) studies found engagement, creativity, and cooperation as ideal followership behaviors.” (Lilleboe, 2020, p. 10).

Suyono et al. (2020) studied coproduction leadership concerning followers’ personalities and involvement in the leadership process in Indonesia. Coproduction leadership is defined as the degree to which the individuals believe that followers become partners in the leadership process to enhance the effectiveness of the work unit (Carsten & Uhl-Bien, 2012). Coproduction leadership occurs when leaders and followers work together toward an organizational outcome. The study reveals that collectivism had a positive and significant relationship with coproduction leadership, whereas individualism has no significant relationship with coproduction leadership. This result means that it has a positive relationship with coproduction leadership in collectivist contexts with a strong group tie and loyalty. The results also showed that followers’ proactive personalities positively impacted coproduction leadership. With a proactive personality trait, followers may identify opportunities for taking the initiative, constructively resist the leader or disagree while working alongside the leader to coproduce the desired organizational outcomes. These findings are supported in Carsten and Uhl-Bien (2012). On the other hand, the follower’s individualism had no significant correlation with coproduction leadership due to cultural factors. Additionally, no relationships were found between coproduction leadership and obedience due to the power distance gap between leaders and followers in Indonesian culture.

Yang et al. (2020) conducted three studies to explore the structure of followers’ implicit followership theories (FIFTs), followers’ attitude toward FIFTs, and the impact of gifts on the quality of peer relationships in the context of Chinese culture (Yang et al., 2020, p. 581). The latter, being influenced by Confucianism, has been characterized as a high power distance and collectivistic culture where followers respect the authority of leaders and sacrifice their interests for the sake of collective interests and goals. The study identified positive and negative structures of FIFTs.

The positive prototypes were: firm, decisive, careful, curious, strong execution, persistent, proactive, competent, efficient, passionate, clear-cut, cooperation, intelligence, responsibility, practicality, resistance, confidence, maturity, and dedication. The negative prototypes were: lazy, indifferent, passive, slack, procrastinating, conspiring, complaints, scholasticism, carelessness, embarrassment, half-hearted, nonconforming (Yang et al., 2020, p. 591). The results indicate that positive prototypes positively impacted the quality of peer relationships, while negative followership prototypes had a negative impact on collegial relationships. Additionally, positive followership prototypes exhibited open and positive attitudes toward others and the environment. Conversely, participants with more negative followership prototypes showed a negative attitude toward their colleagues, reducing trust, satisfaction, and commitment (Yang et al., 2020, p. 592).

Zoogah and Abugre (2020) conducted three studies to examine restorative followership and its outcome in the context of bad leadership. In the first study, using restorative behavior theory, the authors examined the background of restorative followership from the data collected from working MBA students ($N = 185$) in Ghana in 2015. They found that a bad leader who is an incompetent communicator and lacks participative decision-making positively relates to the restorative behavior of followers. In the second study, which examined active engagement as a mechanism to assess the influence of bad leadership on restorative followership, 179 MBA students participated in this study in Ghana in 2016. The analysis showed that follower-leader value congruence had had mediate and moderate effects on the leader-follower relationships. The third study conducted in 2017 among 193 employees measured restorative value, one of the consequences of restorative behavior, by using relational capital theory. The data showed that supervisors' ratings showed support for restorative value as an outcome of restorative behavior.

Karakitapoğlu-Aygün et al. (2021) conducted a quantitative study on followers' communication experience with authoritarian leaders in Taiwan, Turkey, and the United States and its mediating role in leader-follower agreement on authoritarian leadership. The results of the US sample ($N = 294$) showed that the leader-follower agreement of authoritarianism as a negative form of leadership had a positive effect on the quality of communication. The Turkey sample ($N = 409$) indicated that the leader-follower agreement on authoritarianism as a positive form of leadership had a negative effect on the quality of communication. The Taiwan sample ($N = 674$) detected no significant effect on the quality of communication experience based on the agreement or disagreement on authoritarian leadership. However, the study found the quality of communication experience to be a "significant mediating factor between the leader-follower agreement and follower's performance in all three countries" (Karakitapoğlu-Aygün et al., 2021, p. 473). Moreover, followers who report a high quality of communication with their leaders tend to be "good soldiers" who will go the extra mile and help others. When leaders show responsiveness, support, and sensitivity, employees develop trusting relationships.

One of the significant cross-cultural findings of this study was that the highest quality of communication occurred when followers perceived the leader as non-authoritarian. This study is aligned with other studies that show how authoritarian

leaders who tend to be dominating and commanding, lack empathy and concern for followers create barriers between them and their followers (Bakar & McCann, 2016). Although leaders in high power distance cultures may tolerate authoritarian leaders (e.g., Turkey and Taiwan), they may avoid having a dialogue with such leaders.

Karakitapoğlu-Aygün et al. (2021) argue that the Taiwan sample showed a less negative perception of authoritarian leadership because of the Confucian paternalistic ideology of leaders, where vertical relationships have long been established in Chinese culture between leaders and followers (Wang et al., 2019). Additionally, authoritarian leaders are expected to be caring for their followers as a reciprocal agreement between the follower's compliance and the leader's benevolence (Cheng et al., 2004) to guarantee and maintain social harmony (Wang et al., 2019).

A study on implicit followership theories (IFSs) constructed by Matshoba-Ramuedzisi (2021) in a South African public sector explores followers' beliefs about followership and how their followership has been enacted. The results suggest that followers simultaneously held beliefs about their self-schema from passive (e.g., deference to leaders) to proactive (challenging leaders or taking initiatives) followership. The study also revealed that intrinsic than organizational factors influence followers' behaviors more positively. However, various followership behaviors were activated across the passive-proactive continuum based on the situation and environment (2021:iv). In other words, followers in the South African public sector seemed to adapt various followership styles in various situations in their complex organizational settings.

Summary Analysis of Global and Integrative Followership

The global and integrated followership offers rich and diverse viewpoints on how different societal cultures understand and practice followership in their respected cultural and organizational traditions. The summary analysis below will serve as a basis for global leadership and followership exchange between the global North-West and South-East:

1. Studies on global followership are still rare. Further exploration and understanding of global followership from various cultural perspectives is needed (Tolstikov-Mast, 2016).
2. The pro-followership and anti-leadership culture of individualism and egalitarianism and the pro-leadership and anti-followership culture of fatalism and hierarchy in Sweden seem relevant in today's American political climate (Grendstad, 1995).
3. Studies conducted in the Western and Eastern cultures on followership indicate that respect, obedience to authority, loyalty, desire for harmony are inherently universal human preferred qualities across cultures (Carsten et al., 2010).
4. The ambicultural approach to management (following and integrating best management practices of the West and the East) to address management

dilemmas across cultures opens new opportunities for global collaboration for the West to meet the East (Chen & Miller, 2010).

5. Followership in its three forms of expression among contesting global powers (partial followership, reluctant followership, and followership refusal) seems to indicate that followership remains an unwanted role on the global stage (Flemes & Wojczewski, 2010).
6. Despite the desire for leadership by emerging global powers (e.g., Germany, Brazil), it is the active and proactive followership that seems more effective to address global issues by the emerging global powers (Schirm, 2010).
7. Followership typology in Sweden (workmate, colleague, coworker) is less hierarchical and dichotomist compared with other followership typologies developed in the West (i.e., exemplary vs. alienated, isolated vs. engaged, initiating vs. passive) (Danielsson, 2013).
8. Job performance among teachers in Botswana who identified themselves with passive followership was higher than among teachers with exemplary, alienated, and pragmatic followership styles. This result contradicts the earlier studies. Perhaps being “passive” is the most valued and “exemplary” followership behavior in Botswana (Oyetunji, 2013).
9. Unlike the Western individualistic followership, followers’ experience in South African organizations is not merely personal or organizational but rather holistic within social interconnectedness. However, this aspect of followership has not been extensively studied and needs further research (Singh & Bodhanya, 2013).
10. FDIC of the US federal government has improved its position from 21 to the number one best place to work by introducing the tenants of followership to its employees (Read III, 2014).
11. Followership in Rwanda is significantly different from followership in the United States. However, people in both countries exhibit high engagement and critical thinking while exhibiting high power distance (Rwanda) and low power distance (the United States) cultural characteristics (Thomas, 2014).
12. Followership in Russia that gravitates toward authoritarianism reminds us that a nation’s past experiences have behavioral consequences on today’s followers’ and subordinates’ implicit followership and leadership theorizing as the lack of trust toward authorities and mistrust toward institutions continue (Tolstikov-Mast, 2014).
13. Transformational leadership has a significant positive impact on the followers’ job satisfaction, organizational commitment, and work engagement in Libya. Transactional leadership had a positive impact on job satisfaction and work engagement. However, the laissez-faire leadership style had no significant impact (Amgheib, 2016).
14. Honduras followers within the collectivistic and power distance culture that promotes passive obedience may adopt a change strategy for female followers by promoting common purpose, individual encouragement, peaceful disagreement, and communication skills (Schuder, 2016).

15. Unlike the Western polarizing view of followership as individualistic and confrontational, Achole People in Uganda practice followership that is seamless. This mental model is holistic and inclusive that sees leadership and followership as “all in one and one in all” (Ofumbi, 2017).
16. A Western study calls attention to an inherent human tendency to obey authorities and ways in which police officers may avoid blind obedience to carry out their duties more effectively (Drummond-Smith, 2018).
17. Differences exist between Eastern and Western understanding of international followership (Hurwitz, 2021). These differences, for instance, followership perceived as respect for authority, devotion, and loyalty in Eastern cultures, have been nurtured since childhood (Guo, 2018).
18. Evolutionary anthropology provides a unique perspective on leadership and followership to argue that “all humans, including adults and children of both sexes, possess universal psychological mechanisms for both leadership and followership” (Garfield et al., 2019, p. 69). Additionally, unlike other species, humans are social beings and cannot survive and develop without group-living and lifelong cooperative relationships (Garfield et al., 2019).
19. To deal with narcissistic leaders, one needs to utilize cultural-specific tools and mechanisms, such as *guanxi* in China, to prepare appropriate followership responses to maintain social harmony, prevent crisis, and achieve organizational or societal goals (Wang et al., 2019).
20. Ideal followership is culturally defined. In one culture, what is considered courageous and exemplary may not be courageous or exemplary in another. Thus, more intercultural dialogue and exchange of perspectives are needed to prevent the one-sided hegemony of implicit followership theory (Lilleboe, 2020).
21. When the cultural context is collectivistic with a strong group tie and loyalty, such as Indonesia, followers’ proactive personality positively impacts coproduction leadership where followers become active participants of the leadership process (Suyono et al., 2020).
22. A study in the Chinese context with a strong influence of Confucian values indicated that followers’ positive followership prototypes (firm, decisive, careful, persistent, and others) had a more positive impact on peer relationships. Conversely, followers with negative followership prototypes (lazy, indifferent, passive, slack, and others) had a more negative impact on peer relationships (Yang et al., 2020).
23. A Ghanaian study revealed that bad leadership behaviors (e.g., incompetent communicator, lacking skills in participative decision-making) have positively impacted the follower’s restorative behavior (Zoogah & Abugre, 2020).
24. A study conducted in Taiwan, Turkey, and the United States confirms the early research results that authoritarianism negatively affects the quality of leader-follower communication. However, the Taiwanese sample showed a less negative perception of authoritarian leadership due to the Chinese cultural expectations of leaders caring for followers and benevolence in return to followers’ compliance (Karakitapoğlu-Aygün et al., 2021).

25. A South African study on the public sector followers' beliefs about followership and how followership has been enacted showed that the followers in the public sector were able to adapt various followership styles across the passive-proactive continuum based on situational and environmental factors (Matshoba-Ramuedzisi, 2021).

Discussion

Leadership is not defined by the exercise of power but by the capacity to increase the sense of power among those led. The most essential work of the leader is to create more leaders.
(Mary Parker Follett, *The Creative Experience*, 1924)

In the previous Sect. 2.3, attempts have been made to understand (1) cultural and worldview differences between the global North, East, West, and South, (2) global leadership, (3) global indigenous leadership, and (4) global and integrative followership. The selected 65 articles, books, or book chapters were presented chronologically under each topic (global leadership – 22, global indigenous leadership – 20; global and integrative followership – 23) from the 1990s to 2020s. In this section, the summary analysis of all sections under the “Review of Literature” have been categorized under three major themes of the handbook: differentiation, acculturation/integration, and original synthesis in order to acknowledge cultural differences and uniqueness of global contexts presented by authors (differentiation), identify areas of possible adaptation of leadership and followership theories and practice by different cultures when one or more cultural variable have been studied (acculturation), and to report whether or not a global fusion or integration of best theories and practices of global leadership and followership have been taking place in the last 25 years between the North, the East, the West, and the South (original synthesis). The goal is to highlight major takeaways from this study and make recommendations for further study and practice of global leadership and followership.

Differentiation: Things as They Are

Thirty-nine studies (nearly 60%) of the global leadership and followership sources seem to make a case for differentiation from others to show that cultural characteristics, values, and philosophies are different and how important it is to consider the uniqueness of each cultural context when theorizing leadership and followership in the global North, South, East, and West (Atwater et al., 2009). Nevertheless, the literature consistently pointed out common themes such as collectivism vs. individualism and low power vs. high power distances across cultures (Hofstede, 1980, 2001; House et al., 2004). The cultural differences primarily have been identified in the areas of cultural experiences, values, motivational factors, and worldviews to conceptualize what is positive or negative leader-followers behaviors and prototypes are (Yang et al., 2020), or what is effective or ineffective leadership or followership across cultures (Muczyk & Holt, 2008; Holt et al., 2009). These differences create tensions and disagreements between the global West, East, North, and South.

There is also resistance reported in the global leadership literature by minority groups and cultures against the dominant cultures, especially if the latter imposes its cultural norms and values on the former (Bakamana et al., 2020; Evans & Sinclair, 2016; Maffela, 2019). For instance, the Western “either-or” worldview behavior and attitude without considering the Eastern philosophical perspective of “both-and” have not helped the global West and East bridge the existing cultural differences and intercultural communication (Noma & Crossman, 2012). Another aspect of resistance and tension from the literature was the role of religion in indigenous leadership. Although the Western leadership scholarship has not been intentional about incorporating religion into the leadership research, the non-Western scholars, mainly from Africa and the Middle East, stressed the importance of leadership succession based on religious values (i.e., hereditary vs. election processes) and people’s conceptualizations and practices of leadership and followership in different cultures (Eyong, 2015, 2017, Sidani, 2008). Another important aspect that the literature calls for attention is the organizational culture that often influences the leader-follower relationships and their behaviors than the societal culture, especially in multicultural complex work environments where multiple cultures collide (Brodbeck et al., 2000; Yan & Hunt, 2005). In such complex situations, the leader-follower performance in organizations may contradict the mainstream research findings on performance outcomes (Oyetunji, 2013) or coproduction outcomes based on the follower’s proactive behavior (Suyono et al., 2020).

Studies conducted among indigenous communities emphasize cultural differences more than similarities between the colonized and the colonizing cultures (Evans & Sinclair, 2016). For instance, the indigenous leadership differentiates itself from colonizing cultures on the basis of values of collectivism, other-centeredness, and spirituality (Bryant, 1998); the leader’s responsibility to weave people together (Gambrell & Fritz, 2012; Pfeifer & Love, 2004) as opposed to self-centeredness; the promotion of indigenous democracy (Legesse, 2006; Aliye, 2020) as opposed to Western democracy; looking back to historical leadership paradigms to be able to understand the nation’s current leadership behaviors and practices Malakyan, 2013a, 2013b; Tolstikov-Mast, 2016); holistic approach to individual and collective well-being that brings the family unit, the community, and the nature together for harmony and peaceful coexistence (McCubbin et al., 2013) as opposed to individual happiness and personal satisfaction; validating leader’s role through social norms, recognitions, and community expectations (Eyong, 2015) as opposed to self-promotion to leadership; and leadership that is communal and companionate (Zoogah, 2020) that cares for others and takes long-term responsibilities for the well-being of followers (McManus & Perruci, 2015; Ofumbi, 2017; Perruci, 2018) as opposed to personal gain or profit. Furthermore, despite the masculinity and male domination in most indigenous leadership models and traditions where passive obedience is the societal expectation, women in indigenous communities have their own sphere of influence and important roles (Chamberlain et al., 2016; Schuder, 2016).

Regarding global followership, some indigenous followership behaviors were proactive and restorative in response to bad leadership (Abebe et al., 2020; Zoogah,

2020); some were considerate even toward narcissistic leaders (Wang et al., 2019) to achieve group outcomes; others were able to change their followership styles across the passive-proactive spectrum based on the situation (Matshoba-Ramuedzisi, 2021). Additionally, unlike Western experiences, follower experiences and expectations in the indigenous communities are holistic that encompasses a personal, organizational, and communal system of interconnectedness that start are rooted in their experiences since childhood (Guo, 2018; Singh & Bodhanya, 2013).

In summary, the literature on global leadership and followership from indigenous and non-Western perspectives is very different yet understandable because they are human experiences. The question is, is there a willingness to understand and appreciate human and cultural differences? Additionally, the literature is clear that no cultural or religious value or perspective should be imposed on others but rather create an environment where various cultural values and perspectives create an environment where both sides grow in mutual understanding, respect, and consideration in order to address global issues that humanity faces today collectively. For instance, instead of pretending that the Western “either-or” mindset is the only way to solve societal or global problems, one may consider the Eastern “both-and” logic that is more inclusive and open for dialogue than the former to address wicked global problems.

Acculturation/Integration: Theoretical Implications

Twenty sources (nearly 31%) have conducted studies that brought two or more cultural contexts together to argue that differences and similarities exist in global leadership and followership behaviors, values, and perceptions and that cultures can adopt new paradigms values behaviors. Also, despite the existing differences and limitations of the universal applicability of most leadership theories across cultures (Dorfman et al., 1997), collaborations and dialogue between the West and the East or between the North and the South through social learning (Eastern) and individual learning (Western) may result in new scientific breakthroughs to address global problems. For instance, the generalizability of some of the elements of transformational leadership, charismatic, and leader-member exchange theories across cultures (Amgheib, 2016; Den Hartog et al., 1999; Gao et al., 2011) may generate more positive outcomes if they are integrated with paternalistic leadership in collectivistic and high power distant cultures (Farh & Cheng, 2000; Cheng et al., 2004; Javidan & Carl, 2004). However, as stated earlier, this adaptation should be a voluntary process (Scandura & Dorfman, 2004; Neal et al., 2007). Alternatively, leadership theories developed in the West may be more applicable or more favorable to the Eastern cultures (e.g., servant leadership) that are more hierarchical and paternalistic, or some Eastern leadership theories (e.g., some elements of paternalistic leadership) may be effective in Western cultures (Hannay, 2009; Pellegrini et al., 2010). Further, rather than being too quick to judge some cultural norms as unacceptable or unethical (e.g., Arabic *asabiya*, or Chinese *guanxi*) a collective mind may draw constructive parallels between *asabiya* and the Western concepts of group cohesion, or between *guanxi* and social networking (Nie, 2016; Sidani, 2008).

Regarding the global indigenous leadership, the literature acknowledges the influence of religion on implicit leadership and followership theories (e.g., Anglo-Saxon leadership being influenced by Christianity, African indigenous leadership being influenced by African traditional religions) that has produced individualistic and dyadic paradigms of leadership in the West and more inclusive and participatory paradigms of leadership in Africa (Eyong, 2015). The former focuses on “doing” through actions and behaviors, while the latter emphasizes “being” through spirituality and transcendent experiences Eyong, 2017. Further, as seen in the Sect. 2.4.1 undoing forced behaviors and decolonizing leadership and followership are central themes within the indigenous leadership literature (Gumede, 2014; Khalifa et al., 2019).

The literature on global followership and how leadership and followership research are integrated across cultures, it becomes apparent that some cultures seem to promote pro-followership and anti-leadership behaviors, and others may be anti-followership and pro-leadership based on hierarchical or egalitarian cultures (Grendstad, 1995; Danielsson, 2013; Karakitapoğlu-Aygün et al., 2021). This finding raises promising prospects for further examination and empirical validations. Additionally, the intercultural dialogue on what constitutes courageous followership across cultures may reduce the one-sided hegemony of implicit followership theory (Lilleboe, 2020) and the stereotype of followers in one culture being more engaged or critical thinking than in another culture (Thomas, 2014).

In summary, the emphasis on leadership and followership similarities across cultures may produce integrative solutions to global problems by exchanging intercultural knowledge and experiences. Both sides are adopting areas that are generalizable or culture universal, and areas that are culture-specific seem exchangeable between cultures. Thus, adaptation and integration seem to produce more effective global leadership and followership models.

Original Synthesis: Practical Implications

Fourteen sources (22%) contained elements of original synthesis when the acculturation or integration has produced new leadership and followership outcomes. For instance, the hybrid approach to leadership where etic or outsiders perspective and emic or insider’s perspective, or using the newly adopted term “culture-specific” and “culture universal” approaches to leadership scholarship, has already produced culturally relevant and universally acceptable models of leadership (Dorfman et al., 1997; Eyong, 2015; Muchiri, 2011; Scandura & Dorfman, 2004). For instance, the integration of the Western and Eastern studies on happiness and reasons for work-related anxiety and clinical depression has revealed important information about the root cause of such mental health disorders in the Western cultures (De Vaus et al., 2018). Additionally, the education and development of followership in organizations may produce positive results in the United States and elsewhere (Read III, 2014). Currently, empirical evidence is lacking for generalization. However, this is where more testing and study may be focused.

Further, the synthesis of cross-cultural research on culture-specific and indigenous leadership with data samples from a dozen or more countries have revealed

universally applicable and valued leadership qualities and competencies for cross-cultural teams and organizations (Caligiuri & Tarique, 2012; Carsten et al., 2010; Lisak & Erez, 2015; Taleghani et al., 2010). Cultural fusion and adaptation between individualistic and collectivist cultures have increased work effectiveness (Koo & Park, 2018); and new integrative and non-Western methodologies for global research have shaped the quest for integrative and holistic knowledge (Scandura & Dorfman, 2004; Zhang et al., 2012). Finally, it is noteworthy that the ambicultural approach to management practices has generated encouraging results among global entrepreneurs (Chen & Miller, 2010; Lowe et al., 2015).

The literature makes us aware of the ongoing global challenges between political power for domination and influence regarding global followership among corporations, people groups, and nations. No nation seems to see the benefit in followership (Flemes & Wojczewski, 2010), yet the data shows that followership and not leadership seem the path forward for the nations' peaceful coexistence (Schirm, 2010). Additionally, current studies continue to remind us about the inherent inclination of human nature toward blind obedience and what can or should be done to avoid another Nazi regime and global catastrophes (Carsten et al., 2010; Milgram, 1974, Zimbardo, 1975; Drummond-Smith, 2018). Lastly, the analysis of evolutionary anthropology offers us only one condition to succeed and sustain life on earth: find ways to collaborate as human species for collective survival and development (Garfield et al., 2019).

In summary, the synthesis of leadership and followership from the global East, West, North, and South offers innovative and hopeful models and perspectives to cope with global issues and challenges collectively and collaboratively. So then, the more synthesis of original models and perspectives on global leadership and followership is initiated, the better outcomes may be produced for a healthier, peaceful, prosperous, and just world.

Recommendation and Conclusion

The fact is that we are not getting happier. We are not getting wiser. We are not living in harmony with the planet on which our existence, never mind our happiness, and our sense of fulfilment, depends. But we should never worry about saving the planet: the planet will survive well when it has got rid of us. It is we who need saving from ourselves. (Ian McGilchrist, 2018:48, Rowson, J., & McGilchrist, I. (2018). Divided brain, divided world. In *The political self*. Routledge)

Recommendation for Future Research and Praxis

The global North-West has produced rich empirical knowledge and conceptual understanding of leadership and followership. The global South-East has accumulated centuries-long wisdom and practical knowledge of leadership and

followership. Through global collaboration, it is time to save ourselves and humanity (McGilchrist, 2018, 2019).

As global populism, nationalism, and authoritarianism are on the rise in the world (Grzymala-Busse et al., 2020; Lewis et al., 2019), studies on global followership, follower engagement, and understanding why global followers choose to exhibit obedient followership to populist and authoritarian leaders (Benedek, 2021) seem to be urgent topics to explore.

Adopted from Perruci's *Leadership Styles in Different Contexts* (2018) and based on the GLOBE project findings, this section offers a model for global leadership-followership exchange (GLFE) as the next logical step from organizational to global exchange or trade of leading and following roles (Malakyan, 2014) between the North-West and South-East. Four quadrants in Fig. 1 propose (A) followership practices, (B) followership development, (C) leadership development, and (D) leadership practices based on four cultural characteristics: leader-centric individualism, relationship orientation, follower-centric collectivism, and task orientation. Finally, four possible outcomes are presented for every four quadrants in the conclusion section.

Quadrant A: Need for Followership Praxis. When the culture is task-oriented, leader-centric, and individualistic, it is more likely that people lack followership skills, resulting in follower-resistant behaviors. The individualistic and task-oriented Western cultures tend to have transactional leadership-followership tendencies. Societies involved in free enterprise are less autocratic and tend to operate from a decentralized style of leadership (House et al., 2004, p. 645). In Quadrant A, the culture fosters leadership competition.

Anticipated outcome: Minimize the gap between the rich and the poor and decrease domestic violence and increase unity and safety of citizens in the West.

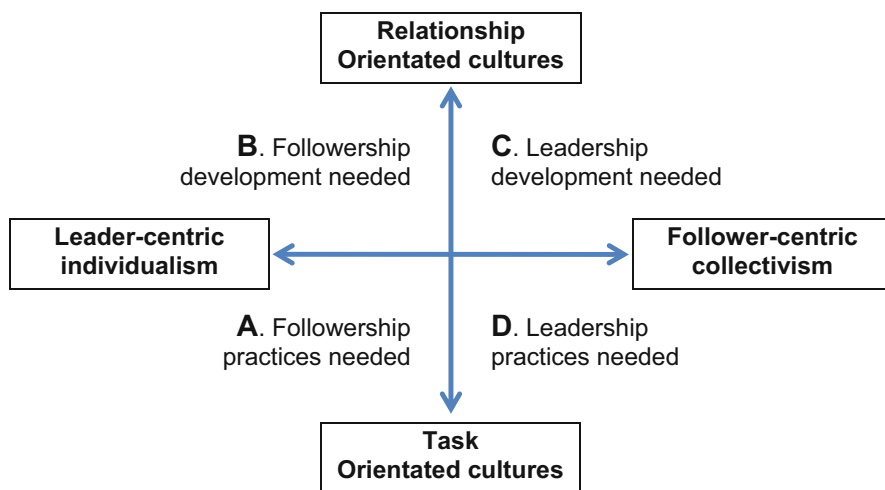


Fig. 1 Global leadership-followership development and practices

Quadrant B: Need for Followership Development. When the culture is relationship-oriented, leader-centric, and individualistic, it is more likely that people lack followership development, resulting in followership compliance. The individualistic and relationship-oriented Western cultures seem to exhibit transformational leadership tendencies. The leaders' generosity, compassion, and concern for followers in relationship-oriented societies are valued (House et al., 2004, pp. 596–597). In Quadrant B, the culture fosters service-oriented leadership.

Anticipated outcome: Decreasing the environmental pollution and exploitation of the natural resources by the West and an increase of fair trade and green economy.

Quadrant C: Need for Leadership Development. When the culture is relationship-oriented, follower-centric, and collectivistic, it is more likely that people lack leadership development, resulting in autocratic leadership. The collectivistic and relationship-oriented Eastern and Southern cultures tend to be follower-centric with supportive followership tendencies. Collectivism is associated with teamwork, value-based, and human-oriented leadership (House et al., 2004, pp. 503, 581). In Quadrant C, the culture fosters followership commitment and loyalty.

Anticipated outcome: Decreasing human rights violations by autocrats and dictators in the East and the South and increasing democratic values and governance.

Quadrant D: Need for Leadership Praxis. When the culture is task-oriented, follower-centric, and collectivistic, it is more likely that people lack leadership practice, resulting in the emergence of charismatic leadership. The collectivistic and task-oriented Eastern and Southern cultures seem follower-centric with compliant followership tendencies. Institutional collectivism and performance orientation may endorse value-based charismatic leadership with compliant followership (House et al., 2004, pp. 278, 502). In Quadrant D, the culture fosters submissive followership behavior.

Anticipated outcome: Decreasing poverty, economic inequality, epidemics, and increasing the leader-follower mutual accountability. Collective decision-making.

Conclusion

Literature on leadership has been leader-centric for decades in Western scholarship. Studies on followership are also following the same path, a follower-centric and a polarized and contrasting view against the leadership. This study has revealed that global, intercultural, and indigenous leadership follows the same logic: differentiation. Integrative scholarship of leadership that focuses on human commonalities through Western, non-Western, ethic, and indigenous understanding of leadership and followership seem scarce. Global leadership studies seem to further divide humanity by highlighting how different and unique we are from each other. This approach may not help the global community address global and wicked problems. We need more integrative approaches to address climate change, global warming, poverty, health problems such as pandemics, environmentally friendly, and sustainable global economy (Maznevski et al., 2013; Puaschunder, 2020). The Western self-centered leadership is limited to performance outcomes and is less attractive or

inspiring to followers. The non-Western and indigenous leadership seem impractical. We need more integrative scholarship on global leadership and followership that is grounded on the interdisciplinary nature of science and human experiences across cultures by recognizing the strengths and unique characteristics of the global community to complement ethnic and cultural deficiencies to collectively address global issues to solve existential problems for our Planet and life on earth.

The synthesis of the democratic leadership of the North-West and the human-centered followership of the global South-East may transform the world if leadership and followership values, education, and practices are traded to “become alike” or “harmonized” (Sam & Berry, 2006, p. 20).

We need more integrative and interdisciplinary research on leadership and followership through the lenses of biology, neuroscience, psychology, social psychology, communication, evolutionary anthropology, genetic studies, ethnogenesis, and more. We also need to expand our understanding of leading and following behaviors across the sociocultural and geopolitician spectrum to develop global leadership and followership approaches that unite humanity rather than divide us.

The following outcomes may be anticipated when leadership and followership development and praxis are traded between the global West and the global East and the South:

1. Build a mutual understanding between the North-West and South-East that cultural diversities exist and must be respected to help leadership practitioners to build a unified vision for global leadership that respectfully utilizes cultural diversity toward mutual production and reproduction of goods and services around the world (theory of definition).
2. Provide intellectual incentives for the North-West to adopt South-East values of leadership and followership of respect, harmony, and collective well-being, while motivating South-East to adopt Western values of individual freedom and creativity, recognizing the strengths and weaknesses of both systems of thought and way of life. This cultural and philosophical exchange should not be imposed on either side through brutal force, colonialization, or psychological manipulation (theory of acculturation).
3. Bridge the gap of mutual misunderstanding, lack of cooperation, and hostilities between the North-West and South-East through new scientific breakthroughs. The integration of best theories, philosophies, and practices of leadership and followership may help humanity to achieve discoveries through the synthesis of global leadership knowledge to address wicked problems such as poverty, hunger, constant wars and destructions of social structures, global pandemics, ecologically destructive sources of energy, exploitative global economy, and more (theories of synthesis).

While the scholars in the East admit that religion plays a central role in the formation and perception of leadership and integrate religion with leadership studies, Western scholars have eliminated religion from leadership studies, pretending that it does not influence people’s perception of leadership in Western cultures. It is time to

shift the research focus from differences to similarities and unifying factors for a better life for humanity and Mother Earth. The unending growth of the global economy based on limited natural resources is not sustainable. However, there are unending sources of energy and creativity in nature and in human relationships that scholars and practitioners have not fully utilized in order to cast a new vision for global leadership that is inclusive, competitive, and healthy. Thus, we need an Olympic type of global vision for global leadership and global followership that is based on international cooperation and the co-creation of a shared vision for humanity.

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Democratizing Leadership-Followership: Restorative Practices in the Age of Disruption

5

Linda Kligman and Razwana Begum Abdul Rahim

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Abstract

Working in tandem, growing social complexity and demands for more democratic processes are guiding leaders in the social service sector to explore the power of followership. Followership, the individuals who accept and enable organizational leaders, includes employees, volunteers, and clients coordinating activities to achieve societal compliance. Recognizing role fluidity could create more reciprocal and resilient relationships in the age of disruption, leaders turn to engage in partnership and collaboration with followership. Professionals who work in social services have found some success employing restorative practices, specifically the use of circles, in their work. Just as social media has democratized the public space – introducing more voice and participation – restorative circles provide a

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social medium democratizing social services. This is evident in social service organizations operating in the VUCA world based in the Global North and Global South. This chapter highlights examples and impediments shared by practitioners from the social service organizations based in Nicaragua, Singapore, Belgium, the Netherlands, and the United States. The chapter focuses on how practitioners employed restorative circles with staff and constituencies to manage conflict, build relationships, exchange feedback, and make decisions amid volatile and uncertain conditions such as during the global COVID-19 pandemic. From those examples, this chapter concludes by highlighting the connection between practitioner values, facilitation processes, and its contribution to the development of fluid leadership-follower relationships.

Keywords

Leadership · Followership · Restorative practices · Circles · COVID-19 · VUCA

Introduction

With the twin forces of growing social complexity and increasing demands for more democratic processes, organizations within the social service sector and practitioners within this sector working for the betterment of a society need to consider collaborative partnerships rather than just focusing on leadership by those in authority. This chapter explores the proposition that practitioners within the social service sector embracing followership can find solutions to societal challenges that bring resiliency to colleagues and those they serve. The first part of the chapter introduces the demands in the social service sector, aggravated by the global pandemic of COVID-19. Next, the chapter aligns with the followership literature to explore the value of democratization in social services. The discussion on followership subsequently leads to restorative justice, a traditional way to respond to individual needs. In turn, this theory has created the nascent field of restorative practices, applicable to contemporary social needs. Just as social media has democratized the public space – introducing more voice and participation – restorative circles provide a social medium democratizing social services, as evidenced from five countries located in both the Global North and Global South.

To illustrate how social service organizations incorporate restorative approaches during disruption arising in the VUCA world, the body of the chapter translates principles to practice, focusing on leaders and followers developing role fluidity to extend professional stamina. Examples include how practitioners are using circles to increase resiliency within social service organizations, with funders, and with the constituents they serve. Facilitating circle processes creates webs of social connections that allow leaders to cede their authority and empower followers to exert greater influence within social networks. The discussion also highlights the human values that underpin restorative practices itself that make participants responsive but also consider the social and cultural nuances that challenge inclusive engagement.

The chapter concludes by highlighting how to develop and sustain democratic relationships as well as the impediments to such creation.

Leadership and Followership in the Social Service Sector

Followership is an extremely significant concept in addressing challenges faced by organizations operating in a VUCA environment. VUCA is an acronym to describe or to reflect on the accelerating rate of change (volatility), the lack of predictability (uncertainty), the interconnectedness of cause-and-effect forces (complexity), and the strong potential for misreads (ambiguity) of general conditions and situations that provoke community disruption. VUCA was coined by the US Army War College and has been incorporated in management studies (Barber, 1992). This is a practical code for awareness and readiness, guiding leaders to establish strategies to succeed in challenging environments. Amid globalization, instantaneous communications, and innovative ecosystems, leaders are continuously challenged. Without support, they are unable to move forward. In such context, it is necessary to let go of the watertight command-and-control management styles that are rigid, unresponsive, and fragile. In rapidly changing conditions, command-and-control has been replaced with new strategic thinking. The adage of US Marine Lieutenant General Van Ripper (2102) “In command, out of control” delegates decision-making to teams, entrusting subordinates to be better prepared to navigate ambiguous and dynamic conditions and lead from the bottom up. The idea of VUCA has since been embraced by leaders in all sectors of society to describe the nature of the world in which they operate and promotes a more distributed leadership and more responsible followership. Leaders are not the only pivotal force behind successful organizations and can no longer operate in isolation. Research into the effectiveness of leaders has led to the examination of the roles of followers and followership.

Traditionally, social services comprise education, health services, food, housing programs, and transportation services aiming to promote the well-being of people and communities. The social service sector looks at the welfare of the individuals and provides the necessary mechanisms to alleviate functional challenges. Social service leaders must be alert, flexible, and responsive to continuously evolving challenges. In 2020, amid a global pandemic, 82.4 million people – including 35 million children – were forcibly displaced worldwide due to persecution, conflict, violence, human rights violations, and occurrences (United Nations High Commissioner for Refugees [UNHCR], n.d.). Further disrupted by the COVID-19 pandemic, organizations needed to quickly change their *modi operandi*. Overwhelming information and sometimes contradictory and fake news increased the challenge in providing targeted intervention. Persistent stress and trauma weakened the social and emotional systems and support within the organizations. To support resilient communities, leaders needed to think out of the box to adapt to the continuously changing environment. The pandemic underscored that leaders must build organizations that move quickly, analyze the situation in the VUCA world, and respond

with the best possible solution every time. They need to build confidence and empower their employees, as well as their clients, to try new ways of doing things.

For leaders to be truly effective, they require the support of those they lead, their followers. This awareness is critical, especially in the present digitalized environment where leaders' authority is publicly examined and questioned. Kellerman (2012) argues participatory democracy has grown more prevalent in the twenty-first century as information can be quickly shared, revealing data, exposing leaders' weaknesses, and norming freedom of expression. For instance, social media is not just used to share information; it allows people to connect in conversation and organize actions as part of worldwide phenomena. While social media is a tool that democratized participation, it has also created more polarization (Kubin & von Sikorski, 2021). Leading in the twenty-first century requires organizations to provide a social space, one that can invite and honor diverse perspectives, in the development of shared understanding and for members of the organization to coordinate their actions toward the human and common good. For all these reasons, leaders need to consider the impact of their actions on the followers.

McManus and Perruci's practical definition of leadership guides this chapter: "leadership is the process by which leaders and followers develop a relationship and work together toward a goal (or goals) within an environmental context shaped by cultural values and norms" (2015, p. 15). Usually, leaders are individuals who hold a specific position or title and the power granted along with it. Within social service agencies, leadership has different skeletal foundations; nonprofit bylaws appoint executive directors charged to uphold the public trust, government's oversight with clear lines of authority across functional departments, and the charge for cross-sector collaboration is often led by multinational funders with specific programmatic metrics. Additionally, in any kind of organization, including those operating within the social service sector, there are also informal leaders. Without official designation or status, they lead because they possess specific knowledge, organizational history, skills, or characteristics that others value or admire. Their role possesses influence that might be undervalued on an organizational chart. To understand relationships, it is easier to conceive of a leader as a role rather than a person – a role that can be used to exert power but that is pliant and contextualized by the situation.

As a corollary to the practical definition of leadership, followership is defined as "individuals who accept the goals and enable goal achievement for their organizations and organizational leaders" (Gilstrap & Morris, 2015, p. 154). Followership is based on complementary behaviors situated with organizational cultures and strategy that have internal and external impacts. Besides employees, social service organizations will often rely not only on volunteers to perform specific roles but also on clients for societal compliance. These followers had once been relegated to the role of passive recipients or, at best, moderators of leader influence and behaviors. Followership is an emerging field of study that explains the behavioral, relational, cognitive, and constructionist perspectives of followers (Khan et al., 2019). Kellerman's (2008) relational understanding of followership will be referenced within the section "Social Empowerment: Becoming Disciples of

Facilitation” to illustrate the various ways subordinate behaviors manifest in delivering social services.

Contemporary demands for democracy paired with VUCA conditions require coordinated and distributed leadership, a more dynamic model that expands influence and shares authority. When duties are redistributed and followers accept control of specific contexts, these fluid roles add yet another dimension of ambiguity (Gilstrap & Morris, 2015). To demonstrate the application of democratic, participatory decision-making, stories from practitioners in the Global North identified from Belgium (N1), the Netherlands (N2), and the United States (N3) and in the Global South identified from Singapore (S1) and Nicaragua (S2) are highlighted throughout the chapter. Individuals employed, volunteering, and interacting with the social service sector need to be resilient and prepared to accept responsibility, take up and cede control, and follow others that adopt different approaches.

Restorative Justice and Restorative Practices

Originating from diverse indigenous cultures, restorative justice was coined in the 1950s as a way of using dialogue processes to address crime, repair harm when possible, and restore relationships within a community (Johnstone, 2013). Restorative justice is defined as “a process whereby all the parties with a personal stake in a particular offense come together to resolve collectively how to deal with the aftermath of the offense and its implications for the future” (Braithwaite, 1999, p. 5). The Navajo Nation (Sullivan & Tift, 2008), the Maori of New Zealand, and some native societies in Canada all have used collaborative dialogue, collective in response to wrongdoings (Zehr, 2015). Eventually, restorative justice became an option to traditional crime control approaches in a dozen countries across the Global North and Global South (Ernest, 2019). The concept is based on three pillars: recognition of harms as needs, obligation (to put right), and engagement (of stakeholders) (Zehr, 2015). These pillars resonate with the social service sector as a way to address societal harms as unmet community needs, using processes that expand engagement and recognize mutual responsibility.

Restorative practices were born from restorative justice as a field of inquiry exploring the dynamics of relationships and community. Wachtel describes restorative practices as a way to “build social capital and achieve social discipline through participatory learning and decision making” (2013, p. 1). The obligation to address needs through mutual responsibility girds a more participatory democracy. Followership, not just leadership, participates in reflection and empathetic dialogue tackling social upheaval. Restorative practices literature moved toward the inquiry into how to proactively build resilient and reciprocal relationships. Restorative practices have recently been studied for its applicability to leadership (Abdul Rahim, 2015; Kligman, 2020) and a justice model for social change (Opie & Roberts, 2017). Self-reflective practitioners in leadership positions within the social service sectors have begun looking at their practices to articulate organizational culture (Hopkins, 2015). Some identified specific restorative rituals as possibilities.

When restorative processes were first applied in organizations, the earliest applications addressed white-collar crime (Luedtke, 2014). Since then, dialogue circles have been implemented in workplaces to address inappropriate behavior, misunderstandings, and bias (Eisenberg, 2016). Wachtel frames restorative practices as an approach to leadership with his fundamental premise that “human beings are happier, more cooperative and productive, and more likely to make positive changes in their behavior when those in positions of authority do things *with* them, rather than *to* them or *for* them” (2013, p. 3). While conflict less serious and mundane than crime is a part of a culture, equally important to an organizational culture are the rituals, norms, and habits around learning, allocating resources, problem-solving, tacit assumptions, and espoused beliefs (Schein & Schein, 2017).

Circles have been used in various cultures across the Global North and Global South dating back centuries (Mattaini & Holtschneider, 2017). Convening circles entails inviting participants to sit facing one another in a circle format regardless of authority, tenure, age, or social status. To prevent domination, often an object, or talking piece, is passed sequentially from person to person to indicate the person who has permission to speak without interruption. When people form a circle, everyone can see and be seen, hear and be heard. Circles create the contained space that allows participants to express and experience empathy. The magic is not in an arrangement of chairs that corrals feelings in the space between; it is how people show up, face one another, and speak authentically. Conducting conversations in circle formats is not unique to restorative practices, but it has become a symbolic visual representation of democratic dialogue. Circles become ritualized and commonly used not just for dealing with harm and learning but for creating a work culture that prizes an inclusive sense of community (Hopkins, 2015; Kligman, 2020). In workplaces, circles have helped with transparency and understanding how decisions are made, improved problem-solving, and allowed team members to meaningfully contribute and feel a sense of harmony (Green et al., 2015; Kligman, 2020).

In a circle, everyone is availed of an opportunity to respond to a prompt. Circles signify inclusion, participation, and equality (Fluker, 2009; Mattaini & Holtschneider, 2017). Facilitators will often participate in the dialogues to emphasize the democratic ideal of full participation. Circles provide space for quiet people to speak up and prevent strong personalities from overpowering conversations. The structure norms listening. Sequential circles, and speaking in turn, prevent talking over others and provide visual cues that translate values of non-dominance and interconnectedness. A participant may voluntarily pass and choose not to speak at that moment or to have their turn come back to them after the talking piece has been passed and all subsequent members in the circle have shared. When a conversation is passed in a sequential circle, people practice and reinforce listening skills and perspective sharing (Mattaini & Holtschneider, 2017). Within this dialogue the nuance of leadership and followership establishes a relational context (Maroosis, 2008) and:

a partnership of reciprocal flowing. It is like a conversation where leader and follower both are learning about the law of the situation. And like any conversation, leadership and followership can move from person to person as the dialogue twists and turns. (p. 23)

Leadership and followership are intricately interrelated and embedded. Circles are social medium specifically constructed to support the development of the leadership-followership relationship.

Being Intentionally Inclusive in a Splintering World

Across the Global North and Global South, political divisions between countries are often based on privilege and differences across social, economic, political, and cultural divides. Schwartz (1996) explains that values develop in response to fundamental concerns about meeting basic human needs, coordinating social action, and ensuring group survival. Values can be based on individual or collective interests, and these different facets will manifest differently in the Global North and Global South. Schwartz also argues about the values of wanting change and being conservative, such as upholding tradition and ensuring conformity. Individual-oriented values emphasize power, achievement, and success, whereas collective-oriented values stress altruism and universalism. Restorative practitioners value the collective, as one notes:

I think many leaders have the idea that they have to know all the answers and then the followers expect the leaders to have the answers. I don't have all the answers, but I have the ability to listen to everybody and then hopefully together discover the answers. (N2, personal communication, August 26, 2021)

Practitioners in social services striving toward the betterment of society are intentionally implementing restorative practices with a particular aim. They want to empower followers to bring about positive changes to their beneficiaries. To create a more democratic climate, where people can self-regulate and positively contribute to prosocial norms, leadership plays a significant role to empower followership as well. As stated by Erkutlu and Chafra (2013):

[T]heir high moral standard, integrity and honesty, help [leaders] develop reciprocal and long-term exchange relationships with employees. That is, leaders and subordinates transcend their formal role requirements, treating each other as close partners, which in turn lead [s] to [a] lower level of psychological contract violation. (p. 834)

Engagement in meaningful discourse is crucial for a collaborative partnership and allows followership to fully participate instead of trying to manipulate bosses and “manage up” to have influence (Hurwitz & Hurwitz, 2015, p. 23).

During a divisive and volatile global pandemic, harmonizing relationships is especially critical to achieving organizational outcomes. Circle formats can be facilitated to provide a safe space to deal with disparate political perspectives within

the organization. In a diverse and volatile environment, practitioners need to acknowledge and not overlook the differences in background, beliefs, and culture. A physician leading a nonprofit community health organization explains circles this way:

[i]n this context, we are living now, very complicated with a lot of polarization – or at least in Nicaragua – you need to guide your team. You need to let them know that even though we are in this situation, there’s always a way to navigate all of the complications. (S2, personal communication, August 20, 2021)

The VUCA environment stressed the social service sector during the COVID pandemic and further fractured already fragile services (Golightley & Holloway, 2020), and providers expressed many uncertainties. “Before you could kind of read the tea leaves or hear what was coming next . . . [but now] you can’t plan for it,” explained one American (N3, personal communication, September 1, 2021) accounting for the exhaustion it caused his staff. “Not only are you dealing with really difficult situations, but now you have less staff and fewer resources to help. So, it’s been one thing after another.” When practitioners invite people into restorative circles, they expand discourse to not just speak about situations and services but to discuss perceptions and feelings. In this intentional social medium, in contrast to tweeting out in social media, there are people, your colleagues, immediately present to express care.

Because of the need for physical distancing, the pandemic forced practitioners to become more creative in convening circles and attending to relationships. Ideally, circles bring us face-to-face in person, but circles can also be reconstructed online using video technology when it is not safe to gather. A restorative practitioner in the Netherlands relied on circles to nurture relationships between leadership and followership:

everything that we do is based on widening circles, meaning connecting with people that are important . . . COVID makes connecting much more difficult. So, the biggest challenge is how to still make connections actual human connections, share thoughts and feelings when you’re not in the same room when there’s a camera in the middle. (N2, personal communication, August 26, 2021)

Ritualizing circles and gathering people together regularly online when they cannot be in person activates a muscle memory of what it takes to socially connect when people are physically isolated and experiencing uncertainty and adversity.

Restorative practitioners make a conscious effort to become more inclusive by fracturing the communication lines between those in power and subordinates. Practitioners have applied circles with clients, coworkers, and coordinating funders to engage face-to-face and find common ground. When leadership and followership relationships are balanced in this way, sharing power can promote respect, engage diverse perspectives, manage difficult emotions, problem solve, build cohesive teams, and support collaborations.

Principles, Practices, and Predicaments

Finding that the discourse in restorative circles can strengthen a network of relationships, leaders become willing followers, which in turn allows followers to become leaders, promoting more democratic participation. Like a physician practicing medicine, leaders and followers in the social service sector have honed their restorative practices, focusing on authenticity, social discipline, participatory decision-making, and empowerment. Different types of circles routinely practiced by social service providers model the democratic ideals fostering respect and collaboration, while developing social and human capital.

Authenticity: Developing Respectful Relationships

Being authentic is one of the fundamental leadership traits that can promote the development of followership. An authentic leader is someone who has good self-awareness, understanding one's strengths and limitations, including emotions. Being authentic requires one to draw from one's own experiences and values. Research in this area indicates that authentic leaders are self-actualized. As leaders, they are able to reveal their real emotions to their followers, not hide behind a mask, and they are able to do so because they are aware of their intrinsic capabilities. They lead by example, and they can positively influence their employees to increase job performance, organizational commitment, and citizenship behaviors (Walumbwa et al., 2007). Reflecting on the rapidly changing protocols related to COVID-19 and the disruption of home services, an American director (N3, personal communication, September 1, 2021) reflects, "You need to be courageous enough to be vulnerable because you cannot do this alone. You need to be vulnerable enough to say, 'I need help' or ... 'this is not part of my strengths.'" A practitioner from Nicaragua (S2, personal communication, August 20, 2021) echoed this idea, "It is important to create a team without ego, people who are willing to be vulnerable and this directly contributes to a culture of openness." Leaders who demonstrate transparency, genuineness, and honesty show the respect to their employees that acknowledges their shared humanity and interdependency.

Organizations where there is gossip or unspoken disrespect among colleagues present a greater challenge, as identified by a Belgian practitioner (N1, personal communication, July 29, 2021): "The difficult question; How you create that honesty? It is just by practicing it every day." Organizations implementing restorative practices intentionally bring staff together regularly to participate in circles, thus creating copious opportunities to build familiarity and respect. Positioning face-to-face is a social medium ripe for developing authenticity; circles allow for full communication, noting facial expressions and body language. Providing repeat opportunities for dialogue is important; in the beginning, people will not trust each other – they do not know each other yet – but it is through sharing stories and opinions, not in dialogue around persuasion, that people can build respect (Bohm,

2008). In circles, each person can regulate their disclosure with their word choice, pauses, passes, and reactions. Ritualizing discussion in circles, like exercise, can become muscle memory, a regular habit, that over time builds comfort in fuller authentic participation and strengthens relationships.

The development of positive interaction between leaders and followers is another factor that links to authentic leadership theory (Avolio et al., 2004). Simple check-in circles can begin to build relationships among leaders and followers by creating webs of connections and developing social capital. Regardless of who convened the meeting, anyone might be asked to offer a check-in prompt so that a leader is visibly ceding facilitation and control of the agenda to a subordinate and modeling their own voluntary followership. Prompts are questions posed by the facilitator that each participant has an opportunity to answer. Creating meeting agendas that begin with check-in prompts about feelings, experiences, or habits allows everyone present to gauge their own risk of disclosure.

One practitioner (N1, personal conversation, September 1, 2021) shares some examples for check-in prompts: “How do I create connection? We’d start with a check-in that was typically more personal than professional. So, what’s going on in your life, [with your] kids, or what you’re doing this weekend, or what you did this past weekend?” When sitting in a circle, people listen without interruption to show their respect for all their colleagues’ varied stories and experiences. When it’s their turn to speak, being transparent allows others to discover similarities. It’s common to draw parallels with family structures and to empathize with stories that might be foreign but convey an emotional resonance.

Check-in circles can acknowledge social disruption and reveal what is stressing colleagues, whether it is said out loud or through observation of one’s body language revealed in the circle. Caring for others and placing the interest of the employees before one’s self-interest are other elements of authenticity. One practitioner (N2, personal communication, August 26, 2021) shares that “the most important thing is that we take care of each other, that we make sure that everybody’s doing OK.” Following the circle, people might leave the room seeking out others to share an interest, express care, or make a connection based on what a colleague shared in the circle.

Listening circles are another type of circle experience that can help colleagues in learning to express and manage emotions and develop and show respect for diverse perspectives (Itzhakov & Kluger, 2017). When someone is upset at work, it is common for them to vent to friends, but excessive negativity sows stress among colleagues. Demonstrating respect is essential in restorative practices and followership. In 2020, the organizations in the United States and Singapore deployed community listening circles at the onset of the pandemic to discuss the virus but also used them to talk about experiencing racial injustice and persistent adversity. Listening circles provide social vessels to release difficult emotions constructively.

After receiving a frustrating email from a funder, one employee of a Singaporean organization recognized that while there was shared disappointment in the project,

the assignment of blame created the additional stressors of suspicion and embarrassment (S1, personal communication, July 22, 2021). When other employees in the organization were copied in the attacking email, they initiated a conversation via their WhatsApp group suggesting an impromptu listening circle to support their colleague. After prompts that discussed what had happened, what impact the incident had on them individually and as an organization, and what was most difficult, the employees recognized their obligation to try and repair their relationship with the funder.

The social service employee, a position with less influence than the government funder leading the project, found the courage to reach out to the government team and said, “We want to offer you this space to talk about the challenges that we have been having in this project” and invited them to another listening circle with their staff. A trained practitioner volunteered to facilitate. Within the circle, they followed prompts about what had happened, what had been difficult, and what was needed to repair their relationship. Employees from both the organization and the government entity found their common ground and identified better approaches to their communication. The government employees also found positive benefits:

[W]orking at civil service, they felt like they couldn’t really share their feelings – at times they just have to fix things and just be very cerebral in that sense. But they’re unable to really share that they themselves are human beings and that they feel the frustration as well – just that they’re not talking about it. So, when they had that listening circle, they experienced something different. (S2, personal conversation, July 22, 2021)

As opposed to firing off angry emails, venting behind closed doors, or posting emotive comments online, circles structure transparent conversation, overreaching the power dynamics of funders and contractors, boss and subordinate, leader and follower. The shared desire to provide social services can stoke positive interactions and convene circles that develop social networks capable of triggering authentic communication and rebalancing displays of respect after a transgression. A wonderful epilogue to the Singaporean employee’s listening circle is that the circle didn’t just restore their relationship; it improved it. Following the listening circle, the organization received a thank-you card from their funder expressing appreciation for their expertise facilitating circles capable of restoring relationships.

The leader of a faith-based organization in Nicaragua (S2, personal communication, August 20, 2021) uses circle to “put values in action” demonstrating respect by inviting and listening to different perspectives. However, a predicament of restorative practices is that it relies on voluntary participation – you cannot coerce authentic participation to build respect. If a leader listens but does not demonstrate they are willing to allow their thinking and decisions to be swayed by what they hear, tokenistic engagement will erode relational trust. Without a willingness to be vulnerable and to let go of the ego, individuals will thwart the effectiveness of these process.

Participatory Approach: Becoming Disciples of Facilitation

The value of responsibility is core to restorative justice (Braithwaite, 1999). An executive director explains, “A mark of leadership to me is when people who do not yet have positions of authority are able to influence their peers . . . [and] contribute to something that they’re working on together.” Shared responsibility becomes expressed in followership through role fluidity, equipping followers to assume leadership goals and behaviors (Gilstrap & Morris, 2015). Teaching followers to facilitate circles, and empowering them to convene the circles when appropriate, is one way that responsibility can be shared throughout an organization. The development of followers has been called the true test of authentic leadership (Gardner et al., 2005).

Facilitation requires the ability to guide a group and assert respectful norms to ensure successful discourse. A director (S2, personal communication, August 20, 2021) shares they model facilitation that they want to see staff employ within the communities they serve; “I try to lead with example or show them first and then they can do it. . . I’m teaching you how to do it, but I trust you that you will do it in the community.” Leading can be seen as a communicative function, ensuring followers can comprehend intent and direction. It is not enough to lead by example; authentic leaders must also foster the development of followers (Avolio et al., 2004).

Wachtel (2013) is explicit about a participatory approach to achieve beneficial social outcomes through social discipline. Wachtel’s fundamental hypothesis focuses on “those in positions of authority (2013, p. 3).” Wachtel employs the axes of control and support to define possible behaviors. Doing things *with* another is an authoritative posture that achieves social discipline, pairing high control with high support of others. Doing things *with* high control and support is ideal and contrasts with doing things *to* others in an authoritarian manner with high control and little support. Doing things *for* them in an enabling way offers support but no limits or controls, while *not* doing anything and neglecting one’s duty avail no support nor control. Vaandering (2014) moves away from the myopic leadership focus looking only at the behaviors of those with positions of authority. Reframing Wachtel’s premise of social discipline, Vaandering assumes a relational approach and argues high expectations – not control – and high support can be equally affirming regardless of leadership or one’s authority. More important, for social sustenance, expectations and support are not just ubiquitous; they are internalized human resources that can be regenerated, accessed, and enculturated. Vaandering argues the idealized restorative interaction is relational, not behavioral; engaging *with* another is achieved by encouraging our fullest human manifestation pairing both high expectations and high support.

Maroosis similarly orients leadership and followership through the Latin root of *discipline* and *disciple*, framing social responsibility around “response-abilites” to learning (2008, p. 18). Vaandering’s construct of idealized restorative relationships, manifesting human dignity by maximizing expectations and support, is similar to Chaleff’s model of followership style (2009) in which the axes of challenge and

support are paired, illustrating the mutuality of followers also influencing their leaders. The high expectations/challenge and high support that Vaandering refers to as engaging “with,” Chaleff refers to as “partner,” and the follower is in the best position to offer responsible and informed collaboration.

In organizations implementing restorative practices, circle processes that support authentic dialogue become that marker or relational partner. Beyond modeling behaviors, organizations implementing restorative practices offer professional development for staff to develop the intrapersonal and interpersonal competencies to facilitate circles. In Singapore, a workplace committee of “farmers” helps employees cultivate new skills. In Belgium, a co-facilitation model breaks down congruent skills of listening and amplifying quieter voices, thus giving all staff opportunities to practice both. For followership to develop new skills, honest feedback is essential.

One’s supervisor could give you honest feedback, but organizations are systems; they rely on interdependent interactions. Developing an organizational culture where constructive feedback is encouraged requires an emphasis on trust and social networks (Vigoda-Gadot & Talmud, 2010):

[T]he specific willingness and skills of an individual may not be enough to build trust or social support. These qualities must be matched by the willingness and skills of colleagues, peers, and other organizational members to engage in activities designed to build a healthy social atmosphere. Only by creating such a match can an effective social network be built and maintained. (p. 2853)

Feedback circles position colleagues to offer high expectations and support.

Feedback circles have been used to normalize feedback for continual improvement, as well as invite different perspectives at critical moments in time. Many organizations teach specific communication techniques for delivering feedback, such as using “I” statements or accompanying negative feedback with positive remarks. What differentiates the circle process, as opposed to private feedback delivered in supervision or written in a staff evaluation, is the increased engagement and support of colleagues as learning partners. Feedback circles can be normed as part of team learning. As evidenced in organizations implementing restorative practices, all staff, regardless of rank, take turns giving both positive and constructive feedback to their colleagues. Feedback circles can be facilitated so that each person has an opportunity to give one piece of feedback, positive or constructive, and after the recipient acknowledges the feedback, they select another person to whom they give feedback. Another technique might involve everyone in the circle providing feedback to one person; an interesting example of a leader receiving feedback soon follows.

However, first, it must be emphasized that the corollary to developing subordinates’ leadership is teaching leaders to deflate their role’s inherent dominance. Unless leaders practice managing their behaviors and particularly their reactions to followers, subordinates will fear their power, and a lack of psychological safety thwarts honest feedback. Just as followers need to learn to lead, leaders must learn to follow. One leader shares:

When my colleagues facilitate certain circles in meetings or to resolve issues and I'm a participant, I am really a participant. I answer the questions that are being asked. I go along with the sequence. Although I'm the leader in the organization . . . I'm following what the facilitator has designed the process to be. (S1, personal communication, July 22, 2021)

To position yourself in partnership, engaging *with* peers in a circle, can be the social lubricant that engenders organizational reciprocity among leadership and followership.

To create more democratic workplaces, organizations require fluidity to allow followers to take on leadership roles. To do this, leaders must become responsible followers who do not dominate, redirect, or undermine the follower assuming responsibility. In one organization based in Belgium, the coordinator had sent a handwritten letter to his colleagues saying he was concerned about their organizational cooperation (N1, personal communication, July 29, 2021). Valuing self-enhancement, he invited personal feedback from his subordinates about his leadership. At this circle, he began with an open-ended prompt asking his colleagues to share their experiences at work. After everyone replied, he raised concerns about how effective he had been as a leader. Not only did he model the courage to ask for critique, but colleagues also felt safe and bravely expressed both regret and gratitude in what this practitioner called "a discussion that matters." He used his leadership to empower everyone with a sense of responsibility and stewardship. In the end, they decided it was best for the team to dissolve the coordinator's role and adopt a more inclusive followership, employing a team-steering practice inspired by the vision of deep democracy. Unhampered by a singular coordinating position, the employees chose to remove structural hierarchy, level salaries, and create fluid followership capable of leading aspects of their work. During the pandemic, this proved especially useful; all staff had the skill and confidence to work independently and seek feedback and support as a team when they felt panicked or stressed.

Kellerman (2012, p. 70) cites the research indicating the limits of building meaningful leadership-followership relations in large organizations; it is impossible for the leader to know and be known. The organizations referenced as examples in this chapter all have less than 100 employees. The size of larger social service agencies can limit one's ability to develop reciprocal relationships that promote authentic dialogue.

Participatory Decision-Making: Constructing a Shared Understanding

In complex and fluctuating situations, it is impractical for any social service leader to hold all the knowledge and history. Relying solely on a leader to make decisions magnifies a single person's bias or shortcomings and diminishes creativity. Research supports that innovative solutions are most often generated in diverse teams because increased participation avails new knowledge, experiences, and cognitive models

(Page, 2017). Distributing leadership does not entail everyone having their fiefdom; however, that would only multiply isolated and controlling leadership.

The concept of transformational leadership is close to the democratic leadership style. There are four dimensions to transformational leadership. Leaders are admired, trusted, and respected by their followers. Leaders inspire and motivate followers to find meaning in their work and to be challenged to achieve greater outcomes. Leaders encourage followers to be innovative and creative by stimulating their intellect, and finally leaders pay attention to individual characteristic and traits, coaching the followers to reach greater heights. The individual consideration reflects a focus on personal contribution of employees, where a leader – through coaching, mentoring, fostering, and challenging – instills a feeling of belonging to the organizational community and thus stimulates motivation and responsibility for goal achievement. Moreover, leaders who demonstrate such an attitude toward subordinates enhance two-way communication and become more sensitive to ideas and proposals coming from staff members (Detert & Burris, 2007). When both leader and followers have similar obligations to learning, both group learning and decision-making will look different. It might not be as profound as removing a leadership position and dismantling hierarchy, but it could impact project management, workplace norms, employee benefits, and budgeting.

The literature reports that the democratic behavior helps leaders to implement their plans, motivate coworkers, and utilize better managerial ideas in organizations (Nedelko & Potocan, 2021). Rather than running a decision up a ladder to the person with greater authority, to be more democratic, decision-making and information stay with those directly impacted by the outcomes. “Widening the circle,” as opposed to “running a decision up” lines of authority, keeps followership involved to influence outcomes (Kligman, 2020). This directional change of widening and expanding participation calls for facilitating a circle, making greater space, and inviting others into the circle so diverse perspectives and new knowledge become accessible and transparent to all.

The precursor to participatory decision-making requires participatory learning; staff need to develop a shared understanding of the context before they can agree upon the tactics to achieve a goal. A narrative ethic allows people to author their own stories, to be known, and, through dialogue, to co-create new meaning (Fluker, 2009). As such Paul and Borton (2017) argue that restorative practices are largely a communication perspective with a narrative emphasis on constructing meetings. Dialogue circles create more democratic workplaces (Green et al., 2015):

Restorativeness in this context is about the introduction of a new style of communication that is premised on a set of open, inclusionary, and respectful values . . . This requires managers to willingly cede some of their authority and responsibility for decisions to more junior colleagues. This also involves a greater voice being given to the rank and file who become more involved in making decisions and therefore more responsible for them. Consequently, the dominant social hierarchy of the workplace is challenged through the process of restorative communication and reshaped around a new set of working relations. (p. 54)

Committing to a more inclusive approach will diversify the workforce; ages, sexes, cultures, and experiences will mirror the communities served. These working relationships allow people more voice in decisions that directly impact them but also allow them to steer the future for the organization itself.

This has applications in the office and outside the office. Widening the circle of participation has proven effective in delivering social services to families because people are motivated by those they care about (Braithwaite, 1999). Family group conferencing is a restorative circle process that widens the circle of care for children in the Global North countries of the United States, Canada, the United Kingdom, Northern Ireland, and Australia, as well as the Global South, including South Africa and New Zealand (United Nations Office on Drugs and Crime [UNODC], 2020). Instead of a social worker determining interventions or treatments based on limited case analysis, an intentionally broad range of people who know and care for the struggling individual are invited to come together to learn about the issue and decide on the best course of treatment. Despite professionalizing care in many counties, the most significant influence to create change in the social network comes from the individual's personal connections (Braithwaite, 1999). The service provider's focus, therefore, is not suggesting change but rather extending the community of care beyond those immediately involved in daily life to identify and harness ideas and support from family, neighbors, and friends. The circle is facilitated so participants learn about the extent of needs and the requirements for the struggling family member and then identify available resources. The service provider then leaves the room, entrusting the family members to work toward a plan that will support the individual. This plan will then be shared with the social service organization for support and approval.

An organization in the Netherlands, skilled in restorative processes and delivering family group conferences (FGC) services, strives for congruency both internally and externally. As migration continues in this century, this organization provides FGC services to 90 different cultures. To ensure families can participate in the conversation using their first language and with cultural sensitivity, they had to train hundreds of circle facilitators. When asked about their success implementing circle processes across this diverse organization, the director (N2, personal communication, August 26, 2021) shares, "The biggest difference is the decision-making . . . I'm not listening to them; we are listening to each other." Decision-making is distributed. Teams working in specific regions are trusted to convene circles to work with those impacted. For larger organization concerns, the circle is widened so everyone can learn about the resources and constraints.

Circle processes ripen and harvest a diverse followership's perspectives to create a shared understanding of values, conditions, and goals. If decisions sit only with those in authority, they lack the value of followers' diverse perspectives. If decisions are pushed down to lower levels, followership that may be line staff or volunteers, those new decision-makers would still benefit from diverse cognitions of clients and the voluntary followership of their friends and families. Without engagement, with a lack of transparency in these processes, those people with new levels of authority

would also perpetuate feelings of dependence and can unintentionally perpetuate feelings of alienation and demoralization that thwart an engaged community.

When faced with dire financial constraints, this Dutch director was transparent about the need for layoffs and convened a problem-solving circle, inviting client-facing staff and administrators to discuss changing financial situations. Problem-solving circles first involve the group in sharing information about facets of a problem and then invite suggestions for how the person could proceed. While the ultimate decision of terminating employees lies with the executive director, the employees, the followership, openly discussed and decided on the parameters the director would use to make that decision. The conversation allows followership – not just leadership – to learn constraints, suggest a solution, and shape perception. In an emotionally charged situation discussing one's precarious employment, a frustrated employee may attack another. In a circle, however, emotions and behaviors can be regulated and normed by others.

This director convened all employees and began with a check-in prompt asking everyone, one by one, to express their feelings. Circles are unique communicative structures because they invite emotions into the workplace. At first, leaders might be wary circling staff up when there is a crisis because they fear reproach. However, in a circle, when a leader displays their own emotion – disappointment, fear, sadness, and uncertainty – followers will naturally experience an empathetic and humanizing connection. Leaders may be surprised when one person expresses sympathy for their situation holding the decision; other employees may regulate their expressions of resentment and refrain from personal attacks. Research shows our brains are wired to adjust our behavior based on others' perceptions of us, and this is termed *panoptic self-control* (Lieberman, 2013, p. 227). A frustrated employee may be more open to entertaining a different perspective when they see respect being offered by others; they do not want to appear callous in front of their peers who are displaying compassion. In this circle, colleagues mirrored the same feelings of disappointment, fear, sadness, and uncertainty expressed by the director.

The director then explained the financial constraints of the problem, primarily that their biggest expense was payroll. Despite the cutbacks and voluntary leaves, more staff needed to be let go. The director invited suggestions at this point and asked the staff what they would do to make that decision. Since social service organizations have stated missions of social benefit, Chaleff (2009) contends leaders and followers will orbit around a common purpose, which becomes foundational to a sense of shared responsibility and organizational stewardship. Taking turns to answer in the circle, staff suggested they must put the children's needs first, ensuring there will still be enough staff to cover different regions, sufficient staff with language proficiency to serve minorities, and other helpful parameters. The director then asked if everyone would agree to those parameters, and they did. One employee acknowledged this was deeply personal but said they would trust the director to make a final decision and then they'd want to know how the choice was made. Together, they had developed a shared understanding to balance skills, tenure, and talent and accepted the need for terminations.

In 2021, living through an employment trend termed the “great resignation,” dissatisfied professionals are leaving their jobs, causing record workplace shortages (Cook, 2021). Engagement, like that described in the circle, is linked to employee satisfaction (Harter et al., 2020). When decision-making begins with meaningful engagement, followed by clear explanations of how decisions are made and with clarified expectations, people will perceive this as a “fair process” and be more willing to support the decision even if they do not personally benefit (Kim & Mauborgne, 1997). A more democratic approach to organizational culture allows people to flourish by providing meaningful participation, supporting individual agency, and honoring people’s dignity (Seligman, 2011).

Despite the universality of core values underpinning restorative justice, it is not possible for all organizations to adopt such a practice. It takes a great deal of time, not just to hear everyone’s perspectives but to enculturate the trust to help people find their voice and fully participate. Delegation might be more effective in situations that require immediate decision-making.

A criticism of restorative practices has been a reliance on social and emotional intelligence to participate in dialogue (Green et al., 2015). Within workplace cultures, rules are in place to handle emotional dissonance, and the required labor expected of its employees to regulate emotions will vary (Cheshin, 2020; Feinberg et al., 2020). Norms may require more masking of anger in the service sector to minimize negative feelings of a customer or vary within an organization permitting a manager to express anger to encourage greater productivity. For example, what is considered challenging or disrespectful behavior might be perceived differently if you work in the United States or Singapore (Cheshin, 2020). Appropriateness is also determined by the medium, actor, and culture. In diverse workplaces, norms around authenticity and what is deemed appropriate emotional display have disadvantaged Black employees in the workplace (Hewlin & Broomes, 2019). As a new field, there is no robust research on the impact of restorative practices within workplace applications, and most of it has been focused on personal satisfaction as opposed to community effectiveness.

Additionally, the structures that serve society, courts, prisons, and refugee centers, tend toward hierarchical structures that resist equalizing influence. Non-governmental organizations are also structured in ways that designate an executive leader for accountability. While the leaders may see followers as influential, the singular authority of a single person is often written into bylaws to ensure public accountability.

Social Empowerment: Activating Community Followership

Beyond the satisfaction of staff, the people most impacted by the leaders of social service agencies are the clients they serve. Fluker (2009) declares a moral imperative to not just protect people without a voice but rather insist on a narrative ethic for leadership in which all people, those deemed followers by the omission of authority, have a voice in decisions that impact them. Restorative practices are an inquiry into

relationships and community, so our leadership-followership relationships must extend beyond the walls of the organization.

Kellerman's followership typology (Kellerman, 2008, p. 86) is useful to understand the various degrees of employee and community engagement that influence the success of the organization navigating political and physically precarious conditions. As the COVID pandemic spread through Nicaragua, health workers provided health and safety education to more than 20 different communities through their circle facilitation (S2, personal communication, August 20, 2021). Orbiting around a common purpose, keeping people safe amid a rampant infection, they learned to identify appropriate behaviors yet not risk the organization's reputation, funding, or ability to serve. Employees are not all the same; they are diverse personally and professionally; as followers they may be as Kellerman notes, isolates, bystanders, participants, activists, and diehards. It is possible a health worker could be completely disengaged in the political arena, an isolate alienated from the government's elected leaders, yet be the most engaged die-hard follower in support of their church's leadership and willing to tend to the most disadvantaged.

Respecting different personal values, a Nicaraguan physician convenes weekly circles for team building, to allow for the expression of difference among followership while reinforcing its common purpose. Its service delivery must be inclusive, nondenominational, and politically neutral. In the circle, she invites different perspectives but explicitly states: "The situation is complicated; we don't know all the information from both sides . . . it doesn't matter which political position you are, we are neutral, and our flag is health." Employees might be willing participants, but they might be followers who are activists wishing to challenge systemic inequity. In this charged political environment, they are reminded to manage their words and social media, so as not to confuse and damage the reputation of the organization itself. Being true to the organization's mission was critical in diminishing the differences among the followers.

Health-care workers can be seen as leaders, coming into communities with knowledge and resources. Unfortunately, the professionalism of social services, a belief the "doctor knows best," might discourage people from raising concerns or questioning established protocols. Professionals must be willing to morph themselves into participants, followers willing to support existing community leadership. When participating in the circles, the health-care workers in Nicaragua noticed community members were more comfortable sharing with their peers than expressing themselves to someone they perceived in authority. To that end, instead of having health-care workers lead circles, they actively sought out community members to train as circle facilitators within the community. Unlike those who might have higher engagement as followers, partners, and activists, they strategically sought bystanders who were not yet actively engaged in health delivery and who were perceived as neutral members of the community. Community members were taught how to structure storytelling circles using talking pieces, provide open-ended prompts that invite storytelling, and teach active listening behaviors that model respect for hearing different perspectives.

The nature of the community circles is not about disseminating medical expertise; it is to learn how spread occurs and what needs that creates. Storytelling circles are not to convince others; people speak for themselves, explain their unique experiences, and through weaving together different perspectives, develop new understandings (Bhandari, 2018; Fluker, 2009). Passing a talking piece prevents diehards from dominating the community's conversation and creates the voice space for other experiences to be revealed (Itzchakov & Kluger, 2017). The community facilitators prompt people to share what is happening in their lives and how they are feeling, providing full descriptions of their situations or experiences.

People felt great uncertainty not knowing when their next meal would come, afraid to transport their child to the clinic and leave other children at home unattended and scared of socializing. As followership theories show, it is our fellow followers that will have a great influence (Kellerman, 2008): when neighbors learned about others' concerns, they extended offers to help. Solutions existed and sprung up from the community itself, not through the health-care organization. Through storytelling – recognizing medical vulnerabilities, expressing fears of illness, and venting frustrations with a slow vaccine rollout – listening sparked empathy, participation, and cooperation. This type of intentional story construction is also a powerful tool to explain the impacts and rationale behind existing rules and reinforce social norms (Bhandari, 2018; Eisenberg, 2016), which can be very beneficial to improve public health practices such as wearing masks, washing hands, and self-quarantining.

Storytelling circles extend the reach and resources of the organization and build community resilience. When the Nicaraguan professionals diffused their medical expertise as the Dutch professionals did with their family clientele, they empowered people to propose solutions that they would take responsibility for managing, monitoring, and adapting. Instead of top-down protocols, command-and-control tactics that may not be understood, enforceable, or appreciated, the social service organization multiplied the number of people learning about the impact of the pandemic and participating in their public health strategy. Additionally, training community members in skills for circle facilitation develops human capital that can be used for coordinating cooperation in any number of community projects. Circles create social networks and new positive experiences that in turn create new social capital. The participants might have different religions and perceptions, but circles helped find ways to make their care for one another actionable.

Amid social disruption, experiencing persistent poverty, or facing continuing war, highly engaged leaders and followers might disagree not just on values but on the tactical responses, or they may disrespect the partnering agencies involved in larger efforts. Circles proposing solutions outside the scope of what is possible within the contexts available to the social service organization might discredit the viability or effectiveness of the organization's professionals, staff, and community volunteers.

The value of restoration is made possible through dialogue, by involving all stakeholders to find a solution to a problem, as demonstrated with clients and with staff. Restorative practices position conflict as inevitable and as an opportunity to transform relationships. However, the final impediment that outlasts all the cultural

challenges and contexts is that people are not perfect; some will lack social and emotional intelligence, and all will make mistakes and not follow through on agreements. The failure of any individual must not derail the strength within the community, and participants must learn not to be deterred by conflict.

Conclusion

Followership has a crucial role in how effective the social service sector is responding to disruptions in the VUCA environment. This chapter illustrates the application of restorative circles in strengthening the leadership and followership relationship in these organizations. Leaders can model voluntary authentic participation which invites vulnerability and potentially discharges ego. The outcomes that practitioners report indicate these values and characteristics underpin the adoption of participatory and democratic decision-making. Such inclusive practices contributed to the success and sustainability of the organizations to endure conflict and stress demonstrating persistence and resilience.

Most important, the relationship between the leaders and followers helped to chart better pathways and provide effective and targeted interventions for clients and beneficiaries. The COVID-19 pandemic has greatly affected the support and services available to vulnerable populations, almost diminishing the structural mechanisms in social service sectors and their efforts to drive positive social changes. Without followers, leaders alone will not be able to survive the unpredictable challenges posed by the pandemic.

Every community is not homogenous, and every organization does not operate in the same manner. This chapter specifically highlighted the consideration and focus of organizations from a Global North and Global South perspective. Considering the diverse outreach of the social service sector, it is unrealistic to suggest that restorative circles can develop democratic and participatory decision-making in every situation or immediately. The development of reciprocal relationship requires time and effort, and there is no one magic pill that can achieve this due to differences in organizational structures and the cultural, social, and emotional differences. Each organization will need to determine if restorative circles could be implemented by identifying the needs and demands of the employees and clients and by reviewing the external operating environmental and its impact on the organization.

Apart from the needs of the employees, clients, and the unique nature of each social service organizations, it is imperative for leaders to be conscious and authentic to their strengths and weakness. They play a critical role in grooming employees to take on the followership route, and they can only do so if they believe and are willing to adapt the organizational practices to be aligned with the values and principles of restorative justice, developing relationship and reciprocity through respectful engagement. The collaborative element in leadership is often determined by the leader, and this is an area that requires greater research and development.

In persistent adversity, it is easy to lose spirit. Leaders will benefit from embracing their roles and responsibilities openly – to be accountable in performing their

duties, in guiding their employees, and in upholding their commitment to the clients. In fulfilling their duties, leaders should assess values and beliefs, be vulnerable in sharing their goals, consider the role of followers in meeting organizational outcomes, and find ways to develop and improve these relationships.

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Development of an Instrument to Measure Leadership Excellence

6

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Abstract

The study focused on developing an instrument to measure leadership excellence. There is a need to see leadership excellence globally, but in Uganda or East Africa particularly, there were no assessment tools developed to measure this construct (Cooper, *Strateg Leadersh* 29(4):15–20, 2001; Dorfman et al., *J World Bus* 47(4): 504–518, 2012; Gutterman, A. S., *Organizational management and administration: A guide for managers and professionals*. Thomson Reuters/West, 2009). Leadership excellence was defined as being a result of exceptional performance in four dimensions: personal qualities of a leader, managerial behaviors of a leader, organizational demands, and environmental influences (Selvarajah et al. *Leadersh Org Dev J*, 34(8), 784–804, 2013; Kanji and Moura E Sá, *Total Qual Manag* 12(6):701–718, 2001). DeVellis (*Scale development: Theory and applications* (2nd ed). Sage, 2003; *Scale development: Theory and application* (4th ed). 2017) eight steps toward scale development were followed in developing the instrument. A literature review was conducted, out of which 111 items were generated from all the articles reviewed. The items were later administered to a panel of experts, after whose review they were reduced to 87 items. An online survey with a five-point scale was created and administered to 530 participants, who, based on their leadership experiences/encounters, scored the items according to the extent to which they described leadership excellence. The sample size was in alignment with DeVellis' (2003) recommendation of a minimum of 300 participants to scale development. Factor analysis was conducted on 406 participant results after cleaning the data and a two-factor model merged, accounting for 66% of the variance. Factor optimization resulted in a two-scale instrument; the two scales were labeled leader qualities and leadership behavior. The process generated six items per scale of the Leadership Excellence Instrument (LEI) with Cronbach's alpha of 0.947 and 0.949 for each scale respectively. LEI can be used in hiring, organizational development, and future research to inform how leadership excellence may be assessed in various settings and cultures.

Keywords

Leadership excellence · Measurement · Organizational leadership

This chapter describes the development of a validated instrument to measure leadership excellence from an African perspective. According to Dahlggaard-Park and Dahlggaard (2007), although many organizations search for excellence, it seems difficult to find because a clear understanding of excellence tends to elude them. Excellence as a concept is difficult to define, and it does not have one single definition. It may be related to high quality in reference to achievement, supremacy, greatness, and perfection or “quality of the highest order” (Sharma & Talwar, 2007). When excellence is examined in reference to leadership, globally there is a need for

excellent or effective leaders (Harung et al., 2009). According to Kanji and Moura E Sá (2001), leadership is responsible for driving quality and excellence, but it may be difficult to drive something that is not precisely defined. Excellence may be sought in situations where whole nations and countries are grappling with issues like corruption, nonperformance, and low productivity. This study sought to address the following two questions:

1. What would leadership excellence look like, especially given the present challenges organizations and nations are faced with?
2. How can we assess this excellence for the betterment of organizations and nations globally?

It has been argued that leadership is at the center of several turnarounds at organizational or national levels. This global outcry for good or excellent leadership (Cooper, 2001) necessitated a study such as this.

Patching (2011) argued that leadership, unlike management, starts with the leader and that leader character values are foundational pillars through which leaders make decisions, exercise discretion, and take action with integrity and honesty. Great leadership is about mastering the art of leading self and having the ability to decide where to go and how to get there (Topper, 2009). Dahlgaard-Park and Dahlgaard (2007) stated that excellence in leadership is a major ingredient in promoting organizational excellence, therefore necessitating an evaluation of leadership excellence, given that it forms the bedrock of excellent organizations.

As much as leaders are seen as key drivers of excellence, there is more to achieving excellence than just the individual leader. Leadership is a process of influence (Yukl, 2013); the question that was generated from this idea was: what is the quality of leadership or leadership excellence, especially when excellence is related to high quality? According to Cocks (2009), it is leadership and not leaders that influence success/excellence. These kinds of arguments lead scholars and practitioners to examine the concept of leadership excellence and how it can be measured and eventually achieved in various aspects of organizational life. Leadership may affect both the performance and moral capabilities of an organization, and leaders may have varying expressions in reference to moral and economic results.

Even as organizations seek leadership excellence, it was noted that leadership is a concept colored by quite a number of difficulties in planning, execution, and quality; these difficulties are compounded by culture, language, and nationality across the world. Understanding and measuring leadership excellence should not be clouded by these intricacies; this was why developing and testing a leadership excellence assessment tool relevant to several cultures would be beneficial to the leadership body of knowledge and practice.

Kanji and Moura E Sá (2001) described leadership excellence as being a result of the exceptional performance of a leader, especially in the areas of (a) having strong organizational values, (b) communicating a compelling vision, (c) articulating the organization's mission, (d) having a strategy that is well aligned with the mission and vision of the organization, and (e) having clear organizational structure and systems

that help achieve the mission, vision, and strategy (Leidecker & Bruno, 1984). Underlying the vision, mission, and strategy are strong values; leaders work within a values context, while at the same time they are required to communicate these values. Kanji and Moura further emphasized the fact that constructs like leadership excellence cannot be measured directly, but indicators must be determined that assist in defining and measuring the construct. In developing this instrument, such indicators were used to generate items for the questionnaire.

According to Selvarajah et al. (2013), leadership excellence can be examined through a cultural lens, giving four perspectives of what the concept is about. The perspectives are as follows:

personal qualities (how they communicate, relate to others, moral and religious standards), managerial behaviors (the extent of their power to persuade others to carry out duties), organizational demands (how goals, objectives, structures and other demands of the organization are handled) and environmental influences (managing external influences to keep the organization functioning well, politics, economy, etc.) (pp. 788–789).

According to this description of the concept, leadership excellence has to do with an all-around evaluation of a leader's functioning. This study captured all the above four dimensions or perspectives, as advanced by Selvarajah et al.

Excellence in itself is public recognition of mastery (characterized by internal standards), although leadership does not automatically entail excellence. Excellence in motivating others lies in self-leadership (Topper, 2009). According to Topper, self-leadership is governed by some rules, as listed in the following: (a) setting personal holistic goals that are not only job related but also govern one's entire lifestyle, (b) being discrete and exemplary, (c) taking initiative and being vulnerable enough to do things first, (d) being humble, (e) being comfortable with trying out new ideas or experimenting, (f) being curious and a lifelong learner, (g) being ethical and having integrity, (h) finding beauty in everyone and everything, (i) being optimistic, (j) embracing change, (k) being teachable and a fanatic of learning, and (l) caring for people. These rules are prerequisites of personal excellence, which could possibly contribute to leadership excellence. Dahlgaard-Park and Dahlgaard (2007 p. 391) summarized the concept of excellence as follows:

Excellence Can be attained if you . . .
 Care more, than others think is wise.
 Risk more, than others think is safe.
 Dream more, than others think is practical.
 Expect more, than others think is possible.

Leadership Excellence in Africa

Reflection on the various aspects of leadership excellence described above drew focus onto Africa and its existing leadership struggles. The African continent has been viewed by many Western countries as one with incompetent leadership, among

a number of other challenges (Masango, 2003). Several challenges with leadership over the years have been cited, with political or leadership transition hiccups highlighted in most parts of the continent. Although political challenges may have gained prominence, there are also still struggles with leadership efficiency (producing results) at organizational levels too. The struggles include poor performance, low productivity, and corruption on the part of most leaders and institutions, something that is costing Africa a great deal (Wanisika et al., 2011). In most developing countries, this is experienced not only at national governance levels but also within both public and private enterprises, where excellence in leadership has continued to be a challenge.

East Africa, to which Uganda belongs, has its own set of such challenges. Adopting an “end justifies the means” style has led to disillusionment in several sectors (Sinclair, 2007). It is not strange to find organizations that have adopted a cheating culture whereby both individuals and organizations increasingly do wrong to get ahead. The delicate balance between remaining competitive in a fast-moving global economy and remaining ethical has led to the discussion about virtuous leadership (Caldwell et al., 2015). Africa, and in particular countries like Uganda, may benefit tremendously by having leaders who exhibit excellence in both character and performance/results/outputs. African leaders like Mandela (1993) emphasized the need to demonstrate integrity as a core value of effective leadership and a major contributor to result-oriented governance (Masango, 2003). Masango further stated that Africa needs an education process that will nurture honest, competent, and committed leaders. In reference to that need, more understanding by Africa of leadership excellence may make a major contribution toward this educational process. Since the understanding of what makes outstanding leadership is viewed through cultural lenses (Selvarajah et al., 2013), leadership excellence is very much a product of cultural perspectives. According to the GLOBE report, what is expected of a leader varies from culture to culture (Dorfman et al., 2012), implying that what leadership excellence is has a cultural connotation.

When Western countries are compared to developing countries, more often than not the idea that the “West is best” comes up, not only in macrogovernance but also in a number of other leadership and management discussions (Hofstede, 1987). As much as developing countries (e.g., Uganda) have tried to resist some of the macrogovernance issues, there is still more acceptance of Western theory and practice. Perhaps this is a result of less scholarly work contextualized in developing countries. A number of African scholars (e.g., Masango, 2003) stated that developed countries contributed to Africa’s crises and that African leaders spend most of their time responding to the Western world. Njoroge (1994) also argued that the coming of colonialism and the missionaries forced African leaders to abandon their culture and values of governance and adopt Western leadership concepts since their own were considered primitive and evil. They blamed Africa’s poor leadership, management, and performance on the effects of colonialism, which did not promote the education and raising of leaders or managers in culturally sensitive ways.

The paradox, however, is that other African scholars argue that Africa’s solutions lie in adopting Western ideas of management, leadership, and administration

(Gutterman, 2009). Since scholars play a key role in research that informs implementation, there is a need for a paradigm shift, starting with increasing scholarly work that will inform leadership theory and practice in Africa and yet remain relevant globally. This study sought to have global relevance to the assessment of leadership excellence. Although it was developed in sub-Saharan Africa, it will contribute to gradually reducing the blanket adoption of Western theory and practice. Scholars and researchers may not only hold the answers to Africa and other developing countries' dilemma of adopting theory and practice that may not fully apply to their circumstances, but they may also hold answers for a world that has become a global village, as multicultural organizations or workspaces become the order of the day.

Designing an instrument to measure leadership excellence in sub-Saharan Africa gives researchers the ability to evaluate leaders in light of unique followers' expectations. According to Dorfman et al. (2012) in the GLOBE study, societies' expectations of their leaders have an indirect bearing on the leaders' behavior. In a sense, leaders will lead in a manner that aligns himself or herself with these expectations; hence, their effectiveness is perceived based on this kind of alignment. Therefore, Western versus sub-Saharan African culture is likely to highlight different expectations in attributes and concepts, like leadership excellence. For example, Dorfman et al. (2012) found that the Anglo culture was more performance-oriented than the sub-Saharan African culture when it comes to leadership qualities. Team-oriented and humane leadership seemed more desirable for sub-Saharan Africa than in the Anglo culture. On the other hand, leadership attributes such as being trustworthy, just, and honest were found to be universally desirable. These constitute the leadership dimension of integrity that was highly rated universally. The perceived effectiveness of a leader is dependent upon how well they align with the expectations of their culture (Dorfman et al., 2012). Exploring how leadership excellence may be assessed and evaluated in Uganda, a sub-Saharan culture, further enhances the body of knowledge in the world of culture with particular reference to individual leadership attributes.

Although measurement is becoming a critical exercise in Africa, Uganda in particular has not developed as many instruments or tools; most of the one in use in various regions originated from the West (Faye et al., 2013). Despite the fact that leadership in Africa may not differ significantly from leadership in other regions, scholars and practitioners alike are yearning for measurements of concepts that can be understood in African culture while being relevant globally (Inyang, 2008). The desire for the betterment of leadership and performance in Africa makes this leadership excellence tool a much-needed resource. Perspectives that capture various cultural aspects in leadership studies will advance the relevance of various leadership dimensions.

Descriptions of Leadership Excellence

The four perspectives of leadership excellence advanced by Selvarajah et al. (2013) were the foundation for defining the concept and were the basis upon which the items for the leadership excellence instrument were developed. These perspectives

are (a) the personal qualities of a leader (communication, interpersonal relationships, moral and religious standards/ethical standards), (b) the behavior of a leader in reference to how he or she uses power behaviors to achieve goals, (c) how a leader sets goals and handles the achievement of objectives, structures, and other demands of the organization, and (d) a leader's behavior toward the world or context within which his or her organization is (how well he or she manages external influences to keep the organization functioning well, politics, economy, etc.).

Kanji and Moura E Sá (2001) and Selvarajah et al. (2013) have similarities in their descriptions of leadership excellence in the sense that Kanji and Moura describe leadership excellence as being a result of the exceptional performance of a leader, especially in the areas of (a) having strong organizational values, (b) communicating a compelling vision, (c) articulating the organization's mission, (d) having a strategy that is well aligned with the mission and vision of the organization, and (e) having clear organizational structure and systems that help achieve the mission, vision, and strategy (Leidecker & Bruno, 1984). These classifications have similarities with Selvarajan et al.'s qualities of managerial behavior and dealing with organizational demands. Underlying the vision, mission, and strategy are strong values; leaders both work within a values context, while at the same time they are required to communicate these values. These ideas may be classified as Selvarajah et al.'s (2013) personal qualities of a leader, which are values driven. Kanji and Moura E Sá (2001) emphasize the fact that constructs like leadership excellence cannot be measured directly, but indicators must be determined that assist in defining and measuring the construct. Statements describing each of the four dimensions were the indicators used to generate items for the instrument.

Values alongside good strategies have also been cited as key components of effective leadership. Dye (2000) stated that effective leaders have and live by deep convictions and steadfast values to govern how they think and behave individually and professionally. Martin Luther King, Jr., said that greatness is an outcome of character – doing what is right no matter the outside pressure to do otherwise (Sarros et al., 2006). Dorfman et al. (2012) emphasized that these values are determined by the cultural context of the leader and organization, as cited in the GLOBE study, which highlights that leadership effectiveness is determined by how leaders align with the cultural expectations within which they lead.

Caldwell et al. (2005, Caldwell et al., 2008, 2012) further stated that leadership excellence is related to ethical stewardship, leading organizations from a values-based perspective in promoting productivity, quality, excellence, and profitability. Leaders who demonstrate character exhibit virtuous leadership that goes the extra mile in exemplifying organizational values and commitment (Caldwell et al., 2015). According to Caldwell et al. (2015), virtuous leadership has the following components: character, competence, commitment, courage, clarity, and compassion. Some of these components were used in generating items concerning the personal qualities of a leader, even as Selvarajah et al. (2013) referenced them as key components of leadership excellence.

According to Dahlgaard-Park and Dahlgaard (2007), management leadership is viewed as criteria for organizational excellence, including components like

(a) having a vision and strategic direction, (b) having the ability to manage results, (c) having behaviors and quality values, (d) having fact-based management, (e) having an empowering attitude, (f) having good communication, and (g) having external responsibility. There are similarities in Dahlgaard-Park and Dahlgaard's (2007), Selvarajah et al.'s (2013), and Kanji and Moura E Sá's (2001) components or perspectives in describing leadership excellence.

Collins (2001) explained that excellence in behaviors or outputs is based on humility and fierce resolve. Great and successful organizations are built on humble and courageous leadership that communicates trust and dedication to others, which eventually drives long-term commitment to achieving their highest potential, which is badly needed in a competitive world (Caldwell et al., 2017). The cited humility comprises 12 dimensions:

1. Self-knowledge and self-awareness (Owens et al., 2013).
2. Teachability (Morris et al., 2005).
3. Acknowledgment of personal limitations (Collins, 2005).
4. Commitment to constant learning and improvement (Morris et al., 2005).
5. Dedication to a noble objective or higher purpose (Collins, 2001).
6. Acceptance of personal responsibility/accountability (Collins, 2005).
7. Willingness to share credit for achievements (Collins, 2001).
8. Commitment to the empowerment of others (Morris et al., 2005).
9. Understanding of factors in the big picture (Collins, 2001).
10. Recognition of the need to serve others (Morris et al., 2005).
11. Willingness to empower others (Owens & Hekman, 2016).
12. An integrated sense of ethical awareness (Collins, 2001).

Instrument Development

This study focused on developing an instrument to measure at least four broad dimensions or classifications of leadership excellence: (a) personal qualities, (b) managerial behaviors, (c) organizational demands, and (d) environmental influences (Selvarajah et al., 2013). Under these broad dimensions, items were developed to exhaustively capture what is entailed in each dimension, based especially on Dahlgaard-Park and Dahlgaard's (2007), Selvarajah et al.'s (2013), Kanji and Moura E Sá's (2001), Caldwell et al.'s (2015) and Collins' (2001) descriptions of leadership excellence.

DeVellis' (2003) principles of scientific instrument development and psychometric testing (Spector, 1992) were used to develop the instrument. DeVellis cited the following eight steps toward instrument development:

1. Determine clearly what you want to measure (theory and specificity).
2. Generate an item pool.
3. Determine the format for measurement.
4. Have the item pool reviewed.

5. Consider the inclusion of validation items.
6. Administer items to pilot the sample.
7. Evaluate items.
8. Produce the final instrument.

Defining the Construct

The first step, that is, determining early what to measure, is helpful in preventing the scale development process from going astray, and this is achieved by articulating a theory and being specific with the construct (DeVellis, 2003). Specificity is the rigorous process of distinguishing a construct from related constructs (Wood & Winston, 2005). According to Kanji and Moura E Sá (2001) and Selvarajah et al. (2013), leadership excellence can be described as *the exceptional performance in a leader's personal qualities* (communication, interpersonal relationships, moral and religious standards/ethical standards), *his or her behavior in reference to how he or she uses power behaviors to achieve goals, performance of a leader* (how a leader sets goals and handles achievement of objectives, structures, and other demands of the organization), *and in a leader's behavior towards the world or context within which his or her organization functions* (how well he or she manages external influences to keep the organization functioning well, politics, economy, etc.).

It is important to note that as much as leadership is about influence (Yukl, 2013), leadership excellence focuses on the quality of that influence (Kanji & Moura E Sá, 2001; Selvarajah et al., 2013). Scholars like Topper (2009) have also brought out the difference between personal excellence and leadership excellence by stating that personal excellence is private excellence onto which leadership excellence is built. Personal excellence has to do with self-leadership: being able to set personal goals, leading by the example of your own life, having the willingness to be the first to exhibit vulnerability, practicing humility, being able to embrace and try out new ideas, being able to aspire more and more, having nonnegotiable-like integrity, seeing the good in everyone and drawing it out, being an absolutely positive person, and always learning and caring for others (Topper, 2009). The combination of these personal qualities and environmental factors constitutes leadership excellence (Selvarajah et al., 2013) – mastery at a private level being a key determinant in influencing others. Just as individual leaders cannot be separated from leadership, mastery at a leader's individual or private level cannot be separated from leadership excellence. The instrument had items that measured how well a leader is doing both in personal qualities and in managing environmental factors (factors outside himself or herself).

Generating the Item Pool

The second step, generating an item pool, involved putting together a number of items that would eventually be included in the instrument. Items were pooled from several dimensions of leadership excellence based on the theories reviewed.

A thorough literature review played a significant role in generating the items to be included in the instrument (DeVellis, 2003). Below is the list of items generated about leadership excellence as information was extracted from the reviewed literature.

Personal Qualities

1. The leader can be trusted (Collins, 2001; Masango, 2003).
2. The leader cares (Masango, 2003).
3. The leader supports subordinates to progress (Masango, 2003).
4. The leader promotes love (Masango, 2003).
5. The leader promotes truth (Masango, 2003).
6. The leader promotes freedom (Masango, 2003).
7. The leader promotes peace and reconciliation (Masango, 2003).
8. The leader promotes justice (Masango, 2003).
9. The leader promotes the right relations in his or her area of influence (Masango, 2003).
10. The leader's exemplary life can be followed (Topper, 2009).
11. The leader exhibits healthy vulnerability (Topper, 2009).
12. The leader practices humility (Collins, 2001; Topper, 2009).
13. The leader is teachable and embraces new ideas (Topper, 2009).
14. The leader inspires and cares for others (Topper, 2009).
15. The leader has integrity (Topper, 2009).
16. The leader has nonnegotiable integrity (Topper, 2009).
17. The leader is dedicated to empowering others (Collins, 2001).
18. The leader pursues greatness in others (Collins, 2001; Topper, 2009).
19. The leader listens attentively to subordinates' communication (Low, 2009).
20. The leader has patience (Low, 2009).
21. The leader exhibits determination (Low, 2009).
22. The leader exercises perseverance (Low, 2009).
23. The leader exercises self-control (Low, 2009).
24. The leader has a heart that is mindful of subordinates' needs and concerns (Havard, 2007).
25. The leader exhibits an attitude to serve others (Havard, 2007).
26. The leader makes the right decisions in various circumstances (Havard, 2007).
27. The leader does not easily give up (Havard, 2007).
28. The leader exercises self-control in various situations (Havard, 2007).
29. The leader communicates clearly and in a timely manner (Meng et al., 2012).
30. The leader relates well with others (Meng et al., 2012).
31. The leader makes the right strategic decisions (Meng et al., 2012).
32. The leader has good problem-solving abilities (Meng et al., 2012).
33. The leader has sufficient expertise in his or her primary field (Meng et al., 2012).
34. The leader acts in a mature manner (Harung et al., 2009).

35. The leader exhibits wakefulness or alertness as he or she conducts his or her business (Harung et al., 2009).
36. The leader adapts well to changing times and conditions (Harung et al., 2009).
37. The leader gives careful thought to decisions and actions that affect subordinates and organizational goals (Harung et al., 2009).
38. The leader is emotionally stable (Travis et al., 2004).
39. The leader demonstrates strong moral reasoning (Travis et al., 2004).

Managerial Behavior

40. The leader recognizes the need to serve others (Wang, 2011).
41. The leader acts in a caring and supportive manner toward subordinates (Wang, 2011).
42. The leader treats subordinates fairly (Wang, 2011).
43. The leader communicates and interacts closely with subordinates in meeting organizational goals (Wang, 2011).
44. The leader acts in an unselfish manner (Wang, 2011).
45. The leader exhibits self-discipline while working with others (Wang, 2011).
46. The leader executes his or her duties responsibly (Wang, 2011).
47. The leader has harmonious social relations with subordinates (Dorfman et al., 2012).
48. The leader promotes healthy team playing (Dorfman et al., 2012).
49. The leader exhibits humane behavior that builds harmony among team members (Dorfman et al., 2012).
50. The leader has strong persuasive abilities that enable subordinates to achieve set goals (Spears, 2010).
51. The leader identifies with the values and perspectives of subordinates (Dorfman et al., 2012; Spears, 2010).
52. The leader models desirable behavior, e.g., helpfulness (Spears, 2010).
53. The leader respects colleagues and subordinates (Spears, 2010).
54. The leader exhibits a public commitment to vision and goals (Spears, 2010).
55. The leader demonstrates expertise (Spears, 2010).
56. The leader wisely and generously shares exclusive information (Spears, 2010).
57. The leader uses scarce resources well (Spears, 2010).
58. The leader builds enthusiasm and confidence in others (Hoy & Smith, 2007).
59. The leader behaves in a culturally acceptable manner while conducting his or her business (Hofstede, 1987; Selvarajah et al., 2013).
60. The leader promotes harmony in his or her social interactions (Dorfman et al., 2012).
61. The leader promotes loyalty among team members (Dorfman et al., 2012).
62. The leader encourages team orientation (Dorfman et al., 2012).
63. The leader encourages respect within the ranks (Dorfman et al., 2012).
64. The leader works to create a workplace free of corruption, nepotism, and violence among subordinates (Dorfman et al., 2012).

65. The leader clearly communicates a compelling vision (Bass, 1998; Charbonneau, 2004).
66. The leader drives focus and direction for the organization (Reddy, 2007).
67. The leader clearly articulates the organization's mission (Bass, 1998; Charbonneau, 2004).
68. The leader has a strategy that is well aligned with the mission and vision of the organization (Bass, 1998; Charbonneau, 2004).
69. The leader empowers subordinates for sustainable action (Reddy, 2007).
70. The leader encourages innovation (Bass, 1998; Charbonneau, 2004).
71. The leader has a strong influence on subordinates' behavior (Bass, 1998; Charbonneau, 2004).
72. The leader promotes a healthy culture in the workplace (Reddy, 2007).
73. The leader uses resources effectively (Yukl, 2012).
74. The leader has good problem-solving skills (Yukl, 2012).
75. The leader exhibits good planning skills (Yukl, 2012).
76. The leader monitors plans and performance well (Yukl, 2012).
77. The leader has good job allocation skills (Yukl, 2012).
78. The leader creates an environment of trust that empowers others (Yukl, 2012).
79. The leader has effective change management skills (Yukl, 2012).
80. The leader is good at networking and represents the organization well (Yukl, 2012).
81. The leader behaves in ways that align with subordinates' expectations and satisfaction (Hamlin & Patel, 2012).
82. The leader does the right thing and does the right thing right (Yukl, 2012).
83. The leader exhibits transparent behavior in conducting organizational business (Cameron, 2011).
84. The leader reflects dependable behavior while achieving organizational goals (Cameron, 2011).
85. The leader uses practical solutions in overcoming obstacles (White, 2011).
86. The leader considers spiritual guidance in achieving set goals (White, 2011).
87. The leader models exceptional wisdom and insight in achieving set goals (White, 2011).

Organizational Demands

88. The leader focuses on strategy formulation and implementation rather than smaller matters in driving performance (Jooste & Fourie, 2009).
89. The leader has in place clear organizational structure and systems that help achieve the mission, vision, and strategy (Pearce & Robinson, 2007).
90. The leader promotes strong organizational values (Pearce & Robinson, 2007; Caldwell et al., 2008).
91. The leader knows how to drive, measure, and manage results (Pearce & Robinson, 2007).

92. The leader promotes the achievement of goals and objectives (Pearce & Robinson, 2007).
93. The leader handles organizational politics efficiently (Pache & Santos, 2010).
94. The leader handles conflicting demands efficiently (Pache & Santos, 2010).
95. The leader promotes a climate that deals with any negative impact that may result from pressures placed on the organization (Holloway, 2012).
96. The leader balances bureaucratic demands within the organization with other demands for effectiveness (Meier & Polinard, 2000).
97. The leader promotes unbiased quality decisions for the good of the organization (Bastons & Armengou, 2017).
98. The leader promotes effective strategies in handling organizational capacity (Carmeli & Sheaffer, 2008).
99. The leader exhibits a leadership style that promotes innovation and competitiveness (Vargas, 2015).
100. The leader nurtures a learning culture that promotes innovation and competitiveness (Vargas, 2015).
101. The leader promotes effective change management strategies (Callan, 1993).
102. The leader has instituted effective mentorship systems and structures that promote growth and competitiveness for subordinates (Billett, 2003).
103. The leader models a balanced life that subordinates can emulate for personal growth and for other team members' (Billett, 2003).

Environmental Influences

104. The leader is aware of the political and economic environment of the leadership context (Selvarajah et al., 2013).
105. The leader manages the political and economic influences well and maintains good organizational functioning (Selvarajah et al., 2013).
106. The leader has the ability to stabilize the organization irrespective of environmental influences (Reichwald et al., 2005).
107. The leader promotes flexibility and adaptability in dealing with environmental influences (Gallas, 1987).
108. The leader promotes mechanisms that manage the positive or negative influences that may emerge from various environmental players and circumstances (Beugré et al., 2006).
109. The leader exhibits and encourages healthy responses in harnessing environmental influences for growth (Daily et al., 2009).
110. The leader promotes proactive views and practices to manage would-be environmental negative influences (Daily et al., 2009).
111. The leader embraces his or her central role in managing environmental influences on the organization (Trung et al., 2014).

Determining the Format Structure

Determining the format for measurement was the third step, and this involved determining the sequence in which responses were placed to avoid inconsistencies in responses. DeVellis (2003) argues that a measure cannot covary unless it varies. A ratio scale plays an important role in determining variability. The expert panel rated the items in reference to the construct as “highly representative,” “moderately representative,” “very less representative,” and “not at all representative.” The remaining items after this step were administered to the study sample, and here the participants were asked to indicate their level of agreement with the items generated on a five-point Likert scale, ranging from “1” (strongly disagree) to “5” (strongly agree) (Ko et al., 2019).

Expert Review of the Item Pool

Step 4 involved sending the pool of 111 items to a team of five experts in the field of leadership; these leadership experts have experience in both practice (leading in various spheres) and academia (teachers and coaches of leadership), representing various sectors. The experts examined the items for a clear and comprehensive definition of the construct and to determine their face validity and content validity (Wood & Winston, 2007). The experts also checked for ambiguity of items or for those that were not well written and suggest better ways of rephrasing the items for clarity and conciseness. For items that were redundant, repeated or not representative, the panel suggested that they get eliminated in order to improve the pool. The experts rated the items in reference to the construct as “highly representative,” “moderately representative,” “very less representative,” and “not at all representative.” The mean of the items was measured, and items were eliminated based on how low they are compared to the mean and how relevant they were to leadership excellence assessment. This review and refinement process led to the removal of items 4, 6, 7, 16, 24, 28, 31, 40, 41, 42, 46, 47, 49, 51, 52, 55, 56, 60, 61, 65, 69, 73, 78, and 81 – leaving a total of 87 items for administration to a pilot sample as follows.

Personal Qualities

1. The leader can be trusted.
2. The leader cares.
3. The leader supports subordinates to progress.
4. The leader promotes truth.
5. The leader promotes justice.
6. The leader promotes the right relations in his or her area of influence.
7. The leader’s exemplary life can be followed.
8. The leader exhibits healthy vulnerability.

9. The leader practices humility.
10. The leader is teachable and embraces new ideas.
11. The leader inspires and cares for others.
12. The leader has integrity.
13. The leader is dedicated to empowering others.
14. The leader pursues greatness in others.
15. The leader listens attentively to subordinates' communication.
16. The leader has patience.
17. The leader exhibits determination.
18. The leader exercises perseverance.
19. The leader exercises self-control.
20. The leader exhibits an attitude to serve others.
21. The leader makes the right decisions in most circumstances.
22. The leader does not easily give up.
23. The leader communicates clearly and in a timely manner.
24. The leader relates well with others.
25. The leader has good problem-solving abilities.
26. The leader has sufficient expertise in his or her primary field.
27. The leader acts in a responsible manner.
28. The leader exhibits wakefulness or alertness as he or she conducts his or her business.
29. The leader adapts well to changing times and conditions.
30. The leader gives careful thought to decisions and actions that affect subordinates and organizational goals.
31. The leader is emotionally stable.
32. The leader demonstrates strong moral reasoning.

Managerial Behavior

33. The leader communicates and interacts closely with subordinates in meeting organizational goals.
34. The leader acts in an unselfish manner.
35. The leader exhibits self-discipline while working with others.
36. The leader promotes healthy team playing.
37. The leader has strong persuasive abilities that enable subordinates to achieve set goals.
38. The leader respects colleagues and subordinates.
39. The leader exhibits a public commitment to vision and goals.
40. The leader uses scarce resources well.
41. The leader builds enthusiasm and confidence in others.
42. The leader behaves in a culturally acceptable manner while conducting his or her business.
43. The leader encourages team orientation.
44. The leader encourages respect within the ranks.

45. The leader works to create a workplace free of corruption, nepotism, and violence among subordinates.
46. The leader drives focus and direction for the organization.
47. The leader clearly articulates the organization's mission.
48. The leader has a strategy that is well aligned with the mission and vision of the organization.
49. The leader encourages innovation.
50. The leader has a strong influence on subordinates' behavior.
51. The leader promotes a healthy culture in the workplace.
52. The leader has good problem-solving skills.
53. The leader exhibits good planning skills.
54. The leader monitors plans and performance well.
55. The leader has good job allocation skills.
56. The leader has effective change management skills.
57. The leader is good at networking and represents the organization well.
58. The leader does the right thing and does the right thing right.
59. The leader exhibits transparent behavior in conducting organizational business.
60. The leader reflects dependable behavior while achieving organizational goals.
61. The leader uses practical solutions in overcoming obstacles.
62. The leader considers spiritual guidance in achieving set goals.
63. The leader models exceptional wisdom and insight in achieving set goals.

Organizational Demands

64. The leader focuses on strategy formulation and implementation rather than smaller matters in driving performance.
65. The leader has in place clear organizational structure and systems that help achieve the mission, vision, and strategy.
66. The leader promotes strong organizational values.
67. The leader knows how to drive, measure, and manage results.
68. The leader promotes the achievement of goals and objectives.
69. The leader handles organizational politics efficiently.
70. The leader handles conflicting demands efficiently.
71. The leader promotes a climate that deals with any negative impact that may result from pressures placed on the organization.
72. The leader balances bureaucratic demands within the organization with other demands for effectiveness.
73. The leader promotes unbiased quality decisions for the good of the organization.
74. The leader promotes effective strategies in handling organizational capacity.
75. The leader exhibits a leadership style that promotes innovation and competitiveness.
76. The leader nurtures a learning culture that promotes innovation and competitiveness.
77. The leader promotes effective change management strategies.

78. The leader has instituted effective mentorship systems and structures that promote growth and competitiveness for subordinates.
79. The leader models a balanced life that subordinates can emulate for personal growth and for other team members’.

Environmental Influences

80. The leader is aware of the political and economic environment of the leadership context.
81. The leader manages the political and economic influences well and maintains good organizational functioning.
82. The leader has the ability to stabilize the organization irrespective of environmental influences.
83. The leader promotes flexibility and adaptability in dealing with environmental influences.
84. The leader promotes mechanisms that manage the positive or negative influences that may emerge from various environmental players and circumstances.
85. The leader exhibits and encourages healthy responses in harnessing environmental influences for growth.
86. The leader promotes proactive views and practices to manage would-be environmental negative influences.
87. The leader embraces his or her central role in managing environmental influences on the organization.

Validating the Items

The fifth step involves the inclusion of validation items in order to enhance the conciseness of the construct being measured. DeVellis (2017) recommends the inclusion of validation items to cater to social desirability bias, especially in processes where the participants carry out self-assessments in examining a concept. This study did not require participants to conduct self-assessment; therefore, there was no need for including validation items (DeVellis, 2017). Rather, the participants assessed the excellence of the leadership they had experienced or were experiencing in reference to the dimensions of a leader’s personal characteristics/qualities, a leader’s managerial behavior, and how organizational demands and environmental influences are handled.

Pilot Sample

Step 6 is the level of administering the items to a pilot sample – a process to further evaluate the items with a fairly large sample to avoid subject errors. The sample should be as closely representative of the population as possible. DeVellis (2003)

recommends five to ten subjects per item, to a maximum of 300 subjects. For instance, if the instrument has 15 items, then the minimum number of subjects will be 75.

Purposive sampling was used to select individuals within organizational settings; those experiencing leadership (subordinates) were included in the study. The participants were asked to think about their current or most recent boss or leader and his or her leadership in reflecting on what would constitute leadership excellence. Purposive sampling enabled the researcher to reach the targeted sample.

In order to have more inclusive leadership experiences to draw from, participants were drawn from the government sector, nonprofit sector, and for-profit sectors. The majority of participants were Ugandans; this was achieved by working with a leadership consultancy firm, the colleagues of the researcher, and the consultancy firm, and the researcher's colleagues reached out to other individuals exposed to leadership to identify the eligible participants and to gain access to them; a snowballing approach was used in the data collection. Emphasis was placed on Ugandan participants, although some East Africans and other nationalities were reached. Each participant's demographic data were collected to aid the analysis of the study, and the results are shown below.

Five hundred thirty participants were involved in data collection. One hundred twenty-four of the responses were incomplete; hence, the cases with missing data were eliminated from the collection. Of the remaining 406 participants, there were 179 (44.1%) men, 226 (55.7%) women, and one (0.2%) participant who opted not to specify whether male or female. The age range was 19–72, with a mean age of 41.2. The participants represented several professions, for example, business people (6.7%), accountants (6.4%), teachers (5.4%), administrators (4.2%), engineers (4.2%), bankers (3.7%), social workers (3.4%), information technology (IT) specialists (2.2%), lawyers (2.2%), pastors (2.2%), lecturers (2%), and several others who were classified in the following sectors – government, 57 (14%); non-government, 106 (26.1%); and private sectors, 226 (55.7%) – and 17 (4.2%) participants who did not indicate belonging to the other three categorizations of sectors.

Table 1 Demographic profile of participants ($n = 406$)

Demographics	<i>n</i>	%
Gender		
Male	179	44.1
Female	226	55.7
Others	1	0.2
Nationality		
Ugandan	378	93.1
East African	8	2
Others	20	4.8
Sector		
Government	57	14
Nongovernment	106	26.1
Others	17	4.2

The study particularly focused on Ugandan (378, 93.1%) and East African (eight, 2%) participants, with a few participants from outside the East African region (20, 4.8%) included in the study. Table 1 shows demographic data on gender, the nationality of the participants, and the sector in which leadership was experienced by the participants.

Evaluating the Items

Items are evaluated in step 7 to determine the reliability of the items in measuring the construct. Factor analysis was used to determine which items remain or get excluded from an instrument (Green & Salkind, 2014). This process is meant to identify which items have internal consistency within the instrument and which ones are not internally consistent (DeVellis, 2003; Spector, 1992). Cronbach's alpha measures the internal consistency of items; the higher the score is, the higher is the consistency (Wood & Winston, 2007). When factor analysis is conducted, two stages are considered: factor extraction and factor rotation. Factor extraction is about making an initial decision about items underlying the measure by considering eigenvalues generated by statistical software, like Statistical Package for Social Sciences (SPSS). Items that have eigenvalues greater than 1 are maintained (Green & Salkind, 2014). Principal component analysis is an option in factor analysis, which can be used to make these initial decisions. It is useful in determining construct validity. The Bartlett test of sphericity is used in determining the interdependence of subscales to the general scale, and KMO (Kaiser-Meyer-Olkin measure of sampling adequacy) is suitable in examining sample sufficiency.

Correlation Among Items

According to Williams and Monge (2001), correlation describes the relationship between two or more variables. Correlation coefficient r can be calculated by Pearson's product-moment correlation, whose values range from +1.0 to -1.0. For this study, a Pearson r was run in SPSS, and there were correlations higher than 0.50, indicating a high correlation among the items. This kind of correlation informed the decision to proceed with factor analysis.

Factor Analysis

Factor analysis was applied to assist in analyzing the structure of interrelationships among a large number of variables (for instance, questionnaire responses), as in the case of this study (Hair et al., 2010). In order to determine sampling adequacy and the interdependence of the subscales, a Kaiser-Meyer-Olkin measure and the Bartlett test of sphericity were conducted. The KMO measure of sampling adequacy is above the score of 0.6, indicating that the sample size was sufficient for factor analysis

Table 2 KMO and Bartlett's test for the initial 87 items

Test	Score
Kaiser-Meyer-Olkin measure of sampling adequacy	0.982
Bartlett's test of sphericity	
Approximate chi-square	43204.4
Df	3741
Sig	0.000

(Hair et al., 2010). Then Bartlett's test of sphericity is significant at 0.000 ($p = 0.000$). According to Hair et al. (2010), in the event of $p < 0.05$, it means that sufficient correlations exist among the variables to proceed with factor analysis, as represented in Table 2.

Factor analysis was conducted on the data. The procedure resulted in the determination of which items were maintained on the scale (Green & Salkind, 2014). Factor analysis includes factor extraction and factor rotation; factor extraction is concerned with determining the number of factors underlying the measured variables, while factor rotation aids in the interpretation of the factors (Green & Salkind, 2014). Factor rotation was used by applying the VARIMAX rotation because rotated factors tend to give more meaning than unrotated factors. Factor rotation gives more meaningful factor solutions by eliminating ambiguity among factors (Green & Salkind, 2014; Hair et al., 2010). VARIMAX is an orthogonal factor rotation method considered superior to other orthogonal factor rotations in achieving simplified factor structures (Hair et al., 2010, pp. 94, 116). In this study, VARIMAX rotation revealed that two components (factors) were extracted with an eigenvalue greater than 1.0, as seen in Table 3.

Results from the rotated factor matrix indicated that 19 items had a significant loading on either one of the two factors (1, 3, 4, 5, 7, 8, 9, 10, 11, 12, 55, 64, 67, 81, 82, 83, 84, 86, 87) and hence were retained; significant loading is loading above 0.40 (Hair et al., 2010). Sixty-four items cross-loaded on the two factors (2, 6, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 51, 52, 53, 54, 56, 57, 59, 60, 61, 62, 63, 65, 66, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 85), and according to Hair et al. (2010), such items qualify to be deleted. The rotation also showed that four items did not load on any of the factors (26, 50, 58, 80), and according to DeVellis (2017), such items indicate that they do not contribute to the factors; hence, they should be deleted. Results are presented in Table 4.

A second factor analysis was conducted on the remaining 19 items after removing the 68 items. The KMO measure of sampling adequacy is 0.964, a score above 0.6 indicating that there is sufficient sample size for factor analysis (Hair et al., 2010). Bartlett's test of sphericity is significant at 0.000 ($p = 0.000$), with $p < 0.05$, indicating that sufficient correlations exist among the variables to proceed with factor analysis (Hair et al., 2010). Results are presented in Table 5.

The second round of factor analysis also saw the emergence of a two-factor model with two components with total eigenvalues greater than 1.0 (Table 6).

Table 3 Total variance explained

Factor	Initial eigenvalues		Extraction sums of squared loadings		Rotation sums of squared loadings	
	Total	% of var.	Total	% of var.	Total	% of var.
1	54.818	63.009	54.489	62.631	29.389	33.781
2	2.832	3.255	2.508	2.883	27.608	31.733
3	1.360	1.563				
4	1.309	1.505				
5	1.090	1.253				
6	1.080	1.241				
7	1.010	1.161				
8	0.943	1.083				
9	0.926	1.064				
10	0.888	1.020				
11	0.835	0.960				
12	0.805	0.925				
13	0.774	0.889				
14	0.689	0.792				
15	0.673	0.773				
16	0.652	0.750				
17	0.596	0.685				
18	0.590	0.678				
19	0.563	0.647				
20	0.520	0.597				
21	0.503	0.578				
22	0.487	0.560				
23	0.478	0.550				

(continued)

Table 3 (continued)

Factor	Initial eigenvalues		Extraction sums of squared loadings		Rotation sums of squared loadings	
	Total	% of var.	Total	% of var.	Total	% of var.
24	0.458	0.526				
25	0.447	0.514				
26	0.436	0.501				
27	0.413	0.475				
28	0.410	0.471				
29	0.397	0.457				
30	0.391	0.449				
31	0.365	0.420				
32	0.362	0.416				
33	0.348	0.400				
34	0.333	0.383				
35	0.325	0.374				
36	0.310	0.357				
37	0.303	0.349				
38	0.285	0.328				
39	0.278	0.320				
40	0.274	0.315				
41	0.262	0.301				
42	0.252	0.290				
43	0.249	0.286				
44	0.240	0.276				
45	0.232	0.266				
46	0.226	0.260				
47	0.223	0.256				
48	0.212	0.244				

Table 4 Rotated factor matrix for two factors

	Factor	
	1	2
55. The leader has good job allocation skills.	0.701	
64. The leader focuses on strategy formulation and implementation rather than smaller matters in driving performance.	0.546	
67. The leader knows how to drive, measure, and manage results.	0.731	
81. The leader manages the political and economic influences well and maintains good organizational functioning.	0.721	
82. The leader has the ability to stabilize the organization irrespective of environmental influences.	0.677	
83. The leader promotes flexibility and adaptability in dealing with environmental influences.	0.769	
84. The leader promotes mechanisms that manage the positive or negative influences that may emerge from various environmental players and circumstances.	0.757	
86. The leader promotes proactive views and practices to manage would-be environmental negative influences.	0.770	
87. The leader embraces his or her central role in managing environmental influences on the organization.	0.708	
1. The leader can be trusted.		0.708
3. The leader supports subordinates to progress.		0.800
4. The leader promotes truth.		0.787
5. The leader promotes justice.		0.787
7. The leader’s exemplary life can be followed.		0.606
8. The leader exhibits healthy vulnerability.		0.551
9. The leader practices humility.		0.721
10. The leader is teachable and embraces new ideas.		0.780
11. The leader inspires and cares for others.		0.791
12. The leader has integrity.		0.800

Extraction method: Maximum likelihood

Table 5 KMO and Bartlett’s test for the 19 items

Test	Score
KMO measure of sampling adequacy	0.964
Bartlett’s test of sphericity	
Approximate chi-square	7139.189
<i>Df</i>	171.000
Sig.	0.000

Table 6 Total variance explained for 19 items

Factor	Extraction sums of squared loadings			Rotation sums of squared loadings		
	Total	% of var.	Cum. %	Total	% of var.	Cum. %
1	11.297	59.460	59.460	6.634	34.916	34.916
2	1.424	7.495	66.955	6.087	32.039	66.955

Extraction method: maximum likelihood

Table 7 Rotated factor matrix

	Factor	
	1	2
1. The leader can be trusted.	0.738	
3. The leader supports subordinates to progress.	0.815	
4. The leader promotes truth.	0.835	
5. The leader promotes justice.	0.807	
7. The leader's exemplary life can be followed.	0.571	
8. The leader exhibits healthy vulnerability.	0.513	
9. The leader practices humility.	0.699	
10. The leader is teachable and embraces new ideas.	0.773	
12. The leader has integrity.	0.802	
55. The leader has good job allocation skills.		0.602
64. The leader focuses on strategy formulation and implementation rather than smaller matters in driving performance.		0.508
81. The leader manages the political and economic influences well and maintains good organizational functioning.		0.767
82. The leader has the ability to stabilize the organization irrespective of environmental influences.		0.751
83. The leader promotes flexibility and adaptability in dealing with environmental influences.		0.839
84. The leader promotes mechanisms that manage the positive or negative influences that may emerge from various environmental players and circumstances.		0.833
86. The leader promotes proactive views and practices to manage would-be environmental negative influences.		0.806
87. The leader embraces his or her central role in managing environmental influences on the organization.		0.772

Extraction method: maximum likelihood.

The rotated pattern matrix indicates that nine items (1, 3, 4, 5, 7, 8, 9, 10, 12) significantly loaded on factor 1 (>0.4), and two items (11, 67) cross-loaded on both factors 1 and 2, hence being eliminated. Factor 2 got eight items (55, 64, 81, 82, 83, 84, 86, 87) loading on it. The total number of items retained is 17 loading on two factors, revealing that leadership excellence will be assessed by a two-scale instrument. According to the analysis, leadership excellence is assessed by two factors that are observable, implying that it is a latent variable. Latent variables are variables that cannot be directly observed but rather can be inferred (Bartholomew et al., 2011). This aligns with an idea advanced by Kanji and Moura E Sá (2001) that constructs like leadership excellence cannot be measured directly, but indicators must be determined that assist in defining and measuring the construct. Analysis results that present the two factors that represent the two scales are presented in Table 7.

Labeling of the factors is a very subjective exercise based on the researcher's discretion of putting into consideration those items with higher loading (Hair et al., 2010). Examining the items that load higher on factor 1, factor 1 was labeled "Leader Qualities" as the items related more to the personal qualities of a leader, and factor

Table 8 Cronbach's alpha for two-factor model

Factor	Cronbach's alpha	N
Leader qualities	0.94	9
Leadership behavior	0.935	8

Table 9 Cronbach's alpha for two scales

Scale	Cronbach's alpha	N
Leader qualities	0.947	6
Leadership behavior	0.949	6

2 was labeled "Leadership Behavior" as the items related more to how a leader behaves in dealing with internal and external factors that may affect an organization. According to the analysis, leadership excellence can be assessed in reference to two scales: a Leader's Qualities Scale and a Leadership Behavior Scale.

Cronbach's alpha on the two factors with 17 items was conducted, and nine items on factor 1, representing the Leader Qualities Scale, scored 0.94, while the eight items on factor 2, representing the Leadership Behavior Scale, scored 0.935 (Table 8).

Producing the Final Instrument

The last step is to produce the final instrument with the remaining items after rigorous analysis. This includes consideration for optimizing the scales for best length. In optimizing the length of the instrument, consideration was given to items that had a Cronbach's α higher than .70 (DeVellis, 2017). DeVellis (2017) argues that Cronbach's alpha ranging from 0.70 to 0.80 is acceptable, while an alpha above 0.90 may require a reduction of some items. Following this suggestion, items 7, 8, 9, 55, and 64, having Cronbach's alpha ranges within the 0.50 to 0.60 range, were eliminated. The resulting reliabilities of each scale, the Leader Qualities Scale (six items) and the Leadership Behavior Scale (six items), are 0.947 and 0.949, respectively, as captured in Table 9.

The final leadership excellence instrument is presented below, numbered from 1 to 12. The responses on the instrument will be along a continuum of 1 (strongly disagree) to 5 (strongly agree). The response refers to what extent the items on the two dimensions (leader qualities and leadership behavior) of leadership excellence are reflected. "Strongly disagree" indicates that the characteristic does not exist at all, while "Strongly agree" indicates that it exists exactly.

Leader Qualities

1. The leader can be trusted.
2. The leader supports subordinates to progress.
3. The leader promotes truth.

4. The leader promotes justice.
5. The leader is teachable and embraces new ideas.
6. The leader has integrity.

Leadership Behavior

7. The leader manages the political and economic influences well and maintains good organizational functioning.
8. The leader has the ability to stabilize the organization irrespective of environmental influences.
9. The leader promotes flexibility and adaptability in dealing with environmental influences.
10. The leader promotes mechanisms that manage the positive or negative influences that may emerge from various environmental players and circumstances.
11. The leader promotes proactive views and practices to manage would-be environmental negative influences.
12. The leader embraces his or her central role in managing environmental influences on the organization.

The Leadership Excellence Instrument (LEI) developed is a two-scale instrument with the Leader Qualities Scale having six items and the Leadership Behavior Scale having six items.

Looking Forward: Use of This Instrument

This chapter described the process of developing an instrument to measure leadership excellence in a uniquely African context based on four broad dimensions or classifications of leadership excellence: (a) personal qualities, (b) managerial behaviors, (c) organizational demands, and (d) environmental influences. Following DeVellis' (2003) principles of scientific instrument development and psychometric testing, the resulting tool is a two-scale Leadership Excellence Instrument (LEI) with a "Leader Qualities Scale" and a "Leadership Behavior Scale." The need for the study arose from the fact that leadership excellence is a desirable construct, but no assessment tools were in place in the Ugandan or East African context to measure it.

LEI presents a unique resource in Uganda and East Africa at large because it is rare to find assessment tools developed in this region. It will bring an understanding of the components of leadership excellence, as perceived in the Ugandan and East African context. In addition to use within the culture, the use of this assessment may assist players from other cultures who may seek employment in the region or seek to utilize leadership from the region (Dorfman et al., 2012; Gutterman, 2009).

Since leadership excellence is desired by many, an instrument assessing leadership excellence can be utilized in hiring new leaders; it would make a contribution to the intake assessment of new employees in leadership spaces. This may not only be

in getting new hires but may also be in promotion assessments as future leaders are identified. LEI may serve as a guide for leader development in different organizational contexts within the region.

LEI will also contribute to enhancing leadership performance by contributing to organizational development. The instrument may be used as a need assessment tool, finding the gaps among leadership that may be filled to improve both leadership and organizational performance. Results generated from using this instrument will be helpful in better informing the training needs of individual leaders and entire leadership teams. As much as having assessment tools may not guarantee improved performance, they can nevertheless inform areas that may improve organizational performance. This instrument can inform training guides used in the development of training materials targeted toward enhancing leadership excellence in various settings.

LEI may also contribute to the coaching of various leaders to bring out the leadership excellence needed. Assessment tools provide useful insights to coaches in helping coachees and also in self-awareness as they manage the coach-coachee relationship. In this case, leadership coaching will be enhanced with LEI.

Given that the world has become a global village, it may be interesting to apply LEI to other cultures and translate it into other languages, particularly other indigenous languages commonly spoken in Uganda. But we would submit that particularly with multicultural teams, LEI can be useful in Western leadership contexts as well.

The challenges and opportunities inherent in East African life, as well as throughout the world, call for leadership that extends beyond the bounds of mediocrity. The two scales in the Leadership Excellence Instrument – the Leader Qualities Scale and the Leadership Behavior Scale – serve as a compass and map for current and future leaders' performance and development. Organizations and leaders from various settings can use this instrument to assess leadership excellence in hiring, training, coaching, and all ways in which leadership excellence needs to be understood.

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Beyond East and West: The Making of Global Leadership

7

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Abstract

This book chapter summarizes a qualitative phenomenological study that was conducted with 18 global leaders to identify the competencies that are found at the intersection of the global workplace, the significance of a global mindset, and

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how cultures impact global competencies. The 18 global leaders that were selected for this study have served on multiple global platforms for at least 10 years and represent India, China, several parts of Europe, the African continent, the Middle East, and South America. The findings of this study reveal multiple areas of development that clarify what is meant by global competencies to prepare and empower the next generation of global leaders.

Global leadership must be a priority, as humans become more globally conscious and culturally connected than any other time in history because of advances in technology and globalization. There is an increased demand for cross-cultural collaboration and communication as the global economy advances and takes shape. However, the research focused on global leadership and what makes a global leader is nascent.

This paper introduces a new leadership mental model that embraces both Eastern and Western modalities of leading with a focus on global leadership competencies. The difference between Eastern versus Western mentalities is illustrated well by three frameworks that are introduced in this book chapter. Michelle Gelfand's theory of "cultural tightness and looseness" is a framework that depicts cultures who are "tight" as having strict norms and standards while "loose" cultures have more tolerance for deviant behaviors, divergent thinking, and isolated decision-making. Hofstede provides a framework on cultural dimensions that highlights the differences found when examining culture from a global lens. Edward Hall's theory from anthropology describes the communication variants found in "high-context" and "low-context" societies, where expectations are either implicit or explicit.

This paper introduces a holistic leadership approach towards Global Leadership theory. Findings conclude that global leaders have an ability to immerse their whole being into a new culture without passing judgment and can put their biases aside to learn for the sake of the greater good of humanity. Holistic Global Leaders also have a growth mindset which primes them for the constant growth and evolution of a global economy.

Keywords

Global Leadership Competency · Global Leadership Competencies · Global Leadership · Global Mindset · Diversity · Equity · Inclusion · Holistic Leadership · Global economy · Global leadership theory · Holistic Global Leaders · Leadership

Introduction

Western philosophy has largely shaped and influenced leadership theory and praxis. However, the time has come for new leadership theories, which blend mental models from the East and the West, to take form as the global economy continues to evolve. This comes because of rapid accelerations in technology and globalization, which

have connected humans across borders. Whereas previous generations operated in silos without considerations from a macro-level mindset, newer generations of digital natives have an awareness that people are all connected as a human race. Western models will be limited in prescribing successful strategies across borders during the fourth industrial revolution, while global leadership models that blend Eastern philosophy will prepare leaders to embrace ambiguity, work collaboratively across disciplines for creative problem-solving, and begin to revere our global climate holistically as an operational ecosystem.

Global leaders do not just follow western principles, although this is how leadership has been widely interpreted for centuries. An effective leader who thrives in an ever-changing global economic environment (including global pandemics, climate change, social economic crisis, global hunger issues, and supply chain shortages) must understand that utilizing one set of (Westernized) leadership skills is no longer adequate. Global leaders understand how leadership is conducted in different parts of the world (Caligiuri, 2021). This is essential for leaders in a global economy, as most products and services have a global influence. Everything from products like fruits, rice, cell phones, laptops, and services such as call centers, imports/exports, and medical supplies can reach a global market easily (as compared to the “barriers to entry” from previous generations). Additionally, many jobs are now remote, and most schools and universities worldwide have adopted online teaching modalities. This trend has contributed to employees applying for jobs around the world and having the ability to work across various geographic locations. Talent acquisition is no longer limited by proximity, and teams are not restricted by local operations. This creates an opportunity for organizations to develop high-performing teams with specialized talents across the globe, while simultaneously presenting leaders with challenges across cultural understandings and communications. As described above, it is important to understand that having one set of leadership styles is no longer sufficient; rather, a leader must continuously adapt to various environments, geographic locations, cultural paradigms, and adjust their skill sets accordingly. Additionally, adaptability is crucial in a global workforce. In the ensuing years work settings will continuously evolve.

For one to be successful within a global sphere, he/she must be able to effectively communicate, collaborate, and understand cultural contexts. Why is this important? According to Caligiuri (2021), being global is no longer a skill that is required for a multinational organization; rather, going global is necessary for local organizations as well. Leaders must now consider the value they contribute to global organizations and the proactive steps they can take to better prepare employees for a global workforce and for foreign assignments. “College graduates in the 21st century are entering the global marketplace, an international arena that requires skills and competencies to navigate the vast terrain of international commerce” (Wiseman, 2016, p. 1). Research indicates that universities, colleges, and certificate programs need to prepare students to compete in a demanding global workforce. With the growth of economic, political, and social dynamics as well as the multilingual global complexities, the integrations of global competencies in the curriculum are more needed than ever before (Green et al., 2003; Wiseman, 2016). Green et al. (2003) had

seen that a small number of college graduates are equipped to operate in different cultures and speak multiple languages, but the rising concern is their inability to grasp a firm understanding or appreciation for culture beyond their US borders (Green et al., 2003). Hunter et al. (2006) indicated, “Despite the need for undergraduates to be globally competent or able to function in a multicultural and shrinking world, the level of international learning in U. S. colleges and universities remained disturbingly low” (p. 272).

In addition to being prepared for foreign assignments, leaders must foster a global mindset (Kelly, 2020). A global mindset is the ability to see beyond one’s own thinking and perspective and be able to view the world through another cultural construct. According to Javidan (2010) the global mindset comprises three different categories: social capital, intellectual capital, and psychological capital. All three aspects are necessary to develop a global mindset, which can be obtained through cultural excursions, deliberately interacting with different cultures, and engaging in experiences outside of one’s own level of comfortability. Additionally, immersing in experiences that allow one to become more familiar with traditions, customs, rituals, and celebrations will foster the ability to develop a global mindset (Kelly, 2020).

Scholars (Mendenhall et al., 2018) have indicated that a passion for diversity and ability to immerse in adventure and cultural explorations contribute to the development of a global mindset. However, it is the responsibility of the leader to willingly be open to seek out these new adventures. It must be an internal decision made by the leader to be open to new experiences. Motivating factors will differ depending on the leaders’ expectations and realities. As such, leaders can shape their experiences based on their own quest to seek out new experiences and essentially explore different types of settings. By engaging in such experiences leaders will be able to develop additional qualities (competencies) to effectively navigate international ecosystems. Furthermore, by being receptive (and open minded) to adventures, leaders are equipping themselves with the skills that they will need to manage future issues especially in the presence of a new culture or cross-cultural climate. Developing necessary skill sets to manage difficult or new types of situations is critical in a global setting. As Javidan (2010) indicated, to develop social, intellectual, and psychological capital, one must be open minded to the experiences listed above. To summarize, a global leader sets out on the hero’s journey that takes them on a quest for adventure and growth, but the adventure leads beyond national boundaries, and can even venture out into space and beyond.

When developing a global mindset, one must be able to understand the complex nature of leadership challenges and how to effectively manage such challenges. Some of the most common challenges include change, disruption, developing trust, and navigating uncertainty among others. The essence of a global mindset tends to evolve with the changing dynamics of the world. As such, leaders must be able to recognize pressing trends, opportunities, and challenges, and learn how to adjust accordingly. Further, global leaders develop a keen awareness to understand that various parts of the world operate differently and that one must not pass judgment or overgeneralize when learning about cultural operations and decision-making

processes. A global leader seeks to identify best practices from around the world that can be utilized to make better decisions on a local workforce level.

You might be thinking, what is a global workforce and why is it important? Simply put, we are all working in some form of a global workforce. For example, consider the phones that we depend on daily – the concept is developed in California, the labor and parts are often from China, and perhaps the packaging is manufactured in Europe. Another example is the coffee that we drink can be imported from Costa Rica or Brazil. We rely on these global supply chains for our daily necessities. To keep these global supply chains effective, it is critical to have strong and long-lasting relationships with colleagues, business partners, suppliers, other organizations, and connections from various geographic regions. To effectively work across different boundaries, it is critical to understanding global dynamics. Global dynamics consist of understanding and recognizing cultural variations between the Eastern and Western parts of the world. Understanding global dynamics will be beneficial to enter global markets and work beyond one's own country's borders.

Why are global markets important? To start, most organizations are working in some form of a global market. A larger percentage of organizations have now entered global markets to expand their brand, gain a global reach, and serve various communities with their products and services. Companies have realized that to sustain and grow revenue streams, they must work in global markets. Companies such as Google, Twitter, UBER, DHL, Amazon, Alibaba, KPMG, World Bank, and UNESCO have offices across many different countries, in addition to serving different communities from around the world. The key ingredient to their success is their ability to adapt their systems to various countries.

These companies have been thriving in various markets because they have adapted by adjusting their communication channels, preparing their teams for foreign assignments, and having a keen awareness of the culture and communities. To effectively adapt to different settings, scholars have indicated that the teams and other members of organizations need to have a sharpened and thorough understanding of the culture, sense of communities, nuances, and cultural etiquette and protocol (Caligiuri, 2021). A question that arises most often is “why is understanding cultural constructs important?” Simply put, when working in an environment different from your own (Eastern philosophy vs. Western philosophy), you need to be open minded and recognize cultural dynamics.

Globalization is a natural part of our professional lives. Although many companies often believe that their enterprise is not part of globalization, they fail to realize that all companies are intertwined and impacted by the global economy. It is simply a matter of time before all organizations on a local level begin to realize their role in the greater constellation of networks across the globe.

As previously mentioned, “going global” is a necessary mindset and skill for the ensuing years as organizations continue to enter global markets to sustain, establish new clientele, launch products in different markets, and hire new professionals to develop a more diverse workforce. In addition, organizations will change their business and leadership models to adapt to the Western and Eastern parts of the

world. To truly understand how to lead effectively beyond the East and West mentality, this chapter will explore four cultural frameworks, summarize the existing research on global leadership, and introduce findings from a research study that was conducted with 18 global leaders on global leadership competencies.

Cultural Dynamics

As a leader, it is paramount to recognize that leadership does not transfer succinctly across culture or boundaries. Leaders must be able to adapt and recognize trends. Further, it is critical not to assume that a style of leadership will automatically transfer to London the same way it will transfer to Beijing. Understanding the roots of cultural practices is just as essential when acknowledging cultures and adapting to various settings. According to Meyer (2017) often most leaders make poor decisions, and misunderstandings occur because of specific attitudes, how to perceive authority, decision-making approaches, and perceptions. As it pertains to authority and more acutely to attitudes, leaders must recognize that not all cultures have a hierarchical leadership style. Rather, countries such as Norway and Sweden prefer egalitarian approaches to leading. The Western parts of the world are replacing the traditional bureaucratic (top-down leadership) systems by welcoming more empowering leadership systems (Meyer, 2017). Several organizations (including multinational organizations, local or family-owned businesses) are adopting new policies which allow employees autonomy, creative freedom, and flexibility. Some of these styles are the new approaches to work dynamics.

In addition, leaders are transitioning systems and replacing traditional performance reviews with 360-degree feedback reviews to change the course of employee growth. Although some organizations are making significant strides to change operational strategies, other organizations in certain parts of the world tend to value more traditional approaches. Traditional approaches consist of a leader at the top and followers who look up to the leader for direction and guidance. Recognizing these various perspectives will be the difference between a successful global leader and a leader who struggles in global settings. As Meyer (2017) stated, “the management approach that works in Lagos won’t be as effective in Stockholm” (p. 3).

Another distinction that must be considered is understanding the importance (or rather process) of decision-making. Decision-making will vary across cultures and nations. In more traditional settings and strict cultures, often decisions are made by the individual who holds power. However, in the Western parts of the world, more specifically the United States of America, decision-making approaches are changing from a structured method to a more egalitarian method. It is important to note, “. . . on a worldwide scale, we find that hierarchies and decision-making methods are not always correlated” (Meyer, 2017, p. 6). Cultural norms tend to impact decision-making as well. For example, top-down decision-making cultures tend to adjust their decisions even after they have been made (Meyer, 2017). Countries such as India and Morocco tend to make decisions rather

decisively; however, it is a known fact that these decisions can be altered based on various inputs (Meyer, 2017).

Further, countries such as Germany and Japan tend to be firm once a decision has been reached. They tend to take their time to make the decision (long periods of time) in some cases. However, during the negotiation and thinking time, they confirm that all the stakeholders and members involved are fully aware of what is being discussed to ensure there is alignment. Therefore, once a decision has been made, it will not revert to another decision. Rather, they are committed to the decision and align their future goals accordingly. Ultimately, it is critical for a global leader to recognize cultural practices and adjust accordingly. Gone are the days where leaders can use one style or approach when managing teams and staff around the world. Today, leaders must be able to be agile, systematic, empathetic, and future-oriented. Further, leadership approaches must be multifaceted (Meyer, 2017). As a leader, one must recognize complexities and nuances and be open-minded to change. Without change, global leaders will remain stagnant. They will experience challenges as the world becomes more interconnected and globalization dominates business markets.

As with all aspects of life, communication is a uniting factor (or glue) that holds everything together. Global leaders are required to communicate successfully and effectively across boundaries, borders, and institutions. They are continuously seeking input as to what the best ways are to communicate to a global team or virtual teams and successfully across various cultures. The truth of the matter is that there will always be cultural nuances and etiquette that one must consider. Languages are not going to translate effectively if proper communication practices are not in place. As a global leader, if you understand multiple languages, it is a commendable attribute. However, if you are not well-versed in other languages, it is critical to communicate in English properly. Bullock and Sanchez (2021) discuss the importance of global English especially when working on a global team. Global English is “a type of English focused on clarity (with limited number of idioms and cultural references)” (Bullock & Sanchez, 2021, p. 3). Global English has become necessary in today’s workforce especially for global leaders who seek to communicate interculturally. Basics such as sending emails, overseeing a project, and connecting with various international networking require global English. As stated by Bullock and Sanchez (2021) global English will allow the workforce to “arrive at both greater human understanding and innovation” (p. 3).

Another note that is of particular importance is language. Language is an instrument to understanding cultural contexts. In some cases, there are certain nuances in some languages that are often incorporated into the English language. For example, in Sri Lanka, when conducting business, often there is rapport building in the Sinhalese language (with the internal team) and often transitioned to English when the formal meeting begins. In other countries, the meetings frequently open with professional exchanges and networking, and then, after a meal, the meeting will begin. And you will often hear exchanges both in English and the native language. Understanding these differences will make for a better connection and cultivating long-lasting professional relationships.

East and West: Leadership

There are common misperceptions that methods of leading in the West are more advanced than in leadership from the East (Samul, 2019). This may be due to the research around leadership theories that tend to be more Western-centric or Western-derived (Barkema et al., 2015). By examining the similarities and differences between Western and Eastern approaches, it becomes clear that the former consists mainly of Western Europe, and the “Eastern as mostly China and countries strongly influenced by Chinese Culture” (Samul, 2019, p. 120). Global cultures have different norms and perceptions of success, which tend to vary by culture and country (Alder, 2001). Feelings of success can be universally gratifying; however, gratification may stem from different parts of success (Barnes, 2009). Eastern and Western mentalities have significant differences between what they view as problems, realities, and solutions have a different method of approach in various parts of the world (Wiseman, 2016).

Both Eastern and Western platforms can benefit from educating for global competence. Effective communication and shared mutual respect for others can build positive rapport within any global organizational structure (Mendenhall et al., 2012). Natural curiosity and willingness to adapt is a crucial element in organizational success (Mendenhall, 2008). The growth of technology has altered the views of leaders from both the East and West (Stewart, 2007) and has contributed to their becoming global citizens. The complexities of globalization have changed how teams and leaders communicate. Globalization has provided a unique platform for both East and West to collaborate and build trust with collaborative leadership efforts (Delors, 2013). The Eastern parts of the world lead with deeply rooted philosophies that were established from previous successful leaders and culture. The essence, outside of becoming successful, is to lead a life filled with integrity. From a young age, especially in Eastern cultures, students are taught the importance of global competence. In the East, success is measured through the ability of different cultures working collaboratively, having the capacity to speak multiple languages, and sustaining a globally focused education (White, 2014; Wiley, 2014). In the Eastern part of the world, interactions with issues people face daily are centered around global dimensions, issues such as global warming, to migrations and linguistic development (BoixMansilla & Gardner, 2007). Wiley (2014) recommends that leaders from both the East and West have current knowledge of global affairs.

The Eastern demographic is based on collective thinking whereas the Western demographic is based on individual thinking. “Asian leaders attempt to focus on collective achievement, while Western culture promotes individualists who are highly task-oriented” (Samul, 2019, p. 122). Western styles of leadership tend to have a flat organizational structure where leaders trust employees to find an avenue to achieve conclusions. Eastern cultures operate within hierarchy and believe that to be successful, one must be direct. Hence, their employees cannot make constructive decisions individually (Simmonds, 2016). Leadership styles tend to have a significant impact on the work environment and an employee’s ability to reach full

potential. Both Western and Eastern styles of leadership are influenced by shaping personal achievement (Simmonds, 2016). Most employees rely on leadership to assist with professional growth; however, some cultures prefer to allow teams to learn lessons and to utilize experience as a platform for professional growth.

Another difference between both Eastern and Western dimensions is an environment that is challenging vs. deferential. In the Western part of the world, challenges arise regularly and create an environment where several executives must be involved to resolve an issue (Simmonds, 2016). However, in the Eastern part of the world, leaders are incredibly respectful to the vision and held to a different standard. To sum up the last difference, it correlates from the ability to think both in an individualistic approach and a collective mind-set (Conte & Novello, 2008). The purpose of a collective society is to think from the standpoint of the group. It is an excellent avenue of leading and indicates excellent relationships. “Westerners focus on leaders while Easterners focus on the collective activities of followers” (Samul, 2019, p. 124). The collective approach provides each member with growth potential based on responsibilities and contributions to the group. Research (Conte & Novello, 2008; Simmonds, 2016) indicates that Asian leaders emphasize collective growth and accomplishments. Their methodology is built upon the approach of individual contributions to society and resulting impacts on a global scale of growth.

Personal fulfillment and individual gratification are not promoted as heavily among Eastern countries. From the start, thinking collectively is the norm. Although both methods of leadership between the Eastern and Western cultures have both positive and negative attributes, these methods of leadership have been universally accepted (Samul, 2019). Edinger (2012) stated that there is a commonality shared among both parts of the world that are equally good. The shared quality is that both groups from the West and East are interested in developing and advancing leadership qualities for global economies (Edinger, 2012). “The world over, no matter what culture we grow up in, it seems we are inexorably drawn to fixing our weaknesses when we think of making improvements” (Edinger, 2012, p. 2).

Based on the literature, there is a gap in leadership dynamics between the Eastern and Western parts of the world (Samul, 2019), although the growth of technology and artificial intelligence has assisted the world in becoming increasingly blended. As the world grows, and humans become more connected, similarities will rise over differences. Kotter (1995) stated that leaders in the West tend to lead from the forefront. In the West, it is natural to accept openness and acceptance. In the West, collaboration, effective communication, and project management are encouraged. Assisting with understanding the vision and mission of an organization is a crucial element in the Western culture and will show up as employees’ roles and responsibilities in the organization (Koo & Park, 2018; Kotter, 1995). The mission and vision are embedded in organizational culture.

Employees appreciate leaders who lead the organization in an authentic manner (Bishop 2013; Brake, 1997). With the parameters of organizational structure in the West, integrity and honesty make up the essence of leadership. These parameters are similar in the East. Leaders should always be aware that their examples carry weight within the organization (Bishop, 2013). The employees and team look to the leader

for guidance, and a leader should showcase ethical behavior (Caldwell & Canuto-Carranco, 2010). It is the responsibility of the leader to set the psychological voice of the organization by exhibiting skills based on positive outlooks, strategic skill sets, and realistic goals. The West emphasizes the flexibility of leadership, a foundation based on trust and communication, allowing a space to share voices, strong beliefs in team collaboration, and cultivating an environment based on the vision of the organization (Stewart, 2007).

The Eastern philosophy of leadership has a different and dynamic approach. "Collectivist culture and power distance orientation are the two of the most prominent contextual factors of leadership in Asia" (Koo & Park, 2018, p. 697). There are two firm policies in Asia to establish guidance in the company: teams, individuals, and the organization are seen as one unit (Samul, 2019). Every celebration within the organizational structure is shared among members. The priority is a collective organization and not an individualistic one. Although Asian leaders encourage both professional and personal collaboration, an emphasis is placed on the factor that everyone wins together. The Eastern part of the world takes pride in learning from their seniors and mentors. Respect for the senior executive and mentors holds much value.

With advances in technology, most Asian leaders are adapting to new trends, all the while staying true to the foundational principles of simple living and striving to be in harmony with each other, and to be a disciplined employee (Samul, 2019). The literature (Allio, 2012; Kotter, 2001; Samul, 2019) showcases that similarities and differences in both parts of the world shape the reasoning on leadership and lifestyle choices. The West places importance on developing relationships and celebrating individuality. However, in the East, discipline and collective thinking are the universal themes emphasized. These differences show us that there is not a single, correct method of leading, as both the Eastern and Western parts of the world have adapted some methods of leading which are quite different to the primary construct. Yet, they each will contribute to global growth and collaboration and both parts of the world can learn from each other (Allio, 2012).

Leading from different nations requires a multifaceted outlook and a keen awareness of leadership dynamics and cultural agility. From a leadership lens, styles vary greatly between countries like China and the United States of America. Some may argue that this is due to long-standing customs, traditions, and historical context. Certain cultures (depending on the geographic location) tend to be more open, receptive, and agile while others may honor history, traditions, and are reluctant to change the current context of the culture. Regardless of the historical context, cultures are changing and adapting, especially the ones that were more so traditional by nature (Edinger, 2012). As leaders it is important to note the differences when leading from the East or West to understand cultural dynamics and nuances. From a macro perspective, Edinger (2012) noted that all leaders regardless of Eastern or Western philosophies have a responsibility to inspire and motivate. Employees value inspiration and motivation above all other traits. Further, leaders must be able to improve production and accomplish collective goals. Edinger (2012) proposes that leaders from both parts of the world should set out to accomplish goals

by continuously inspiring team members and valuing hard work. Improving production should always be accompanied by inspiration and motivation. Research (Edinger, 2012) indicates that no matter the cultural background, all leaders (from both east and western parts of the world) have a desire to improve their skills and continuously develop their leadership abilities. In addition, they are determined to inspire and mentor the next generation of leaders. To truly develop the next generation of leaders, one must have awareness and breadth of knowledge as to where leadership is heading the future. And depending on that understanding, mentor and cultivate the future generation of leaders. Lastly, another strong attribute between the Eastern and Western philosophies is developing complementary skills. As Edinger (2012), noted “there is great power in developing different but complementary skills that can magnify our strengths” (p. 4). Across the board between Eastern and Western leaders and colleagues – ultimately all leaders want to be successful. Therefore, it is necessary and critical to determine how collective intelligence works to advance initiatives and organizational production. As such, leaders must be open minded, communicate effectively, and take the time to understand each team member while recognizing their key strengths. Lastly, the leader should continuously encourage teamwork and communicate how individual contributions are advancing the long-term objectives.

Theoretical Frameworks

Multiple theoretical frameworks that center around global competency, global mindsets, and cultural upbringing serve as a foundation for this research (Beechler & Javidan, 2007; Mendenhall & Osland, 2002; Osland, 2001). This paper introduces a new leadership model that blends both the Eastern and Western modalities of leading with a focus on global leadership competencies. The difference between Eastern and Western mentalities is illustrated well by three additional frameworks that are introduced in this book chapter. Michelle Gelfand’s theory of “cultural tightness and looseness” is a framework that depicts cultures who are “tight” as having strict norms and standards while “loose” cultures have more tolerance for deviant behaviors, divergent thinking, and isolated decision-making. Hofstede provides another framework on cultural dimensions that highlights the differences found when examining culture from a global lens. Edward Hall’s theory from anthropology describes the variety found in “high-context” and “low-context” societies, where expectations are either implicit or explicit.

Cultural Tightness and Looseness Framework

Gelfand’s (2018) theory of cultural tightness and looseness emphasizes that culture helps people identify who they are in relation to their everyday actions. Culture allows them to coordinate and collaborate on various levels, including helping them to establish their foundation and norms (Gelfand, 2018). Gelfand (2018) emphasized

that some cultures have healthy norms, traditions, and ethics (cultural tightness), and some cultures have more flexible norms, traditions, and ethics (culture looseness).

Fundamentals of cultural tightness or looseness are a necessary part of culture (Aktas et al., 2016; Gelfand et al., 2011). Social norms around cultural tightness and looseness are effective in leading among different cultures. Gelfand et al. (2011) indicated that traditional societies shared vast differences in social norms. Tight “societies were described as those that were rigorously formal and disciplined, had clearly defined norms, and imposed severe sanctions on individuals who deviate from norms” (Aktas et al., 2016, p. 295). Tight societies stem from cultures that had foundational principles that dated back several centuries (Gelfand, 2018). These norms or practices were respected and highly regarded. Certain formalities are expected from tight cultures. A few examples of countries that resemble tight cultures are China, France, India, and Singapore.

Loose societies are described by Gelfand et al. (2011) as those that have a lack of formality, regimentation Global leadership cultural tightness and looseness framework, and discipline, and had a high tolerance for deviant behavior such that norms were expressed through a wide variety of alternative channels (Aktas et al., 2016, p. 295). According to psychologist, Gelfand (2018), a team of social scientists conducted a research study with 7000 people in 33 different nations. Their findings identified loose societies as Brazil, the Netherlands, Ukraine, and Estonia. Research indicated (Aktas et al., 2016; Gelfand, 2018) that loose cultures tend to have fewer domineering governments and more openness to media. Psychological effects of the culture were indicated as being more receptive and tolerant of non-formal behaviors and attitudes.

Each culture represents a different cultural tightness and looseness, depending on the origins and history of each culture’s background (White, 2014). With the modern expansion of technology, cultural tightness and looseness are adapting among various cultures (Gelfand, 2018). Technology has broadened the mind-sets of many cultures, allowing them to explore other dimensions of the world market. Globalization, a key theme among most cultures, encourages an openness to change (Gelfand, 2018).

Tightness-looseness is demonstrated not only in “distal ecological, historical, and institutional contexts” (Gelfand et al., 2011, p. 7) but is also presented in everyday routines around the world (Aktas et al., 2016). Certain countries with tight cultures have more laws and regulations in place, and freedom(s) of speech have restrictions that impact accessibility by limiting publications (Aktas et al., 2016). Tight nations tend to be religious and have social order to maintain structure of the country. Loose nations tend to have weak norms and celebrate the ambiguity and allow for individual discretion (Gelfand, 2018). The research centered around tight and loose cultures can increase global interdependence and outlining cultural change (Gelfand et al., 2011). A study conducted by researchers (Aktas et al., 2016) at the University of Maryland, included interviews with 7000 individuals from 33 countries, found that countries such as Greece and Brazil were loose and countries such as India were on the tight side of the spectrum (Cooke, 2015). Tight cultures were determined by the level of threats the nations encountered such as disease, lack of resources, population

issues, and issues over territory, and other historical societal adversities (Cooke, 2015). If a nation has not experienced disasters or only experienced a few disasters and resources have been abundant, they are considered a loose nation. These findings can advance cooperation cross-culturally and help understand challenges countries face. The research prevents judgment and appreciates differences, especially societal differences (Gelfand, 2018).

Cultural Dimensions Framework

An individual's cultural upbringing will impact how the world is perceived. Individual culture, regardless of whether one is raised in a large cosmopolitan city or a small town, can influence viewpoints. According to Hofstede (2001), the Cultural Dimensions framework for assessing culture includes individualistic versus collectivistic, masculine versus feminine, uncertainty avoidance, power distance, time perspective, and indulgence restraint. Individualism versus Collectivism relates to the integration of individuals into primary groups. Masculinity versus Femininity refers to the division of emotional roles between men and women which is heavily influenced by societal pressure and embedded culture. Uncertainty Avoidance refers to the level of stress in a society that faces the unknown future. Power distance is related to the different solutions to the basic problem of human inequality. Time perspective introduces the long-term versus short-term orientations, which describe the way that people place their focus on the past, present, or future. The Indulgence versus Restraint aspect of the cultural dimensions refers to a culture's gratification versus control of basic human desires related to enjoying life. This theory creates a foundation for understanding culture from a global perspective, and therefore becomes an essential foundation for global leadership education.

Intercultural Communication Framework

Edward T. Hall was an anthropologist (and professor at Harvard and Northwestern), hired by the US State Department to explore the worldwide complaint that Americans only seem capable of developing one kind of friendship that is superficial and does not involve depth while Europeans personal relationships that take a long time to solidify (Hall & Hall, 2001). As a result of his work, Hall introduced a cultural framework that depicts cultures around the world on a scale ranging from high to low context.

High Context cultures have communication where most of the information is already in the person, while very little is coded, explicit, or transmitted as part of the message, which means these cultures have similar levels of education, history, and ethnicity. Therefore, when a message is conveyed the meaning is implied. Low Context cultures are the opposite where most of the information is vested in explicit code. Furthermore, the low context cultures value individualism rather than collective well-being. There are certain parts of the world where communication happens

in High Context, such as Japan which has extensive networks among family, friends, coworkers, and clients. They don't require as much in-depth background information when they communicate. They are well informed about the people who are important to them, so most of their conversations can be implied. A Low Context culture will compartmentalize their relationship at home, work, etc. so that every time they interact with others, they will need detailed background information. This happens in America, Germany, Switzerland, Scandinavia, and other parts of Northern Europe. These communications contexts can affect every situation and every relationship in which members of these two opposite traditions find themselves in. Even within each of these cultures, there are specific differences according to everyone which require varied communication methods for filling in background data.

These frameworks for understanding culture and global mindsets create a foundation for blending East and West into a new mental model for leadership in the twenty-first century. These studies create the groundwork for new research on global leadership, with the intent to identify the global leader competencies that are needed to lead our planet into the next phase of human development and global evolution. The next section will describe the study that was conducted and the findings that will empower future generations of global leaders.

How Global Competencies Impact Leadership

Global leaders have enormous potential to influence organizations. Companies are undertaking global leadership training because of the findings of the global leaders' ability to influence and make meaningful connections with a broader audience (House et al., 2002). Mendenhall and Osland (2002) stated, "most firms fail to invest time in understanding what global leadership is adequately, and thus run into problems" (p. 4). To examine global leadership competencies and global mind-set, a research study was conducted that used qualitative methods of grounded theory alongside evaluating the lived experiences (phenomenological methodology) of 18 successful and well-qualified global leaders (Wickramasinghe, 2020). Open-ended question interviews were employed for the study, and thematic analysis was used to analyze data (Creswell, 2007; Moustakas, 1994). Inductive data analysis was utilized in the study and allowed the principal investigator to review data multiple times and establish a complete and in-depth set of themes (Creswell, 2013).

This study examines the lived experiences of 18 global leaders from around the world on how global competencies impact leadership (Wickramasinghe, 2020). The study explored the concepts of global mindsets, cultural impacts on leadership, and global competencies necessary for leadership according to the experiences of the leaders. The subjects from the study were drawn from multinational organizations representing fortune 500 global organizations, politicians, non-governmental organizations (NGO) leaders, global scholars, practitioners, and educators (Wickramasinghe, 2020). These leaders represented multiple countries such as the United States of America, the United Kingdom, Sri Lanka, Singapore, South America, South Africa,

Germany, United Arab Emirates, Sudan, India, China, and Sweden. These leaders have worked in organizations for more than 10 years and have worked across multiple countries and represented a variety of global enterprises.

The criteria to participate in the study go as follows: 10 years of experience, filling a role as an executive leader, and ensuring each phase of the eligibility criteria was fulfilled. The principal investigator reviewed the eligibility criteria of the study and ensured that each selected participant met each phase of the eligibility criteria requirements through reviewing professional backgrounds through conversation and research. Each interview was approximately 2 h, depending on the participant's time limitations and willingness to go further into detail about individual responses. Each participant was given a background of the interview questions to prepare for the meeting. Responses were thoughtful, provided evidence, reflections, and humor. Through each response, it was apparent that preparing the next generation for a global marketplace was imperative. Participants received a respectable amount of time to share their story and in as much detail as possible. As Creswell (2013) stated, "the detailed descriptions or interpretations brought by the participants in the profound-phenomenological interview should be as representative of experienced reality as possible" (p. 104).

This qualitative study examined the lived phenomenon of global competency. Grouping emerging themes together facilitates understanding of a lived experience (Creswell, 2007). Interviews the investigator conducted were audio-recorded, and transcriptions took place at the end of the post-interview sessions. According to Denzin and Lincoln (1994), qualitative research reports represent a multitude of perspectives that encompasses unique narratives, behaviors, and attitudes. Upon completion of the raw data gathered by the interviews, selective coding was used to analyze emerging themes.

NVivo software was used to process the data, and through continual comparison of the data, each concept was evaluated, and new themes were constructed depending on the findings of data. Exploration of new connections and associations was analyzed to understand new trends of global competencies (Taylor, 2012). The correlations between each competency were crucial as this study discovers which competencies are the most prominent for a global leader (Ng & Feldman, 2008).

This research adds to the body of knowledge on global leadership competencies and how each competency intersects within a global workforce. A competency is a set of skills, behaviors, and attitudes that will enable a leader to thrive in a more interconnected global workforce (Wickramasinghe, 2020). The research questions of this study were centered around global competency, global mind-set, and cultural development. After conducting the study, collecting the data, and synthesizing the data, the following seven themes were identified as crucial: be open-minded, develop strong cultural intelligence, cultural flexibility, learn the importance of respect/trust/acknowledgment, embracing diversity, curiosity, and effective communication. Although global leadership has been the subject of discussion for years, there is much knowledge that is yet to be discovered to provide value to the substance of

global leadership. The findings of this study are parallel to the importance of developing a new set of global leaders.

Having an Open Mind

After transcribing the interviews and coding emerging themes, the study concluded that having an open mind is the most necessary skill to lead a global workforce. An open mind is not only beneficial in a professional life but also substantially necessary for personal growth. An open mind consists of being willing to look beyond your sphere and being receptive to new ideas, perspective, and experiences (Wickramasinghe, 2020). As a global leader being in an uncomfortable situation is part of the daily interactions; therefore, the willingness to see beyond one's own thinking is critical to survive and thrive in these new global settings. For example, a leader with more of a western thinking might have challenges leading a project in New Delhi, India, or Beijing, China. To overcome such a challenge, leaders need to recognize that their styles of leaders must be adjusted to lead in new settings. Another example is etiquette. When leading in another country, the proper protocol to greet someone will vary compared to a leaders' home country. Therefore, it is critical to be open to understand how greetings are conducted. And recognizing your own style of greeting will not be transferable to another country. Additionally, most often when working with various teams across the globe, being open minded will lead to solving problems effectively, embracing new ideas, and adjusting communication patterns. The next relevant competency was cultural flexibility.

Cultural Intelligence

Since the study required participation from global leaders, it is no surprise that cultural intelligence or cultural quotient (CQ) was a frequent theme among each participant (Ott & Michailova, 2016). One of the key elements of the lived experiences of global leaders was their profound respect for cultural intelligence. With the amounts of travel required, given their respective global roles, they continuously expressed the value of cultural intelligence (CQ). Cultural intelligence, according to each participant, is being aware of one's own degree of self-awareness, understanding personal motivations, and being cognizant of one's behavior in new surroundings and cultures.

Global leaders will frequently travel to unknown locations. However, as noted by each of the global leaders, success, and contentment in CQ, is the ability to adapt to new locations, setting, groups of people, and cultures (Ott & Michailova, 2016). Concerning adaptability, participants shared unique stories of being exposed with limited training to various foods, smells, and aromas. It was noted that they were each incredibly respectful of the culture and traditions.

Cultural intelligence (CQ) is the ability to adapt to unfamiliar context and environments and natural ability to recognize new cultural codes and adapt accordingly to unfamiliar gestures and nuances (Mosakowski & Earley, 2004). Cultural intelligence is also the ability to work and relate to other cultures and being open to new perspectives. Cultural intelligence will serve an aptitude to work effectively with various cultural settings, allow for more high-quality interactions with international colleagues, and be successful in organizations, academic institutions, and new emerging fields. Leaders who have high levels of cultural intelligence can recognize the values and benefits of others from different cultures and backgrounds and effectively adapt their communication styles accordingly. Through empathy, they use their knowledge of other cultures to relate to others and develop connections. Recognizing various cultural dynamics is integral to cultural intelligence. Understanding traditions, customs, and values helps other parties recognize that the leader is aware and is willing to learn. The next competency is cultural flexibility.

Cultural Flexibility

Collectively, lived experiences of the participants from the global competency study indicated that cultural flexibility develops from experience. As global leaders, the more they traveled and found exposure to new settings, cultures, and dynamics, the more their cultural flexibility kept forming and modifying. The intention behind flexibility forming was they made it a point to learn more about others, pursued opportunities to find common ground, and looked past someone's physical appearance and religious beliefs. Doing so allowed leaders to see the "humanness" of another person rather than their title, set of beliefs, and organizational outcomes.

Cultural flexibility is a predominant skill in both local and global contexts. Cultural flexibility is a seamless manner to effectively navigate between various cultures and new environments. One must be willingness to adjust their own flexible thinking to truly understand how other cultures operate. Being flexible and letting go of personal biases is essential for anyone seeking opportunities to work across cultures. Most of the cultural flexibility is being comfortable with the uncomfortable. Perhaps it's understanding how different cultures honor their traditions or recognizing why certain foods are valued for celebrations. Furthermore, it is being flexible to time requirements, communication methods, and being willing to shift attitudes and perspectives. It is human nature to think that our way is the correct way; cultural flexibility allows us to change this viewpoint and recognize that respecting how other cultures operate with respect to time, communication, and attitudes is necessary to be a genuine and effective global leader. For example, when leading a project in the Eastern part of the world, it is critical to understand that they value relationship building as opposed to discussing business in the initial stages. In some instances, relationship building in a business transaction may require weeks of planning and discussion before the business side of the transaction is even recognized. Some

cultures value the relationship aspect the most to decide if the business transaction is of value and worthy. It is also critical to note that being flexible to new situations or adjusting to differing business styles showcases that as a leader, you value the traditions and norms of other cultures. Respect, willingness, and adapting will serve as a foundation to create long-lasting professional experiences, cross-culturally. The next competency is a cluster of ideas that combine to form respect, trust, and acknowledgment.

Respect, Trust, and Acknowledgment

Three words – respect, trust, and acknowledgment – were the primary reasons leaders of this study held executive positions at global firms that served countries around the world. Respect is essential, regardless of the ranking or the leadership position one holds in an organization. Clawson (2019) stated that, “as a global leader, you must respect the identities and affiliations of others” (p. 1). Participants of the study emphasized countless times the importance of respect. They believe the reason behind their success is their ability to respect one another, and a key point was respect for a person, not just respecting their rank and position in the company. Respect, according to the global leaders, is understanding an individual (their background, views on life, families, cultures, and belief systems) and giving proper courtesy. The value of an individual is not the rank or title, but the person. Respect also stems from recognizing authenticity, courage, balance, and responsibility.

As with all work dynamics, one of the most instrumental attributes or characteristics for developing relationships across borders and boundaries is establishing mutual respect. Additionally, to develop rapport, one must be trustworthy and acknowledge the hard work of others. The global leaders of the study underscored the importance of respect, trust, and acknowledgment throughout their responses. One leader (who has served on multiple global platforms as a liaison between several international corporations) indicated that mutual respect will get even further than competence. Leaders from all walks of life value respect. In fact, in some cultures, respect is valued above all other competencies and traits. Especially in cultures that value respect, leaders must be open minded, respect the customs and traditions, and recognize that showing respect is one of the cornerstones to building a successful business or establishing a joint venture. Further, to develop trust, respect must be the foundation of the relationship.

Lastly, as with any work setting leaders must acknowledge the contributions of team members, partners, consultants, and other community members. Acknowledging hard work and dedication lifts morale and creates unity. As Caligiuri (2021) noted, in some cultures silence is seen as a sign of respect. Therefore, leaders working in international contexts must make it a point to truly understand cultural nuances and invest time to understand various cultural lenses instead of drawing fast conclusions of cultural contexts. In other cultures, such as the Indian culture, team members or employees are reluctant to express how they truly feel out of fear that they might be targeted as disrespectful. However, leaders (especially global leaders) must ensure that they are creating and inviting feedback from employees especially

if they are part of the culture where feedback is not elicited by leaders. Leaders must inform the employees that collaboration is critical and that their opinions matter to the long-term growth of the operations and enterprises. It must start with the leader's ability to be respectful, build trustworthy relationships, and acknowledge hard work and contributions.

Embracing Diversity

As indicated by Rock, Grant, and Grey (2016), diverse teams often feel much less comfortable; therefore, they work through different challenges and tend to have better performance outcomes. In fact, research indicates that diverse teams tend to produce more effective results because team dynamics are difficult. It's not the typical homogenous teams where most team members have similar views on projects and initiatives (Rock et al., 2016).

To grow and develop you must have challenging goals. Further, it is necessary to capitalize on diversity. Leaders should encourage diverse viewpoints and not be settled on group harmony. Rather, they should invite diverse perspectives to share and contribute to the larger discussion. It is important to note, as indicated by the global leaders of the study, diversity, although it has many advantages, it might, in some cases, cause conflict. Therefore, it is important for a leader to celebrate differences and continuously promote the importance of collaboration and long-term goals (Rock et al., 2016). Leaders must create spaces of respect and warmth so that team members feel comfortable sharing their viewpoints in a safe and respectful manner. Moreover, leaders must change the mindset of how diversity is perceived (Rock et al., 2016). Ultimately, leaders can showcase that their teams value diversity. And truly value it for the uniqueness that diversity provides and the debates that it might foster. Diversity should be the catalyst for bringing a range of opinions and perspectives together to make ideas more robust and fruitful. Lastly, leaders must be able to communicate a clear purpose as to why diversity is critical to the development of professionals. As noted by the global leaders of the study, without a clear purpose, leaders and team members will easily get lost in the day-to-day operations. With that principle in mind, always be clear and concise about the purpose.

As part of the global sphere, one must be able to embrace diversity. Most organizations are attempting to create a diverse workforce with the hopes of having diverse opinions and perspectives to spur innovation. To truly embrace diversity, the global leaders' part of this study emphasized the importance of putting aside personal biases and being open to perspectives that are uniquely different. Often, most leaders are reluctant to embrace diverse opinions with the fear that their ideas will not be considered. Leaders who are fearful tend to put the entire enterprise at risk of stagnating. By having the right talent and qualified individuals, organizations will be on the correct path to innovation and creative freedom.

Additionally, diversity requires being uncomfortable (as noted by the global leaders). Embracing diversity is far beyond a mere openness to other cultures and perspectives; it also requires being uncomfortable, not being afraid to speak up, and

avoiding groupthink. Typically, team or organizational members stay quiet during discussions and tend to not express their opinions. Much of this reticence stems from a fear of retaliation or change. However, with diversity comes change. To truly embrace diversity, leaders (both local and global) must be open to change as opposed to resisting change. As a leader, when you are open to change, you must invite others to share their thoughts and new ideas. By doing so, you as the leader are creating a culture where different viewpoints are respected and acknowledged. This is the key to embracing diversity. Further, as a leader, it is necessary to delegate and acknowledge ideas that may be better or in some cases more advanced than our own. By acknowledging such ideas, you as the leader are demonstrating that you are open to new perspectives for the greater good. Setting such an example will also influence others to follow the same path. When such open environments are created, not only does it embrace diversity, but it also promotes diversity. A common sentiment that was shared among the participants of the study (Wickramasinghe, 2020) was that they always try their best to bring on new talent and sponsor others (especially those who are introverts) to lead initiatives. Again, this will contribute to creating a culture that continues to embrace and value diversity. Other leaders stated that they advise their teams to work with other teams in the departments, get to know others whom they might not have had a chance to work with, or select new team members who are different from them. Such advice will enable colleagues and team members an opportunity to converse and learn from someone who is different. This will also lead to developing new professional relationships. Each of these recommendations will continue to create a culture of diversity.

Finally, as a leader (global or local) take the time to get to know your teams and others in your respective departments. This is the first key step to understanding different backgrounds and perspectives. Actively listen. When you engage in active listening, you are truly making it a point to understand another perspective. Active listening will lead to effective communication. Effective communication will be discussed in the next competency.

Curiosity

A plethora of studies have examined curiosity, seeking to understand the concept. However, as participants of the study noted, curiosity is the hunger to learn and persistently seek new information. Some of the participants felt that the reason they continue to be successful CEOs is due to curiosity. Although the participants had various opinions and thoughtful insights about curiosity and shared an abundance of stories related to their curiosity, ultimately, it concluded with the statement, “always question everything.” The term curiosity held much attention and significant meaning for each global leader in this study.

Some of the greatest innovators of our time started their journey to innovation through the notion of curiosity. Curiosity helps us think of the unimaginable and aids to the importance of continuous learning. Leaders, who were part of this research endeavor, credited their curiosity as a crucial factor to their success. They were

curious about other cultures, they wanted to learn from cultures and societies that were different from their own; they were excited to learn and develop their skills sets; finally, they wanted to embark on adventures, adventures that consisted of traveling to foreign lands, developing cultural intelligence (CQ), and immersing in other cultures. Immersing consists of living with other families, participating in their travel abroad programs, and participating in cross-cultural programs. Some shared that their experiences with pen-pals at an early age contributed to their desire to learn about faraway places and engage in new experiences. Others took it upon themselves to simply read about other cultures at local libraries and had the opportunity to read national geographic magazines and make connections to friends at schools who were from different cultures. Doing so gave them exposure to new environments and learned about new cultural paradigms. By engaging in such experiences, they were able to understand and be curious about other parts of the world and develop a mindset for continuous learning, which is integral to curiosity.

Not only does continuous learning help expand knowledge, it also enables and sparks curiosity. Throughout the research, several global leaders attributed their natural curiosity and intellectual curiosity as leading factors to their success as a global leader. Additionally, curiosity helped them develop long relationships with global teams and other international constituents. Especially when working in international affairs, it is important to be curious and embrace cultural differences, as a global leader working in a foreign land, if you demonstrate an honest curiosity to learn about other cultures will lead to connecting with international colleagues and constituents. They will appreciate and respect your willingness to learn. This appreciation will lead to developing rapport and long-lasting relationships.

Effective Communication

Each participant stated that without communication, organizational objectives and ambitions will decline. Participants of the study emphasized the critical importance of communication, especially when encountering language barriers, new settings, and working with teams in various countries. During the conversation about effective communication, the leaders emphasized the importance of non-verbal cues during communication. Global leaders communicate expectations through understanding nonverbal cues, pronunciation of names, and cultural beliefs.

Communication is instrumental to leaders (both local and global). Without communication, there will not be an opportunity to make meaningful connections. Some of the most influential global leaders have emphasized the importance of effective communication as pivotal to leading an organization (regardless of the size of the organization). Why is communication critical? To put it simply, communication allows leaders to convey their intended message through written or verbal form. The most important form of communication is verbal according to the participants of the study. By speaking, leaders can connect and share messages. When speaking to international colleagues and constituents, it is important to be clear and concise. Clear and concise communications will mitigate miscommunications.

Miscommunications are bound to occur, especially when there are language barriers and cross-cultural nuances. To be precise in communication, several of the leaders recommended listening first. By listening, one will be able to recognize various communication styles. As global leaders, it is instrumental to recognize the necessary communication style as it pertains to the respective cultures. Some cultures value written communication as opposed to verbal communication. Some cultures place a large emphasis on being direct. Others prefer to communicate on an ongoing basis and continue to engage in informal dialogues. Each of these communication styles is unique to certain cultures. As leaders, it is imperative to understand which style of communication works best for each culture. And depending on that communication, adjust accordingly. To that extent, it is above all critical to be open-minded to new styles of communication. Often, leaders are established in their communication styles and often find it difficult to adjust. However, this type of thinking will lead to miscommunication and errors.

To avoid some miscommunications, leaders must be open to listening and learn to read between the proverbial lines when communicating. For example, individualistic cultures tend to be more informal and tend to value informal discussion and continuous conversations. By contrast, collectivist cultures tend to value formal discussion and respectful and honest discourse. The method that a global leader utilizes to communicate in North America will not transfer well to Tokyo, Japan. This is primarily due to cultural differences. By understanding such differences and being respectful of the differences will aid the global leaders to adapt. Another critical component as it pertains to communication is adapting accordingly. In some cultures, silence is golden. It is normally expected for senior leaders to speak for most of the meeting and the junior leaders to listen diligently. Other cultures senior leaders invite the junior leaders to join the conversation and discuss in a more agile manner. In some instances, decisions are more often made by senior leaders and junior leaders are expected to follow. And in some parts of the world, decisions are made collectively.

Conclusion

As the world continues to evolve and work dynamics change, leaders need to recognize the importance of being globally competent. More specifically, they'll need to develop competencies to become effective global leaders. The competencies presented in this chapter will aid leaders' efforts to be more effective in an international setting. However, developing global competencies is not an easy task; rather, it takes time, dedication, sacrifice, and trial/error. More importantly, leaders must keep in mind the perspective that developing global competencies is a continuous learning process. One must be open minded, willing to learn and push boundaries. Above all, leaders must recognize that there is more than one method to accomplish business and reach goals, especially in the international sphere. As Paula Caligiuri (2021) noted, humility is just as important when one is in an international setting and able to adapt and adjust accordingly. By doing so, one builds patience, which is an

instrumental attribute for life in general. As with anyone entering foreign assignment, patience can go a long way when there is much ambiguity and uncertainty. The willingness to be patient and learn in complex situations will assist global leaders in developing cultural intelligence and working proactively to build long-lasting professional relationships (Rowell, 2019). Additionally, as the world becomes more integrated, gone are the days of being in silos. Leaders must learn how to bring together team members from all parts of the world and help to create meaningful work experiences and develop long-lasting professional relationships. As such, leaders must be willing to learn and recognize diverse cultures when working with multifaceted, collaborative global teams.

The principal findings of this study give light and elaboration to the importance of a new generation of global leaders. A new perspective on global leadership needs to emerge as the world is entering an era where global leadership is required to be prosperous. Through these new competencies discovered from the lived experiences of the participants, it is important to note that global leaders need to acquire a set of skills and have a clear sense of direction and mind-sets. To create a clear sense of direction and mind-set, there should be a clear mission in mind. Without having the mission and vision, accomplishing goals is a daunting task and could prolong the process extensively.

Coaching leaders to build global competency has its complexity; however, it presents an opportunity for new leaders to learn about how to collaborate with new cultures and settings. A global leader needs to be aware of the big picture while learning to work with stakeholders at a local and global level (House et al., 2002; Javidan, 2010; Osland, 2008). The study examined why acquiring both global competencies and global mind-sets is needed for successful global leaders. The findings of the study indicated that to be a successful leader the traits of open-mindedness, cultural intelligence, respect for others, and effective communication were, at a minimum, necessary especially in ambiguous times. Global leaders need to encompass each of these traits to collaborate and communicate with each other and find applicable solutions to some of the world's most complex problems.

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Adaptive Leadership

8

A Global Skill Set for Addressing World Challenges

Amy Forbes

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Abstract

Global leaders, along with their followers, require an adaptive skill set in order to address generational issues like climate change. Based on the principles of adaptive leadership, which were developed by authors Marty Linsky, Alexander Grashow, and Ronald A. Heifetz, this chapter offers a thorough review of the adaptive leadership skill set, applies it to change models designed to be implemented on a global scale, distills a nuanced examination on the implications of followers, and then concludes with the approaches for combating the complexities of climate change, which will require global policymaking and developing relationships with key stakeholders in order to make an impact.

Keywords

Global leadership · Followership · Adaptive leadership

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Introduction

In 2009, Joyce Osland wrote, “Given the impact and challenges of globalization, global warming and the current economic crisis, it is impossible to ignore the need for effective global leadership” (2009, p. 1). More than a decade later, the United Nations reported with renewed urgency that “today we are experiencing unprecedented rapid warming from human activities primarily due to burning fossil fuels that generate greenhouse gas emissions” (UN, 2021). Climate change, the long-term shifts in temperature and weather patterns, is upon us, and our capacity to lead our global partners in the fight against it will require a compelling repertoire. Engaging global change agents, along with their respective spheres of followers, is an enormous, generational challenge.

Since the 1800s, humans have been the primary driver of climate change due largely to the burning of fossil fuels like coal, oil, and gas (UN, 2021). Environmental sustainability is not a new concept, of course, but the recent increase in focus on it warrants discussion. Questions such as “Why is the welfare of the environment receiving increased attention in policy making? How will public administrators and citizens collaborate in forming effective solutions to ongoing, increasingly complex problems of environmental degradation and reduced natural resource capacity? Are current government policies and practices effective in leading meaningful change and action in managing natural resources and environmental vitality?” must be asked (Leuenberger, 2007, p. 371). The list is lengthy and tasks are sizable when it comes to mitigating climate change.

Employing a contemporary configuration of the leadership process is necessary. The leadership process includes leaders, followers, and contexts in which these groups operate. When groups operate in stable environments, “there is potentially less of a need for variability in leader–follower identities and relationships. In these stable environments, efficiency in group member interactions can be quite functional for group performance and adaptation” (DeRue, 2011, p. 140). On a global level, leaders and followers are responding to rapidly changing, discontinuous, and unstable environments, particularly as the effects of climate change continue to manifest in extreme weather patterns, many categorized as natural disaster events. These scenarios “call for different people to take on different roles as leaders and/or followers and variability in the pattern of leading–following interactions allow for individuals to take on the roles that best meet the needs of the group, and not simply the roles prescribed by history or formal structures” (DeRue, 2011, p. 139). Additionally, in these dynamic contexts, “group needs shift due to changes in the environment and it is unlikely that those needs can always be satisfied by a single pattern of leading and following” (DeRue, 2011, p. 140).

This chapter will consider these dynamic contexts as framed by the urgent need to address the looming existential crisis prompted by climate change, along with the call for leaders and followers to perform their roles in a fluid exchange that utilizes an adaptive skill set as outlined by adaptive leadership theory. By framing leading and following as a complex adaptive process, “adaptive leadership theory provides a basis for challenging and extending existing theories of leadership in organizations.

In particular, the present theory invites questions about the fundamental definition and purpose of leadership, provides opportunities for extending existing theories of leadership, and highlights interesting research questions about the process of leadership that would otherwise go unexplored” (DeRue, 2011, p. 141). Global leadership requires this inquiry and these new approaches.

Redefining the Social Phenomenon

A process that is common to leadership also hinders global leadership. That is, in order to enhance empirical data gathering or methodological rigor, social scientists have dissected leadership down to narrowly defined components. “It is important to narrow one’s definition of the phenomenon under study so as to be able to have a target that is manageable in terms of measurement” (Mendenhall et al., 2012, p. 8). These parts are still labeled leadership, even though they only reflect one portion or a targeted aspect of research (Mendenhall et al., 2012). As a result, leadership is still frequently articulated by way of singular traits, behaviors, relationships, tasks, or qualities when, in fact, leadership is a complex, socially constructed phenomenon.

Leadership cannot be acquired by completing a checklist. Nor can one developmental model fully distill it. Leadership is viewed differently across cultures. Furthermore, the meaning of leadership varies from one country to another. Perhaps most salient in terms of framing leadership today is an acknowledgment of a shift in paradigms. Where conventional research once focused on the individual leader, more recent studies have centered on the process of leaders, followers, and their context (Kellerman, 2008). Where traditional theories of leadership lauded a charismatic, authoritative figure that stood atop a hierarchical structure, contemporary models emphasize multilevel leadership, leadership without position, and leader–follower relationships, which serve as the interconnected tissue within organizations, as well as large-scale global systems. Leadership today is a highly relational process that encompasses continuous self-reflection, an understanding of difference and significant action that benefits others (Komives et al., 2013).

As DeRue wrote in 2011, “Theories of leadership routinely portray leadership as overtly individualistic, hierarchical, one-directional, and de-contextualized” (p. 126). Our understanding of the leadership process has been enhanced by scholars’ critic of leadership theories, both old and new, for “conflating leadership with supervision and focusing on the behaviors and attributes of individuals at the expense of understanding the dynamic and social processes involved in leadership” (DeRue, p. 126). Furthermore, scholars who “commonly define leadership as a social process of mutual and reciprocal influence in service of accomplishing a collective goal but focus mostly on how individuals, often supervisors, influence their subordinates” (DeRue, 2011 p. 126) are considered limited. This literature concentrates more on people as leaders or followers than it does the process of leadership, which is fluid, complex, and multifaceted.

Relational leadership theories are useful and are perhaps an exception whereby leader–follower exchanges are emphasized more so than individuals, but research

still often preserves the assumption that supervisors are leaders, subordinates are followers, and that these leader–follower identities are static. “This person-centric and hierarchical approach to the study of leadership is particularly limiting in that it does not fully account for the social interactions and reciprocal influence patterns that enable leading–following relationships to develop and evolve over time” (DeRue, 2011, p. 126).

DeRue is clear when he writes that “leadership as a social interaction process where individuals engage in repeated leading–following interactions, and through these interactions, co-construct identities and relationships as leaders and followers” (p. 126). “These leader–follower identities and relationships are influenced but not entirely constrained by formal authority structures, such that the direction of influence in leading–following interactions can move up, down, and/or lateral in formal organizational structures. Over time through repeated interaction, these leader–follower identities and relationships emerge to form group-level leadership structures that range from centralized to shared patterns of leading and following. Yet, as group needs change, the pattern of leading–following interactions and the resulting leadership structures can evolve in ways that enable groups to adapt and remain viable in dynamic contexts” (DeRue, 2011, p. 126). This is an especially helpful framework when engaging in the work of global leadership.

The Global Leadership Process

Much like with leadership, global leadership cannot rely on models from individualistic, managerial, hierarchical, or authority-based theories of the past. As Otter (2009) writes, “These theories employ models and maps from the industrial era, which tend to view organizations as discrete entities acting on a detached and independent environment” (p. 3). Global leadership requires adaptive, relational, and process-oriented models specifically because the challenges that shape the work of leaders and followers within a global context are characterized by multiplicity, interdependence, great ambiguity, as well as a steady state of flux.

Whereas many existing leadership theories were developed at a time when large, bureaucratic organizations dominated the corporate landscape, the nature of global leadership is more interdependent, dynamic, and decentralized. “As a result, there is an emerging perspective that leadership is more of an emergent and dynamic process where people can shift between leader and follower roles according to the needs of the group” (DeRue, 2011, p. 132). This principle is vital toward effective global leadership where crisis like climate change dominates the world stage. Employing models that reflect these fluid leader–follower exchanges are more accurate, timely, and needed to sustain change.

Although global leadership has emerged as a compelling field, “it continues to lack a specific, rigorous and widely accepted definition of the construct” (Mendenhall et al., 2012, p. 3). Scholars have identified global leadership tasks, roles, behaviors, and functions. Others have defined competencies, skills, assessment instruments, and training programs. Most agree that there is a distinction

between global leadership and global management as well as differences between global leadership and domestic leadership (Mendenhall et al., 2012). Several models have emerged such as Rhinesmith's Global Mindset, Brake's Global Leadership Triad, The Global Explorer Model, and the Pyramid Model of Global Leadership. Still, efforts to define global leadership are largely ambiguous and consistently vague.

Through all of this debate, these extraordinary times march on. "The turn of the millennium brought the pressing realization that every human being, as a member of a globalizing set of nations, cultures, and economies, must find better ways to compete and collaborate" (Heifetz et al., 2009, p. 2). "Growth in 'global work', defined as situations in which workers collaborate across national boundaries, is unprecedented" (Mendenhall et al., 2012, p. 5). Reframing this understanding of leaders, followers, and contexts in which they operate is necessary for the health of our organizations, but more pressingly, are also needed to move the dial on the problems presented by our interconnected, globalized world. All individuals within the global leadership process need to be equipped with relevant and multiple tools. Adaptive skills are important for both leaders' and followers' repertoire.

Specifically, global crisis requires adaptive leadership and what Ramalingam et al. (2020) call the 4 As. Crises that can be defined by their disregard of borders, nationalities, and cultures are truly global and need *anticipation* of likely future needs and trends options. Furthermore, articulation of these needs to build collective understanding and support for action. Additionally, adaptation so that there is continuous learning and adjustment of responses as necessary. Finally, accountability, including maximum transparency in decision-making processes and openness to challenge and feedback (Ramalingam et al., 2020). These are adaptive leadership qualities that are reviewed in depth in the following section.

An Adaptive Skill Set

Adaptive leadership has emerged just as our understanding of leaders, followers, and the dynamic contexts in which they operate collided with our need to solve rapidly evolving, global crisis with interdependent strategies that employed human and technological know-how. "To build a sustainable world in an era of profound economic and environmental interdependence, each person, each country, each organization is challenged to sift through the wisdom and know-how of their heritage, to take the best from their histories, leave behind lessons that no longer serve them, and innovate, not for change's sake, but for the sake of conserving and preserving the values and competence they find most essential and precious" (Heifetz et al., 2009, p. 2).

Based on the principles that were developed by authors Marty Linsky, Alexander Grashow, and Ronald A. Heifetz, adaptive leadership attempts to answer the call for "new forms of improvisational expertise, a kind of process expertise that know prudently how to experiment with never-been-tried-before relationships, means of communication, and ways of interacting that will help people develop solutions that

build upon and surpass the wisdom of today's experts" (p. 3). They write, "We think of adaptive leadership as an art, not a science, an art that requires an experimental mindset" (Heifetz et al., 2009, p. 10).

Their experimental approach is conducive to the global framework of leaders, followers, and their dynamic contexts described here because the authors write that "the answers cannot come only from on high" such as the case of the lone, hierarchical, and authoritative figure. Rather, they write that "the world needs distributed leadership because the solutions to our collective challenges must come from many places, with people developing micro-adaptions to all the different micro-environments of families, neighborhoods and organizations around the globe" (p. 3). Climate change, for example, could be what they call an adaptive challenge whereby there are "gaps generated by bold aspirations amid challenging realities. For these the world needs to build new ways of being and responding beyond the current repertoires of available know-how" (Heifetz et al., 2009, p. 2).

The work is not easy. Heifetz et al. detail a process that essentially requires "people to look backwards and forward at the same time. Looking backward, the challenge is to discover new ways to more quickly put to rest the trauma of the past in order to build a post-empire, post-Crusades, and post-colonial world. Looking forward, human beings have the ability to realize ancient dreams of civility, curiosity, and care as we tackle the pressing issues that surround us. These times call for new ways of doing the business of our daily lives as we take on these purposes with new, more adaptive solutions" (Heifetz et al., p. 2).

Their work begins with the assumption that there is no reason to exercise leadership, to have a courageous conversation with a leader or follower, for example, or to take a risk on a new idea, unless you care about something deeply. They offer questions like "What outcome would make the effort and the risk worthwhile? What purpose would sustain you to stay in the game when it gets rough? For other people, figuring out their purposes is not as daunting as grasping the practices required for making progress, stepping out in the unknown skillfully" (Heifetz et al., 2009, p. 3). Bringing global stakeholders together and bolding constructing these responses is the early, tone-setting required to generate momentum.

Next, adaptive leadership resembles the practice of medicine where there are two processes: diagnosis first and then action. Distinct perhaps is those two processes unfold in two dimensions: toward the organizational or social system you are operating in and toward yourself. That is, "you diagnose what is happening in your organization or community and take action to address the problems you have identified. But to lead effectively, you also have to examine and take action toward yourself in the context of the challenge. In the midst of the action, you have to be able to reflect on your own attitudes and behavior to better calibrate your interventions into the complex dynamics of the organizations and communities. You need perspective on yourself as well as on the systemic context in which you operate" (Heifetz et al., 2009, p. 6).

Specifically, the process of diagnosis and action "begins with data collection and problem identification (the what), move through an interpretive stage (the why) and on to potential approaches to action as a series of interventions into the organization,

community or society (the what next). Typically, the problem-solving process is iterative, moving back and forth among data collection, interpretation and action” (Heifetz et al., 2009, p. 6). Adaptive leadership proposes this process occur for every neighborhood, every organization, and every country, the world over. These micro-adaptions require sophisticated leader–follower exchanges at every level.

Without sounding overly simplistic, implementation has its challenges. “First, in most organizations, people feel pressure to solve problems quickly, to move to action. So they minimize the time spent in diagnosis, collecting data, exploring multiple possible interpretations of the situation and alternative potential interventions” (Heifetz et al., 2009, p. 7). But the single most important skill and most undervalued capacity for exercising adaptive leadership is diagnosis. Heifetz et al. write, “In most companies and societies, those who have moved up the hierarchy into senior positions of authority are naturally socialized and trained to be good taking action and decisively solving problems. There is no incentive to wade knee-deep into the murky waters of diagnosis, especially if some of the deeper diagnostic possibilities will be unsettling to people who look to you for clarity and certainty. Moreover, when you are caught up in the action, it is hard to do the diagnostic work of seeing the larger patterns in the organization or community” (p. 7).

These authors caution against a common mistake often found in organizations where people feel pressure to solve problems quickly, to move to action. So, they minimize the time spent in diagnosis, collecting data and exploring multiple possible interpretations of the situation and alternative potential interventions (Heifetz et al., 2009). To counteract this drive toward a quick-fix response based on a too-swift assessment of the situation, Heifetz et al. all spend a lot of time on diagnosis (“what is really going on here?”) for both the system-level and the self-level sections of the adaptive leadership process (2009). Imagine a global response where every organization, every community, and every neighborhood spent time diagnosing their climate-oriented problems in a proactive, transformational position as opposed to the reactive stance so many natural disasters have forced us into. The effects could be profound.

Alas, there is a myth that drives many change initiatives into the ground that has perhaps hindered our global efforts to mitigate climate change, which is that the organization needs to change because it is broken. “The reality is that any social system (including an organization or a country or a family) is the way it is because the people in that system (at least those individuals and factions with the most leverage) want it that way” (Heifetz et al., 2009, p. 17). Heifetz et al. write, “In that sense, on the whole, on balance, the system is working fine, even though it may appear to be ‘dysfunctional’ in some respects to some members and outside observers, and even though it faces danger just over the horizon” (p. 17).

To practice adaptive leadership, leaders in coordination with their followers have to help organizations navigate through a period of disturbance as they sift through what is essential and what is expendable and as they experiment with solutions to the adaptive challenges at hand. “This disequilibrium can catalyze everything from conflict, frustration and panic to confusion, disorientation and fear of losing something dear” (Heifetz et al., 2009, p. 28). Consequently, when you are practicing

adaptive leadership, distinctive skills and insights are necessary to deal with this chaotic mass of energies. Leaders need to be able to do two things: (1) manage themselves in that environment and (2) help people tolerate the discomfort they are experiencing (Heifetz et al., 2009).

Honoring the reality that adaptive processes will be accompanied by distress means having compassion for the pain that comes with deep change. “Distress may come with the territory of change, but from a strategic perspective, disturbing people is not the point or the purpose, but a consequence” (Heifetz et al., 2009, p. 29). The purpose is to make progress on a tough collective challenge, which is why adaptive leadership can be a useful lens for global leadership efforts.

“Collective and individual disequilibrium is a byproduct generated when you call attention to tough questions and draw people’s sense of responsibility beyond current norms” (Heifetz et al., 2009, p. 29). Changing human behaviors to reverse the warming of the earth will require raising difficult issues and pursuing deep value conflicts, and this takes people out of their comfort zone and raise a lot of concern. “Your goal should be to keep the temperature within the productive zone of disequilibrium” (Heifetz et al., 2009, p. 29). Heifetz et al. advise that it should be enough heat that your intervention “gains attention, engagement and forward motion but not so much that organization explodes” (Heifetz et al., 2009, p. 29).

Adaptive leadership is an iterative process involving three key activities for leaders and followers: (1) observing events and patterns, (2) interpreting what leaders and followers are observing (developing multiple hypotheses about what is really going on), and (3) designing interventions based on the observations and interpretations to address the adaptive challenges leaders and followers have identified (Heifetz et al., 2009). Each of these activities build on the ones that come before it; the process overall is iterative. Leaders and followers repeatedly refine observations, interpretations, and interventions (Heifetz et al., 2009, p. 32).

For many, the adaptive process has already begun as we press toward solutions surrounding our most urgent climate challenges. Specifically, adaptive leadership is about change that enables the capacity to thrive. Successful adaptive changes build on the past rather than jettison it. Organizational adaptation occurs through experimentation. Adaptation relies on diversity. New adaptations significantly displace, reregulate, and rearrange some old DNA. Adaptation just takes time (Heifetz et al., 2009). As scientists continue to report new and alarming evidence that climate change is impacting our daily lives, it is the charge of global leaders and their followers to double down and implement the types of contemporary leadership processes, here an adaptive approach, with which to make progress.

Reframing our concept of leadership as a relational process that is complex and multifaceted supports efforts toward adaptive leadership approaches because it is “an iterative activity, an ongoing engagement between you and groups of people” (Heifetz et al., 2009, p. 8) This theory is useful to leadership in terms that it is work grown “from efforts to understand in practical ways the relationship among leadership, adaptation, systems, and change, but also has deep roots in scientific efforts to explain the evolution of the human life, and before us, the evolution of all life back to the beginning of the earth” (Heifetz et al., 2009, p. 13).

In short, adaptive leadership when applied to large, systemic challenges requires that we ensure evidence-based learning and adaptation, which includes clear processes for determining the best options for action; collecting, interpreting, and acting on evidence, while also defining a set of key measures for determining success or failure; ensuring ongoing collection of operationally relevant data; and setting out a clear process for how changes in data and trends will trigger changes in action (Ramalingam et al., 2020). Next, it also requires stress-testing underlying theories, assumptions, and beliefs. “The assumptions and hypotheses guiding an adaptive response need to be subject to robust and rigorous reflection and examination, including through the simulation of different possible future scenarios” (Ramalingam et al., 2020). Additionally, it is important to streamline deliberative decision-making where integration across different systems results in unprecedented levels of planning, information sharing, and coordination (Ramalingam et al., 2020). Also required is strengthened transparency, inclusion, and accountability. “People around the world have been asked to make behavior changes, and these bring significant costs for society, businesses and governments” (Ramalingam et al., 2020). Lastly, particularly in the case of climate change, adaptive leaders need to mobilize collective action, which is an ambition that has often proved difficult to put into practice (Ramalingam et al., 2020). Still, adaptive leadership is a contemporary framework that could be effective when applied to the multitude of changes climate interventions will require from a global population.

Adaptive Leadership Supports Global Models of Change

Adaptive leadership is also useful when applying toward models of change, and, in this case, leadership efforts made on a global scale. Certainly, mitigating climate change will take extraordinary, generational-defining interventions. “Effective interventions mobilize people to tackle an adaptive challenge” (Heifetz et al., 2009, p. 126). Interventions can be categorized as incremental or large-scale changes. “Adaptive leadership means teams and organizations need to constantly assess their actions, recognizing that they will have to continuously iterate and adapt their interventions as they learn more about the outcomes of decisions” (Ramalingam et al., 2020).

As authors Anthony Middlebrook et al. (2020) write, “The idea of change filters through nearly everyone. People are changing. Times are changing. You should make this change. Be open to change” (p. 253). At each level of global leadership, change plays a significant role. Designing leadership, relationships, others’ success, culture, and especially the future – all talk about some facet of making things different and hopefully better (Middlebrook et al., 2020).

Change happens because the world and all those within it are dynamic. Every interaction between leaders and followers reinforces a change. Some changes are subtle. Those changes are easy to deal with – little changes require little change. But many changes, particularly in global leadership, are more significant and sometimes sudden (Middlebrook et al., 2020). Those kinds of changes can overwhelm spheres

of followers and make it difficult for leaders to sustain the adaptive leadership process.

Change is intriguing in that it happens because leaders and followers care to act different and hopefully better. Adaptive leadership requires designing other's success including helping others change before they actually have to in order to remain a key player in adding value to the system. Change is the process of becoming different or fostering difference in other persons or things, which is exactly the order for facilitating change (Middlebrook et al., 2020). To successfully implement change with an adaptive leadership approach, leaders will need to change themselves first. "If you cannot change yourself, it is difficult to inspire others around you to change" (Middlebrook et al., 2020, p. 254).

Global change agents are role models. Followers will look to leaders for setting the tone in the organization and in how to deal with change. Questions to ask are "Do you model openness to change or resistance? Do your actions communicate a purposeful, goal-oriented focus or one that is disorganized, hesitant and lacking a vision? How do you deal with change? What can you do differently to enhance your capacity to drive that change?" (Middlebrook et al., 2020, p. 254). Successful global leaders will refine their personal change capacity, which refers to making modest changes in their behavior that people notice and at the same time convince them to follow their lead. "As a role model, even minor things help refine your capacity to lead" (Middlebrook et al., 2020, p. 254).

In terms of climate change efforts, the term incremental change refers to that extra effort needed in order to build effective working relationships for gaining the confidence of those with whom future success depends. Trusting relationships with followers makes global leaders more influential, and that influence will be necessary to persuade others that a specific change is worth the effort (Middlebrook et al., 2020, p. 254). Additionally, incremental changes provide others the opportunity to test change and assure a supportive relationship. This supports adaptive leadership approaches that encourages experimentation when implementing interventions (Heifetz et al., 2009).

Conversely, large-scale change is a "more complex process that requires integrating a strategic vision into change initiatives that redirect attention to entirely new processes, systems or structures" (Middlebrook et al., 2020, p. 255). Large-scale change requires a more extensive level of adaption. For example, reducing the levels of harmful emissions worldwide, which is a driving force behind global warming, will take substantial large-scale change.

Effecting change relies on leadership to make it happen. If global leaders design frameworks where incremental and large-scale change occurs systematically, their credibility is more apparent to followers. As opportunities emerge, global change agents must be vigilant to change themselves routinely then at the next level to lead intervention efforts by building productive relationships and finally at the highest level to redesign operational systems to streamline functions (Middlebrook et al., 2020).

Fortunately, there are many ways leaders can help followers anticipate change. If followers view change as an opportunity to move on in a different role, then seeking

alternatives becomes part of their plan. Entering into a dialogue about the change with others is also important as this is an opportunity for followers to see new directions for themselves. However, if followers view change with anxiety, frustration, and fear, they will likely struggle in attempting to find meaning as to what has happened to them (Middlebrook et al., 2020).

Change affects how followers interact with leaders and each other as adaptive interventions, policies, and expectations come into existence. Such interventions have led to employees being retrained to acquire new skills, transferred to another facility, and promoted with new responsibilities (Middlebrook et al., 2020). These changes may also feel like loss, resulting in follower going through the classic stages of grief: shock, anger, depression, and possibly leaving the organization. Global leaders need to be sensitive to the five stages that followers will likely go through as change agents attempt to move from denial to acceptance of change.

The first stage of shock or denial reflects an individual who is extremely confused and may blame others for what is happening. Following shock and denial is anger, whereby the individual has great anxiety, frustration, and embarrassment. The next stage is depression, which is characterized by being overwhelmed and helpless. This is where leadership is most needed and most influential. Moving from depression to dialogue, an individual begins to become more open to alternatives (Middlebrook et al., 2020).

Global leaders have witnessed those with whom they work not necessarily liking the change being undertaken. Individuals affected by radical change, such as losing a job, are likely to require assistance. Facilitating others to draw upon their confidence, optimism, resilience, and engagement will help them work through change. “One way to enhance resilience through a change is to commit to the change and craft a plan” (Middlebrook et al., 2020, p. 256). Resilience can be strengthened by striving to remain optimistic, reinforcing confidence, and fully engaging in the activities leading up to and through the change.

An intriguing and proactive model of behavior change is Prochaska’s Model for Change. This model, based on research in changing health behaviors, provides a practical guide for what individuals think and feel through the change process. Note that the actual change – the action – is only one of the five stages of the model and that three stages come before any changing activity (Middlebrook et al., 2020). The stages include (1) pre-contemplation, (2) contemplation, (3) preparation, (4), action and (5) maintenance.

The first stage, pre-contemplation, is often overlooked in leadership. Individuals do not want to change because they do not even recognize that a change is merited, needed, or even possible. Thus, the earliest activities of a leader facilitating change should include pointing out all the possibilities for change – helping followers see differently – what could be better, refined, reconsidered, or even simply noted. The other stage of Prochaska’s change process that is often overlooked is the final stage: maintenance. Change is challenging and changing habits is even harder. “But once the change has been made (especially after contemplation and preparation), individuals need a strategy, plan, and context to reinforce that change on a regular basis” (Middlebrook et al., 2020, p. 256).

When a change is dependent on individual willpower alone, it likely will not last (Middlebrook et al., 2020). Global leaders need to fully design change from before the need for change is even noticed to long after the change has occurred. Change can evoke some intriguing reactions in those who appear to be losing control over their personal and professional lives. One reaction is to continue to do those tasks the way they have always been done and to undercut the change process. This individual will likely resist change and make followers uncomfortable about accepting any change. Others, however, may desire to accelerate change by setting new goals and routines to adjust to new conditions (Middlebrook et al., 2020).

As this chapter has proposed, applying adaptive leadership to global interventions that would reverse the effects of climate change will require steady, progressive change. Global leaders and followers will need to work in concert with one another to implement effective change to a multitude of systems. Resistance is eminent. Here are four typical reactions to change that leaders can expect: (1) followers embrace change in doing the task to become better, (2) followers accept the need to do task differently although reluctantly, (3) followers resist changing at all and need some time to adjust, and, finally, (4) followers are skeptical about doing task differently and undermine the change process (Middlebrook et al., 2020).

Systems do not change unless the individuals within them change (Middlebrook et al., 2020). Resistance to change at both the individual and system level is a normal response, so leaders need to plan for it, expect, and accept it as part of the change process. “People only change when they are Aware of the need for change and the alternatives, Desire the change, Know how to go about changing, are Able to implement on the a day-to-day basis, and Reinforce the change so that it stays in place” (Middlebrook et al., 2020, p. 259). This is called ADKAR model of change, and many of the activities for successful individual and system change essentially follow these criteria.

If leaders are not good at understanding the needs of followers and their confidence levels, they are likely to develop a change strategy in a vacuum and thus fail. “In fact, just 30 percent of change initiatives succeed, according to 15 years of data from McKinsey & Co.” (Middlebrook et al., 2020, p. 260). Change is about taking risks. In case of climate change, the stakes are exceedingly high. Global leaders must enter into calculated risk-taking in order to achieve progress.

Calculated risk-taking is making a decision that involves careful consideration of the possible outcomes.

“A calculated risk-taker has the following qualities: decisive, having good judgment as to whether information that is incomplete is sufficient for action; analytical, being insightful when comparing the costs and benefits to a proposal; and predictive, using information to calculate the probability that actions will be successful” (Middlebrook et al., 2020, p. 260). This bears similar characteristics to the diagnosis phase in adaptive leadership.

Once diagnosis is complete, it is time to mobilize the system. “This will take the form of questions, process ideas, frameworks, single change initiatives as well as a strategic sequence of efforts that engage different individuals and subgroups in different ways at different points in time” (Heifetz et al., 2009, pp. 109–110). Leaders

should realize that it is not feasible to pursue all proposals for change as they will likely be presented with numerous ideas for new approaches on how to operate. Once leaders have staved off a leap into action, they can “begin designing and implementing interventions to address the challenge” (Middlebrook et al., 2009, p. 111).

There is no guarantee that the intervention or change will work. “Change is not only chaotic at times, it is quite unpredictable; all the planning in the world may not prevent failure from occurring” (Middlebrook et al., 2020, p. 261). There the side effects to change are difficult to predict, maneuver, and manage. Change fatigue can set in. Change fatigue is a general state of disengagement from the change process due to natural cognitive, emotional, and social demands (Middlebrook et al., 2020). At this point, global leaders need to unlock the keys to effective change. One fundamental key lies rethinking the way in which the leader sees themselves relative to their followers – “focusing efforts on doing change with people rather than doing change to them” (Middlebrook et al., 2020, p. 261). Leaders’ approach to their followers, and the way they fundamentally view their role in their lives, represents one of the most consequential and influential aspects of leadership.

When employing adaptive leadership approaches that include change, it can be useful to apply transformational and transactional concepts simultaneously. “Some leaders view their interaction with followers as a transaction: You (follower) work for me, and I (leader) pay you – a simple transaction that does not include anything beyond the terms of agreement” (Middlebrook et al., 2020, p. 262). Transactional leadership is defined as a process whereby those in leadership roles directly supervise change by setting a clear objective for their follower as well as using either punishments or rewards in order to encourage compliance with these goals. In this regard, transactional change leaders also prefer to utilize rewards and punishments in traditional ways according to organizational expectations.

In contrast, transformational leaders strive to maximize the success of followers – not just their success at work or the organization but their overall success as an individual – their personal fulfillment. Transactional leaders appeal to self-interest of employees who seek out rewards for themselves, in contrast to transformational leaders, who appeal to group interests and notions of organizational success. Transformational leaders strive to “engage with others in such a way that leaders and follower raise one another to higher levels of motivation and morality” (Middlebrook et al., 2020, p. 262).

According to James MacGregor Burns, transformational leadership is defined as a change process in which leaders and followers help each other advance to a higher level of morale and motivation (Middlebrook et al., 2020). The transformational approach creates a significant change in the perceptions, values, expectations, and aspirations of employees. These include connecting followers’ sense of identity and self to the mission and the collective identity of the organization (Middlebrook et al., 2020). This chapter would offer that both transformational and transactional leadership in conjunction with an adaptive approach will be required to move the dial on climate interventions.

Additionally, transformational leaders focus on the higher-order motivational needs of followers (i.e., helping followers and the organization reach full potential).

At the individual relationship level, transformational leaders appeal to followers' intrinsic motivation through what Bass and Avolio identified as four specific leadership actions: (1) individual consideration, (2) intellectual stimulation, (3) inspirational motivation, and (4) idealized influence and charisma (Middlebrook et al., 2020). Though some transactional components will be necessary, it is clear that transformational approaches really resonate with today's contemporary generation of followers.

Based on the premise that those global leaders who act more as facilitators are generally more successful at change, four more keys to enhancing effectiveness are also offered by Higgs and Rowland (Middlebrook et al., 2020). First, effective leaders are very self-aware of the importance of their physical presence to the change process. A second key is for a leader to learn everything there is to know about their organization, which involves mastering the politics of the workforce. Third, those effective at innovation are able to work at the moment, staying attentive to what is happening around them. Fourth, effective change agents remain in tune with the bigger picture to ensure that change process remains clearly connected to the wider audience (Middlebrook et al., 2020).

Change models used on a global scale by those in leadership roles are important in that they set the stage for how individuals will go about achieving something new and different. "Change by definition requires a new system and institutionalizing the new approaches for getting things done" (Middlebrook et al., 2020, p. 264).

There are numerous models and strategies from which leaders can select to help them plan change execution.

As leaders prepare to implement any level of change whether personal, interpersonal, or organizational, they need (1) to operate within the work climate already in existence, (2) to adapt to the capacity or skill levels of the workforce, and (3) to identify the kind of support they will require for change to occur (Middlebrook et al., 2020). As stated in the adaptive process, a good change process is iterative. In other words, as leaders execute the change they are constantly assessing, improving, and altering activities.

A great change process strives to ensure others' success as much as achieving the change since practically they are one and the same (Middlebrook et al., 2020). The initial step in any change process is to justify that an opportunity exists. This involves gathering data from as many sources as possible to conceptually understand the need for change. As a global leader, this is the opportunity to accurately define the challenge by making sense of all the data gathered. In order to craft a clear definition of the issue at hand, leaders require data.

Because of the enormity of climate change, effective models will include divergent-thinking where individuals working in teams build on each other's ideas for arriving at an innovative change idea. This step is about using leaders' and followers' "imagination to generate a wide range of ideas for solving an issue – and not simply determine the one most apparent. This part of the change process encourages, lateral thinking, defined here as having individuals step beyond the obvious solution" (Middlebrook et al., 2020, p. 267). Entering new ideas into the system is essential since leaders cannot approach climate change using old or antiquated ideas.

“Ensuring that the changes proposed are realistic and compatible with existing organizational values, norms, and goals is critical if they are going to be ingrained into a new work culture” (Middlebrook et al., 2020, p. 267).

Perhaps the most challenging and frustrating aspect of change is how quickly and easily things can change back (Middlebrook et al., 2020). How does one sustain the change? “Maintaining a change once implemented also requires planning, persistence and collaboration” (Middlebrook et al., 2020, p. 269). Establishing an inclusive, positive environment to involve as many followers as possible is important to ensure a strong finish and an institutionalization of the change. The next section will explore the nuances of followers, which is important to understand when implementing any successful change.

A Focus on Followership

This chapter would be remiss if the role of followers in the global efforts to mitigate climate change was not examined and emphasized. While we must continue to reframe the concept of leadership as a complex, relational process, one that is enhanced by an adaptive approach, so too we must study and apply a nuanced notion of followership. “Leaders are presumed to be so much more important than followers that our shared interest is in leadership, not in followership” (Kellerman, 2008, p. xviii). But global leadership requires a concrete understanding of followership if coordinated efforts among leaders and followers are to be executed effectively.

Kellerman defines followers by their rank: they are subordinates who have less power, authority, and influence than their superiors (2008). She also defines them by their behavior: they go along with what someone else wants and intends (2008). “But as we have just seen, sometimes rank and behavior deviate from one another. Sometimes those ranked as superiors follow, and those ranked as subordinates lead” (Kellerman, 2008, p. xix). As our understanding of the leadership process has evolved, so has the position of followers, particularly within the sophisticated leader–follower exchanges that now account for the contemporary meaning of leadership.

Almost seemingly at the same time as the accelerated reports of climate warnings, propelled by an increase in natural disasters worldwide, followers have become more important than ever (Kellerman, 2008). “Leaders nearly everywhere are more vulnerable to forces beyond their control, including those from the bottom up” (Kellerman, 2008, p. xxi). Followers, the world over, are becoming more bolder and more strategic. “They are less likely now than they were in the past to ‘know their place,’ to do as they are told, and to keep their opinion to themselves” (Kellerman, 2008, p. xxi). This change has amounted to a seismic shift in the balance of power between leaders and followers. Increasingly it has become essential for leaders to harness the muscle of followers, particularly when it comes to matters of global urgency.

Just as scholars have fixated on the similarities and differences among leaders, effective global change agents must understand the various types of followers. As defined previously, global change agents are individuals who “effect significant positive change in global organizations by building communities through the development of trust and the arrangement of organizational structures and processes in a context involving multiple stakeholders, multiple sources of external authority, and multiple cultures under conditions of temporal, geographical and cultural complexity” (Mendenhall et al., 2008, p. 17). Their engagement with followers on a global scale is profound, and the relationships they create with each will require an adaptive skill set.

Kellerman (2008) uses a follower typology based on a single, simple metric: engagement. She outlines five types where they fall along a continuum that ranges from feeling and doing absolutely nothing, on the one end, to being passionately committed and deeply involved, on the other. Such application could have substantial implications for the work required to mitigate climate change.

The first group of followers offers a specific challenge. Kellerman defines isolates who are “completely detached” (2008, p. 86). These followers are scarcely aware of what’s going on around them. Moreover, they do not care about their leaders, know anything about them, or respond to them in any obvious way. Their alienation is, nevertheless, of consequence. By knowing and doing nothing, these types of followers passively support the status quo and further strengthen leaders who already have the upper hand. As a result, isolates can drag down their groups or organizations (Kellerman, 2008).

Isolates are most likely to be found in large companies, where they can easily disappear in the maze of cubicles, offices, departments, and divisions. Their attitudes and behaviors attract little or no notice from those at the top levels of the organization as long as they do their jobs, even if only marginally well and with zero enthusiasm. “They are alienated from the system, from the group or organization that constitutes the whole” (Kellerman, 2008, p. 91). Isolates are a problem for global change agents. Unwittingly, they impede improvement and slow change.

To mitigate the isolates’ negative effect on global leadership efforts, change agents first need to ask themselves the following questions: Do we have any isolates among us, and, if so, how many? Where are they? Why are they so detached? Answering these questions won’t be easy given that isolates by their very nature are often invisible. These free riders deliberately stand aside and disengage, both from their leaders and from their groups or organizations. They may go along passively when it is in their self-interest to do so, but they are not internally motivated to engage in an active way. Their withdrawal also amounts to tacit support for whoever and whatever constitutes the status quo. This group in particular has had a devastating impact on the work to reverse global warming.

Like isolates, bystanders can drag down the rest of the group, organization, or system. But unlike isolates, they are perfectly aware of what is going on around them; they just choose not to take the time, the trouble, or, to be fair, sometimes the risk to get involved. “Bystanders observe but do not participate” (Kellerman, 2008, p. 92). This withdrawal is, in effect, a declaration of neutrality (Kellerman, 2008).

There are bystanders everywhere – and, like isolates, they tend to go unnoticed, especially on a global level, because they consciously choose to fly under the radar. Kellerman is poignant when she writes, “The debate over how to categorize the Holocaust is particular, or even to think about Germany’s crimes against humanity during the Second World War, continues to this day. On the one hand, genocide seems the simplest of crimes in that it is the most blatantly heinous. But on the other hand, the case of Nazi Germany seems even more elusive, as in beyond our capacity to understand” (2008, p. 98). It has been said of Adolph Hitler that the key to his rise to power was his strength as a speaker. Such explanations fail to account for the blatant bystanding that was present at that time. “Millions of other Germans who played no real role in perpetrating either anti-Semitism before the war or genocide once the war began, but who, nevertheless, by standing by and doing nothing while the Nazis did their dirty work, gave tacit support” (Kellerman, 2008, p. 99). It remains a reminder and lesson for present-day global leaders of the sheer power and harm of modern-day bystanders. It will take adaptive leadership tactics, such as interventions that generate attention, engagement, and momentum, to propel this group away from inaction.

The three remaining types of followers offer hope and optimism when it comes to the enormous efforts required to lift the next generation out of the devastating effects of climate change. For instance, participants are in some way engaged and care about important matters. “They clearly favor their leaders and the groups and organizations of which they are members or they are clearly opposed” (Kellerman, 2008, p. 92). They are willing to invest some of what they have, time for example, to make an impact. There is opportunity to engage and influence this group with concentrated leader–follower exchanges that incorporate adaptations. When global change agents harness adaptive leadership approaches, participants can respond to changes in the system. “Yesterday’s adaptive pressures, problems and opportunities generate creative and successful responses in the organization that evolved through trial and error into new and refined structures, cultural norms, default processes and mind-sets. In other words, yesterday’s adaptations are today’s routines” (Heifetz et al., 2009, p. 49).

However, participants are often driven by their own passions (ambition, innovation, creation, helping people) – not necessarily by global leaders. When participants support their leaders, they are highly coveted. They are the fuel that drives the engine (Kellerman, 2008). In terms of mitigating climate change, participants can make excellent local advocates and organizers. When they disapprove of their leaders, however, or when they act as independent agents, the situation gets more complicated. Global leaders need to do a good job of communicating with and learning from these participant followers.

Although participant subordinates sometimes act as free agents, they usually provide support nonetheless – which highlights an important point about followers’ attitudes and opinions. When it comes to participant followers, and to the other engaged follower types, leaders need to watch them overall and pay particularly close attention to whether their subordinates are for or against them (Kellerman, 2008). “Organizations, like all human systems, are highly complex” (Heifetz et al., 2009, p. 49). Structures that allow participants to thrive can prove tenacious.

Adaptive leadership efforts will fail if they do not take into account the fragile nature of systems that “take on a life of its own, selecting, rewarding and absorbing members into it who then perpetuate the system” (Heifetz et al., 2009, p. 50).

The fourth group of followers are activists. Activists feel strongly one way or another about their leaders and organizations, and they act accordingly. These followers are eager, energetic, and engaged. They are heavily invested in people and processes, so they work hard either on behalf of their leaders or to undermine and even unseat them (Kellerman, 2008).

When it comes to countering the effects of climate change, research indicates that activists are heavily engaged, particularly within the global ranks of youth. Young people have been talking about climate change for decades. “But the latest generation of protestors is louder and more coordinated than its predecessors, says Dana Fisher, a sociologist at the University of Maryland in College Park who studies activism. The movement’s visibility on social media and in the press has created a feedback loop. ‘Young people are getting so much attention that it draws more young people into the movement,’ she says” (Marris, 2019). Greta Thunberg and other young climate campaigners are not conventional, tree-hugging environmentalists, says Harriet Thew, an environmental social scientist at the University of Leeds, UK. Many see tackling climate change as a matter of global justice – a framing that Thew says is more effective than a purely environmental message.

“More and more, they are talking about the problems for people and really recognizing that human-environment connection,” she says. “They are not just concerned about the polar bear” (Marris, 2019). Their message is not about saving the rainforest or saving whales; it is about saving the most vulnerable people on Earth. The work of these young activists has adaptive implications. Climate change, an adaptive challenge, has unique characteristics such as (1) input and output are not linear, (2) formal authority is insufficient, (3) different factions each want different outcomes, and (4) previously highly successful protocols seem antiquated (Heifetz et al., 2009, pp. 52–53). These interdependent threads are resonating with young activists, and they are moving the dial with the adult audience in extraordinary ways.

Connie Roser-Renouf, a climate-communication researcher at George Mason University in Fairfax, Virginia, says that data from a long-running survey of US adults conducted nearly every year since 2008 reveal an audience that has grown increasingly receptive to the activists’ message. “‘The adult population has been getting increasingly concerned, and that has been trending since 2015,’ she says” (Marris, 2019). Some of their concerns are related to natural disasters thought to be exacerbated by climate change – such as the record-breaking forest fires in the western United States and Hurricane Maria, which slammed into Puerto Rico in September 2017 (Marris, 2019).

But Roser-Renouf says that about one-quarter of the adults in the 2018 survey thought that the most important reason to act on climate change was “to provide a better life for our children and grandchildren.” That response suggests that youth activists remind adults why they care about the environment in the first place, she says (Marris, 2019).

Activists who strongly support their leaders can be important allies, whether they are direct or indirect reports. Activists are not necessarily high in number, though, if only because their level of commitment demands an expense of time and energy that most people find difficult to sustain. Of course, this same passion also means they can and often do have a considerable impact on a group, organization, or system. Those activists who are as loyal as they are competent and committed are frequently in the leader's inner circle – simply because they can be counted on to dedicate their (usually long) working hours to the mission as their superiors see it (Kellerman, 2008). If armed with adaptive leadership tactics, these activists could spur significant change.

The last group of followers are the diehards. Diehards are prepared to go down for their cause – whether it is an individual, an idea, or both (Kellerman, 2008). These followers may be deeply devoted to their leaders, or they may be strongly motivated to oust their leaders by any means necessary. They exhibit an all-consuming dedication to someone or something they deem worthy.

Diehard followers are rare; their all-encompassing commitment means they emerge only in those situations that are dire or close to it. They can be either a strong asset to their leaders or a dangerous liability (Kellerman, 2008). With the increase of urgency to act on the irreversible effects of climate change pronounced today, the diehard voices are intensifying and yet their impact on the cause has yet to be determined because of the extreme risks of their high-octane emotions. Questions to be asked are “Are emotional responses an appropriate element of robust interaction or frowned upon as a sign of weakness? Which emotions are OK to express? Under what circumstances?” (Heifetz et al., 2009, p. 57).

Though not all diehard followers are so extreme in their devotion, but they are willing, by definition, to endanger their own health and welfare in the service of their cause. Soldiers the world over, for instance, risk life and limb in their commitment to protect and defend. They are trained and willing to follow nearly blindly the orders of their superiors, who depend on them absolutely to get the job done (Kellerman, 2008). Under the right structures, diehards could be leveraged appropriately.

Sometimes diehards can be found in more ordinary circumstances, even in traditional organizations in which they are motivated to act in ways judged by others to be extreme. Whistleblowers are a case in point. Usually we think of them as heroes and heroines. In fact, these diehards can and often do pay a high price for their unconventional behavior (Kellerman, 2008). It is these types of followers that could tilt the outcomes in favor of global change agents working on behalf of the climate crisis.

When adaptive leadership techniques are deployed in systems populated by diehards, the outcomes can be decidedly unpredictable. “Adaptive leadership requires understanding the group's culture and assessing which aspects of it facilitate change and which stand in the way” (Heifetz et al., 2009, p. 57). Global agent change would be served to spend ample time diagnosing the system before introducing a change that could disrupt the status quo. Heifetz et al. advise staying in the productive zone of equilibrium (Heifetz et al., 2009).

Regardless of the type of follower, it is clear that the notion of purpose plays an important role when it comes to adaptive challenges. “Defining a shared purpose is often a challenging and painful exercise because some narrow interests will have to be sacrificed in the interest of the whole. But it is also a valuable corrective” (Heifetz et al., 2009, p. 40). When leaders face a challenge and the prospect for success looks bleak, reminding followers of the purpose provides guidance, sustenance, and inspiration. “All of us follow some time. It’s the human condition” (Kellerman, 2008, p. 93).

Conclusion

In conclusion, practicing adaptive leadership is difficult, on the one hand, and profoundly meaningful, on the other hand; it is not something leaders and followers should enter into casually. Heifetz et al. offer several tips to consider for those engaging in the work of adaptive leadership: (1) don’t do it alone, (2) live life as a leadership laboratory, (3) resist the leap to action, and (4) discover the joy of making hard choices (Heifetz et al., 2009).

Because the climate problems faced by global leaders and followers are complex, nonlinear, and multisystemic in nature, adaptive leadership tactics could prove transformational.

The complex systems of sustainable development are composed of “many interacting parts where relationships between cause and effect can be shifting and subtle and where surprises are constantly emerging” (Leuenberger, 2007). Additionally, solutions to complex climate problems require step changes, or nonincremental and transformational changes. The intensity and severity of climate problems societies are facing today may not be effectively relieved by a slow, linear march of action and decision-making. Admittedly, in addition to traditional, technical, and market-based knowledge, related solutions require follower expert knowledge, cooperation, and adaptation. Followers, with increased awareness and increased day-to-day exposure to environmental policymaking, are demanding increased control over decision-making processes.

The involvement of followers in sustainability decision-making must move beyond advocacy. Global leaders must address the “hierarchical character of both expertise and democratic elitism” (Leuenberger, 2007). Finally, global change agents have the opportunity to use sustainable development as a tool to integrate leaders’ and followers’ technical knowledge in decision-making and to address climate problems through adaptive leadership models of change. Aligned with the tenets of adaptive leadership, sustainable development planning can be used to foster public participation, efficiency, effectiveness, and community-based decision-making. In short, “the single most visible factor that distinguishes major cultural changes that success from those that fail is competent leadership” (Burke, 2008, p. 226).

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Inter-American Leadership and Followership Differences: Latin America Versus “El Norte”

Max U. Montesino

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Abstract

This chapter compares Latin America and the United States (“El Norte”) in terms of several cultural dimensions that impact the organizational behavior of their leaders and followers in different social contexts. The dimensions compared are power orientation, organizational structure, decision-making, self-leadership, social orientation, group inclination, family ties, relationships and rules, communicational style, assignation of status, locus of control, conflict management, handling confrontation, provision of negative feedback, level of social trust, type of trust, level of affectivity, and proclivity to indulge. In spite of the shared Western heritage of both regions, leaders and followers in Latin America and “El Norte” greatly differ in the first 16 variables listed above and show similarities in

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the last two variables. Although both regions are part of the cultural West, the history of the divide between Southern and Northern Europe, their colonial heritage, and their own postcolonial social evolution shaped their respective cultures in unique ways, which resulted in the differences and similarities discussed here. These cultural variations translate into marked inter-American contrasts in leadership/followership styles.

Keywords

Latin America · El Norte · Leadership/followership · Cultural differences · Cultural similarities

Introduction

The purpose of this chapter is to compare and contrast Latin American organizational leaders/followers with those from the United States (“El Norte”). It examines perceived and empirically derived differences/similarities in leadership and followership behavior along several cultural dimensions.

Culture is one of the most important factors with respect to understanding others in an organizational context. Although culture is associated with customs, arts, social institutions, and achievements of a particular nation or other social group, here we use the definition by Bjerke (1999, p. 31) as “the set of values, norms, and assumptions that are common to a group of people.”

The cultural dimensions studied here become parameters of organizational behavior that dramatically impact the conduct of leaders and followers (e.g., politicians and constituents, chiefs and members, coaches and players, mentors and mentees, pastors and parishioners, managers and employees, etc.). But in this chapter, these cultural dimensions are not used as elements of the “national character” of people from the two regions compared, nor are they used as traits of the modal personality found in these two regions. Rather, they are used, as Hofstede (1980) put it, as manifestations of the mental programming shared by members of these two groups of people, which conditions their response to their environment.

Researchers often group different cultures into “cultural clusters” based on perceived common aspects. Inglehart and Carballo (1997) identified 10 of those clusters: Protestant European, Confucian, Former-communist European, African, Anglophone, Islamic, Catholic European, Orthodox European, South-Asian, and Latin American. On their part, the researchers of the GLOBE project (House et al., 2004) grouped the 62 countries they studied into Latin Europe, Germanic Europe, Anglophone group, Nordic Europe, Eastern Europe, Middle East, Sub-Saharan Africa, Confucian Asia, South Asia, and Latin America. Here, our focus is the comparison of South/North, between Latin America and “El Norte.”

By Latin America, we mean the cultural region that includes Mexico, South America, Central America, and the Caribbean. By “El Norte,” we mean the United States. They are – by no means – culturally homogeneous, but there are enough

internal similarities – in regard to the dimensions discussed here – within each of these two regions of the world, that allow for a cross-cultural comparison. Although both Latin America and “El Norte” are part of the cultural West, the history of the divide between Southern and Northern Europe, their colonial heritage, and their own postcolonial social evolution shaped their respective cultures in unique ways, which resulted in the differences and similarities discussed here.

What follows is an account of those dissimilarities and resemblances. The list of cultural dimensions included here is not comprehensive. We have only selected those that have been well investigated and for which there have been published research.

Dimensions of Difference

This section compares a region of the South (Latin America) with one of the North (the United States) along cultural dimensions that mark clear differences in leadership and followership behaviors at work and other social scenarios. The first of those revolves around the concept of power.

Dynamics of Power

Power is one of the most ubiquitous human dynamics. Bennis and Nanus (1985, p. 15) quoted Bertrand Russell as saying that power is the fundamental construct in social science, “like the concept of energy in physics.” Bradley (1999, p. 33) defined it as “the capacity to control patterns of social interaction.” Greenberg and Baron (2008) posit that power refers to the capacity to exert influence and define leadership as “the process” of that influence. Gary Yukl (2013) defined it in very similar terms. From there, we stress the close connection between “power” and “leadership/followership” since these twin concepts are the reciprocal of each other.

A concept that has received much attention in the study of leadership/followership across cultural boundaries is the notion of “power distance,” the power imbalance between leaders and followers. Originally coined by Mulder (1977), research by Hofstede (1997, 2001), House et al. (2004), and others made it very popular in the cross-cultural leadership literature. According to Carl et al. (2004, p. 513), “Broadly speaking, this dimension reflects the extent to which a community accepts and endorses authority, power differences, and status privileges.” Consequently, the operational definition of power distance adopted by the GLOBE project was “the degree to which members of an organization or society expect and agree that power should be shared unequally” (Carl et al., 2004, p. 517). Embedded in that definition is the sanction, by followers, of that power inequality.

Both Hofstede (1997, 2001) and House et al. (2004) classified societies into two categories: low power-distant societies, and high power-distant societies. In the first group, the power disproportions tend to be minimized. In the second one, that unevenness is exaggerated. According to Carl et al. (2004), low power-distant

societies usually have sizeable middle classes, dynamic social mobility, strong civil liberties, and low levels of corruption. On the other hand, high power-distant societies have much class differentiation, limited social mobility, weak civil liberties, high levels of corruption, and low levels of human development.

The two regions that concern us here represent those opposite poles: Latin America is characterized by high power distance, while “El Norte” shows indicators of low power distance. As a consequence, Latin America is more hierarchical, shows more authoritarian decision-making, and shows more self-management weaknesses among followers than “El Norte.” The following sections describe those power differences.

Consistent with the definition of a hierarchical culture (Meyer, 2014, p. 125), in Latin America we find a high degree of acceptance of stratification in organizations and societies, large social distance between managers/supervisors and subordinates, downward flow of organizational communication along hierarchical lines, greater importance attached to status for both leaders and followers, and the existence of several vertical strata in the typical organizational structure. Abramson and Moran (2017, p. 434) described the power imbalances in Latin America this way: “Signs of respect can be determined in both tone of voice and manner that denote grades of inferiority and superiority in a hierarchical society. The *patron* is the man of power or wealth who sustains loyalty from those of lesser status. He can be the employer, the politico, the landowner, and, in other cases, the money lender or merchant. Authoritarianism does not allow for questioning. The *patron* knows everything and is all-powerful.”

On the other hand, in “El Norte,” consistent with the definition of an egalitarian culture (Meyer, 2014, p. 125), the social distance between managers/supervisors and subordinates is short, the preferred supervisor is the one that plays the role of facilitator, the communication flows downward and upward, and the typical organizational structure tends to be flatter.

Meyer (2014, p. 125) groups Japan, Saudi Arabia, Russia, India, China, Nigeria, and Korea together with Latin America among stratified societies. Likewise, she groups Denmark, the Netherlands, Israel, Australia, and Sweden among egalitarian societies, together with “El Norte.”

The dynamics around decision-making follow a similar tendency between the two regions: Latin America shows more proclivities toward autocratic decision-making in business, government, and politics; “El Norte” less so. Consistent with Bjerke’s description, in Latin America, “the manager is expected to decide individually or using experts, and informal discussions with subordinates are avoided” (1999, p. 81). By the same token, in “El Norte,” “the manager is expected to ask subordinates before deciding, and consultation is an accepted procedure” (Bjerke, 1999, p. 81). In the first case, the involvement of the follower is minimized or annulled. In the second case, there is more participation of followers in the decision-making process of an organization, be it citizens in a society, the membership of an organization, or employees in a commercial enterprise.

According to Meyer (2014, p. 150), in Japan, Sweden, the Netherlands, and Germany, decision-making also tends to be more democratic. By the same token,

Nigeria, China, India, and Russia share with Latin America the autocratic tendency described above.

One of the most pernicious consequences of high power distance is the weakness in followership that it engenders. That is the case of rank-and-file employees in Latin America. Practicing the classical definition of power distance, regarding the acceptance of the power imbalance between the leader and the follower, the archetype of the decisive, unilateralist, authoritarian boss as a cognitive scheme has been internalized by organizational followers, who legitimize the autocratic behavior of organizational leaders. They also tend to challenge him/her very little, form a dependence on his/her supervision/guidance/presence, and develop self-management/self-discipline/and self-direction very slowly. These dynamics permeate both the political and the managerial cultures of Latin America.

In the organizational context in Latin America, it is observed that when the follower becomes a leader, he/she tends to reproduce the same authoritarian behaviors under which he/she was socialized. In the words of Paulo Freire (2000), the oppressed becomes the oppressor; forming a vicious cycle of dominance/submission that perpetuates the observed weakness of followers due to the concentration of decision-making capacity in the hands of leaders and deficient delegation of authority. Because of that, the development of the organizational membership is negatively affected, as well as the quality of the decision-making process itself.

The Individual and the Group

How Americans and Latin Americans define themselves in terms of individuals with autonomy or as members of a network of fellow humans, is one of the most salient of their differences. The scale individualism/collectivism has been studied by several scholars who have used a variety of nomenclature to refer to the same issue. For example, Kagitcibasi (1987) called them “culture of separation” and “culture of relation”; Marcus and Kitayama (1991) called them “independent and interdependent self-concept”; Triandis et al. (1985) called them “allocentric versus idiocentric tendencies”; Trompenaars and Hampden-Turner (1998, pp. 51–69) called them “individualism and communitarianism”; and House et al. (2004, p. 30) subdivided it into two versions: institutional collectivism and in-group collectivism.

According to Hofstede (1997, p. 51), individualism “pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.” Individualism “embraces the notion of freedom of expression, autonomy, and little attention to contextual factors” (Byrne, 2014, p. 162). In individualistic societies, people tend to establish many transactional relationships, such as vendor/customers.

At the other extreme of the scale, collectivism “pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 1997, p. 51). In collectivistic cultures, “in-group solidarity is highly valued, people prefer to do things with other people, and like to be considered

as another member of the group” (Byrne, 2014, p. 162). In collectivistic cultures, people invest more time establishing, nurturing, and expanding communal relations.

Trompenaars and Hampden-Turner (1998) found that Eastern cultures tend to be collectivistic, while Western cultures tend to be the opposite. They also found that in the West, Catholic countries tend to be more collectivistic than Protestant ones. In terms of continents and subcontinents, Asia, Africa, and Latin America tend to lean toward collectivism, while Northern Europe and North America lean toward individualism. Bjerke (1999, p. 225) found that the United States and Scandinavian countries are individualists, while Japanese and Arab cultures are collectivists. Canada and Romania were the most individualists in Trompenaars and Hampden-Turner’s (1998, p. 51) investigation. On his part, Hofstede (1997, p. 53) reported that the United States, Australia, the United Kingdom, and Canada are rated high in individualism, while Guatemala, Ecuador, Panama, and Venezuela are rated low in individualism.

Consistent with Trompenaars and Hampden-Turner’s (1998, pp. 68–69) description of an individualist culture, in “El Norte” we observe more frequent use of the “I” form, people ideally achieve alone and assume personal responsibility, try to adjust individual needs to organizational needs, and introduce individual incentives like pay-for-performance and individual assessment. In this highly individualistic society, organizations expect job turnover and mobility, give people the freedom to take individual initiatives, and seek out high performers, heroes, and champions for special praise.

In the case of Latin America, at least at the primary societal level (their extended families), Latinos manifest behaviors more associated with collectivism than with individualism. But, unlike other regions of the world, the collectivism practiced in Latin America is very unique, in that it takes place at the level of the primary reference group (the extended family) but does not translate well to the levels of the organization, the community, or the nation; instances in which the personalism of Latinos becomes a lot more prominent. In the words of Osland et al. (2007, p. 111), “In Latin America, people seem to produce work for others primarily because of personal relationship with them. You can rely on employees and colleagues to do a task because they have a sense of personal loyalty to you. The formal organizational structure or their job descriptions are not enough to guarantee compliance or service. Personalism, a desire for personalized, individualized attention, is a strong theme in Latin American culture.”

Paraphrasing the terminology used by House et al. (2004), Latin Americans have a strong preference for in-group collectivism. As a result of it, in Latin American organizations we observe a solid level of demographic homogeneity, as well as a resilient degree of intellectual endogamy.

Another aspect of the unique collectivism practiced in Latin America is its particularistic nature. The dichotomy universalism/particularism was first proposed by Parson (1951). Their differences center around the prominence of “rules” or “relationships” guiding people’s interactions. Trompenaars and Hampden-Turner (1998, pp. 29–50) reoperationalized these variables and conducted worldwide studies to explore it. Parson (1951) defined universalism as treating everyone equally

according to bureaucratic rules and abstract social codes. Particularism, on the other hand, means making exceptions based on individual circumstances and the obligations of friendship.

Trompenaars and Hampden-Turner (1998, p. 49) explain that universalist cultures “focus more on rules than relationships, legal contracts are readily drawn up, consider someone trustworthy if that person honors his or her word or contract.” Particularistic cultures, on the other hand, “focus more on relationships than in rules, legal contracts are readily modified, and consider trustworthy a person who honors changing mutualities.” “El Norte” belongs to the first ones. Latin America to the second ones.

As Osland et al. (2007, pp. 111–112) stressed: “The common practice of making personal exceptions in Latin America can play havoc with bureaucratic rules in organizations, as well as government-industry regulations. In this part of the world, the struggle between Parson’s universalism and particularism is especially tricky. Close beneath the surface of every Latin American bureaucracy is an efficient, effective informal network that operates in a fashion Max Weber, with his equal treatment rules, would never approve. Here’s where the real power and influence are wielded and things get done.”

To summarize, in Latin America we observe (a) that the extended family is the basic social structure, (b) a very strong in-group collectivism, and (c) a strong tendency toward particularism. The opposite is observed in “El Norte”: (a) the nuclear family is the norm, (b) very strong institutional collectivism, and (c) a strong tendency toward treating everyone the same way. As we see, in these three aspects, “El Norte” and Latin America show stark leadership and followership contrasts.

Communicational Context

Closely related to the issues analyzed above is the gradation “high/low communication context” originally studied by Hall (1976). In his seminal work, Hall (1976) postulated the existence of two types of cultures: high- and low-context communication. Among the many factors that contribute to this differentiation are (a) the linguistic heritage of the people, (b) the level of homogeneity/heterogeneity of the society, and (c) the longevity of the shared history among the different ethnic components of a nation. Many organizational dynamics are impacted by this differentiation.

In a high-context culture, “good communication is sophisticated, nuanced, and layered. Messages are both spoken and read between the lines. Messages are often implied but not plainly expressed” (Meyer, 2014, p. 39). In this context, people use a lot of codes, nonverbal cues, symbolisms, jargon, linguistic shortcuts, and meanings that are difficult to understand by those who do not share the same cultural background. In these scenarios, the responsibility for understanding the message is shared by the sender and the receiver.

In a low-context culture, “good communication is precise, simple, and clear. Messages are expressed and understood at face value. Repetition is appreciated if

it helps clarify the communication” (Meyer, 2014, p. 39). In this context, communication can be understood by anyone without deep knowledge of the culture, and the sender is responsible for the effectiveness of the communication.

Germanic languages tend to be low-context. That is the case of German, Danish, Swedish, Dutch, Icelandic, Norwegian, etc. Like most Germanic languages, English is a low-context language. Like most Romance languages, Spanish/Portuguese/French are high-context languages. This distinction explains, in part, why “El Norte” is a low-context culture, and why most of Latin America is made up of high-context cultures.

Linguistic research sheds light into the high-context/low-context distinction. Meyer (2014, p. 37) highlights the fact that “there are seven times more words in English than in French (500,000 versus 70,000), which suggest that French relies on contextual clues to resolve semantic ambiguities to a greater extent than English. Many words in French have multiple possible meanings—for example, *ennuyé* can mean either ‘bored’ or ‘bothered’ depending on the context in which it’s used—which means that the listener is responsible for discerning the intention of the speaker.” The same logic applies to the other major languages spoken in Latin America, Spanish, and Portuguese.

Meyer (2014, p. 41) classified the United States, Canada, the Netherlands, Australia, Germany, and Finland as high-context countries. At the other extreme are Japan, Korea, Indonesia, China, Kenya, Iran, India, and Saudi Arabia. In the middle of the scale are Brazil, Spain, Argentina, Italy, Mexico, and France.

Merit or Ascribed Status

How a society attributes merit is an important determinant of personal, professional, and societal success. The terms achievement and ascription help describe how people in different societies view status. According to Trompenaars and Hampden-Turner (1998, p. 105), “All societies give certain of their members higher status than others, signaling that unusual attention should be focused upon such people and their activities. While some societies accord status to people on the basis of their achievements, others ascribe it to them by virtue of age, class, gender, education, and so on. The first kind of status is called ‘achieved’ status and the second ‘ascribed’ status. While achieved status refers to ‘doing’, ascribed status refers to ‘being.’”

Achievement-focused societies value performance and seek to reward good performance appropriately (Holloway et al., 2009). According to House et al. (2004, p. 243), “Performance orientation is an important dimension of a community’s culture. It relates to the issues of both external adaptation and internal integration. It is an internally consistent set of practices and values that have an impact on the way a society defines success in adapting to external challenges, and the way the society manages inter-relationships among its people.” In achievement-focused societies, learning and results are emphasized, initiative is valued, and high standards of performance are frequently set. These are future-oriented societies, where competence and personal independence are highly encouraged and practiced.

Ascription-oriented societies emphasize the importance of rank, power, and position. In these types of societies, one frequently observes emphasis on loyalty, tradition, and seniority. Here, people pay a lot of attention to history, affiliation, status, and social ties.

In their study, Trompenaars and Hampden-Turner (1998) found that Norway, Ireland, Denmark, and Finland were the most achievement-oriented countries. The more inclined toward ascribed status were Egypt, Nepal, Kuwait, and Saudi Arabia.

Research on cultural orientation suggests that individualistic cultures tend to grant status based on achievement – more so than their collectivist counterparts (Ozdemir & Hewett, 2010). When looking at organizational life, Latin American countries lean toward ascribed status hierarchies, while the United States uses achievement status hierarchies (Ravlin & Thomas, 2005). In Latin America, one easily observes that status, lineage, titles, age, class standing, purchase power, position in hierarchy, family prestige, etc., are very prominent and pervasive; not so much in “El Norte.” These variations in orientation explain the differences in their respective managerial and political cultures, in relation to achievement motivation, performance evaluation, productivity, etc. Furthermore, while Latinos “work to live,” people in the United States “live to work.”

In Latin America, one observes many of the descriptions that Trompenaars and Hampden-Turner (1998, p. 121) explained: “extensive use of titles, especially when these clarify your status in the organization; respect for superior in the hierarchy is seen as a measure of your commitment to the organization and its mission; and most senior managers are male, middle-age and qualified by their background.” In “El Norte,” one observes “use of titles only when relevant to the competence you bring to the task; respect for superior in hierarchy is based on how effectively his or her job is performed and how adequate their knowledge; most senior managers are of varying age and gender and have shown proficiency in specific jobs.” In Latin America, the focus is on “who you are”; while in “El Norte,” the focus is on “what you do.”

Locus of Control

When people receive feedback about their successes or failures or any environmental change, they differ in the way they interpret that information: Some believe that it was the result of destiny, luck, or other external factors; others believe that they were responsible for it. Rotter (1966) called these two tendencies “external locus of control” and “internal locus of control.” Education, life experience, economic conditions, philosophical and religious beliefs, and other factors influence the choices that people make. The differentiation of internal and external locus of control is important for organizational behavior because it explains how leaders and followers approach work. Locus of control is key to individual’s fundamental assessment about themselves and their self-worth.

Reducing human history to very broad and arbitrary periods, Trompenaars and Hampden-Turner (1998, pp. 149–156) divided it into three eras in which both external and internal locus of control originated and prevailed: the organic nature

of primitive life, the mechanical nature of the Renaissance, and cybernetic nature of today's society. According to their perspective, external locus of control dominated the first, internal locus of control dominated the second, and a mixture of both dominates today.

Internally focused people believe that they are individually responsible for their actions and consequences. According to Trompenaars and Hampden-Turner (1998, p. 159), in those organizational environments one observes an "often dominating attitude bordering on aggressiveness towards the environment, conflict and resistance means that you have convictions, the focus is on self, function, own group and own organization, and there is discomfort when the environment seems out of control or changeable."

Those with an external locus of control, on the other hand, tend to attribute personal outcomes to external factors. Trompenaars and Hampden-Turner (1998, p. 159) posit that in those environments people "often show flexibility, willingness to compromise and keep the peace, harmony and sensitivity; the focus is on others (that is customers, partners, colleagues, etc.), and people are comfortable with waves, shifts, cycles if these are natural."

Zhang and Iles (2014, p. 420) postulated that, generally speaking, Western cultures tend toward internal locus of control, while Eastern cultures (influenced by Buddhism and Taoism) tend toward external locus of control. Due to the importance of saving face, public shame, and peer pressure in collectivistic cultures, it has always been hypothesized that, in those societies, most people would be externally oriented. Likewise, it has been thought that people in individualistic societies would be more internally oriented. In their study, Trompenaars and Hampden-Turner (1998, p. 148) found that the most internally oriented countries were Uruguay, Israel, Norway, and the United States. The most externally oriented were Venezuela, China, Nepal, and Russia.

Comparing Latin America and the United States, it would appear that most Latin Americans are more externally oriented than in the United States (Stocks et al., 2012). This is because collectivist cultures, like those found in Latin America, tend to focus on group harmony and society as a whole. In individualistic cultures, like that of the United States, researchers observe that perceptions revolve around a sense of autonomy – hence, internal orientations prevail (Markus & Kitayama, 1991).

A feature of the external orientation of most Latin Americans is their observed fatalism. In the region, one often hears expressions like "*Si Dios quiere*" (God willing, in Spanish), "*Se Deus quiser*" (in Portuguese), which resembles very much the arch-famous Arab expression "*insha Allah*," and the Italian "*quell che sara, sara*." Moran et al. (2007) explain that in Latin America the common people tend to let luck guide their lives, resign to the inevitable, and are usually convinced that external forces govern their lives. They attribute these external tendencies to the prominence of Catholicism in the region, as well as the long history of phenomena out of individual control: crises in the supply of energy and drinking water, ups and downs in their economies, social upheavals, etc. All of these have induced the external locus of control in Latino populations, but, at the same time, has increased their resilience to adversity.

On the other hand, as Osland et al. (2007) put it, “The fatalistic nature of Latin American cultures is well documented. As we would expect, one generally finds more evidence in Latin America of external control (one’s fate lies in the hands of destiny) than internal control (people determine their own fate and are accountable for their own successes and failures). However, we discovered that a sample of 250 outstanding Central American senior managers reported very high levels of internal control. Perhaps this cultural norm is undergoing change as people are forced to compete in a global economy, or perhaps driven, entrepreneurial personalities differ from the cultural norm.”

Management of Disagreements, Conflicts, and Other Dynamics of Contraposition

Some of the most frequent dynamics that both leaders and followers handle in the organizational context are the management of disagreements, complaints, conflicts, etc. The way that members of different regions of the world face them is amply impacted by the mental programming of each cultural group that we mentioned in the introduction.

In resolving a conflictual dilemma, both leaders and followers must choose between assertiveness or cooperation; that is, advancing their own interest or those of others. Therefore, the more assertive the cultural context of the individuals, the more one sees them pushing their own interest at the expense of others, and vice versa. Citing Thomas (1976), Greenberg and Baron (1995) posit that the conflict (interpersonal or organizational) is better understood at the intersection of two variables: distribution and integration. “Distribution refers to the interest in one’s results; while integration refers to the interest in the results of others” (Greenberg & Baron, 1995, p. 427). Along those two variables, Thomas (1992, p. 668) proposed a model that describes five styles of handling conflicts: competition, collaboration, accommodation, avoidance, and mediation. We will use Thomas’s model to analyze the behavior of leaders and followers in Latin America and “El Norte” with respect to conflict management.

The first contrast that comes to mind is the difference between collectivistic and individualistic cultures. Greenberg and Baron (1995, p. 427) explain the complexity of the phenomenon, stating that “many cultures have strong norms against pure egoism.” A similar notion was advanced by Moran et al. (2007, p. 234) in that “in individualistic cultures, people are direct and tend to confront others.” Furthermore, in those cultures “the communication is open, people operate with an orientation toward action, and use a linear logic which emphasizes a rational, factual rhetoric” (Moran et al., 2007, p. 234). On the contrary, in collectivistic cultures, people tend to “hide the conflict, approach it indirectly, with very sophisticated confrontation, with lots of passive-aggressive behavior” (Moran et al., 2007, p. 234).

Citing Ting-Toomey (1988), Greenberg and Baron (1995, p. 428) reported the findings of a study in which two collectivistic cultures (China and Taiwan) were compared with an individualistic culture (the United States). Ting-Toomey (1988)

found that the Americans showed a preference for dominant styles, while the Chinese preferred accommodation and the Taiwanese preferred avoidance.

When handling disagreements, conflicts, and other dynamics of contraposition, despite the fact that both are Westerners, “El Norte” and Latin America use different styles: In the United States, most people tend to use competition, while in Latin America most people tend to use accommodation and avoidance. In that regard, Latinos look more like East Asians than their closer individualist neighbors in North America and Northern Europe. In its day-to-day management of conflict, Latinos deploy their high-context communication style, their propensity to save face, and their timid assertiveness.

Following the same logic of the conflict-management discussion so far, Meyer (2014, pp. 195–218) built a scale to measure how confrontational or not a cultural group is, when disagreeing. In confrontational societies, “disagreement and debate are seen as positive for the team or organization, open confrontation is appropriate and will not negatively impact the relationship” (Meyer, 2014, p. 201). In societies that avoid confrontation, “disagreement and debate are negative for the team or organization, open confrontation is inappropriate and will break group harmony or negatively impact the relationship” (Meyer, 2014, p. 201). Meyer (2014) found that Israel, Germany, France, Russia, Australia, and the United States are in the first group. She also found that Indonesia, Japan, Thailand, Ghana, China, and several Latin American countries are in the second group.

Finally, another angle of assertiveness relates to a very special task that leaders have to accomplish with followers in their normal work in the organizational context: the provision of performance feedback. In that regard, Meyer (2014, pp. 61–88) also constructed a scale to measure the directness of negative feedback from one culture to other. In cultures that provide negative feedback directly, “it is provided frankly, bluntly, honestly. Negative messages stand alone, not softened by positive ones. Absolute descriptions are often used (totally inappropriate, completely unprofessional) when criticizing. Criticism may be given to an individual in front of a group” (Meyer, 2014, p. 69). In cultures where negative feedback is provided indirectly, “negative feedback to a colleague is provided softly, subtly, diplomatically. Positive messages are used to wrap negative ones. Qualifying descriptions are often used (sort of inappropriate, slightly unprofessional) when criticizing. Criticism is given only in private” (Meyer, 2014, p. 69). Among the first category, Meyer (2014) found Israel, Russia, the Netherlands, France, Denmark, and Norway. Japan, Thailand, Indonesia, Saudi Arabia, and Korea are located in the second group of countries. In Meyer’s report (2014, p. 69), Latin American countries are closer to the second group. “El Norte” is closer to the first.

Issues of Time Orientations

The way time is conceived, internalized, and managed varies widely from one part of the world to another, and has great implications in the life of organizations. Some cultures see time as a scarce resource that must be treasured, while others act with a

chronometric predisposition that is more flexible. Several researchers have investigated this topic (Hall, 1983; Levine, 1997; Trompenaars & Hampden-Turner, 1998; Meyer, 2014; among others). Hall (1983) classified the cultures into two types: monochronic and polychronic. Trompenaars and Hampden-Turner (1998, pp. 123–144) called them “sequential” and “synchronic;” while Meyer (2014, pp. 219–241) called them “linear time” and “flexible time,” respectively. The position of a country in any of these two types is “affected by how fixed and reliable, versus dynamic and unpredictable, daily life is in a particular country” (Meyer, 2014, p. 226).

In cultures of linear time, “project steps are approached in a sequential fashion, completing one task before beginning the next. One thing at a time. No interruptions. The focus is on the deadline and sticking to the schedule. Emphasis is on promptness and good organization over flexibility” (Meyer, 2014, p. 227). According to Hall (1983), monochronic cultures see time as something tangible and concrete, which can be saved, invested, wasted, lost, made up, killed, etc. Those societies employ the calendar and the clock to its maximum utility as systems of classification to put order into life. According to Hall (1983), these rules apply to everything except death.

As a contrast, in cultures of flexible time, “project steps are approached in a fluid manner, changing tasks as opportunities arise. Many things are dealt with at once and interruptions are accepted. The focus is on adaptability, and flexibility is valued over organization” (Meyer, 2014, p. 227). Levine (1997) observed that these societies barely use the clock and organize their lives around events such as “before breakfast,” “around noon,” “at sunset,” etc. Polychronic cultures “take a flexible approach to time, involvement of people, and completion of transactions: Appointments are not taken seriously and, as a consequence, are frequently broken as it is more likely to be considered a point rather a ribbon in the road” (Meyer, 2014, p. 224).

According to Meyer (2014, p. 227), Germanic countries (Switzerland, Germany, the Netherlands), Anglophone (the United Kingdom, the United States), and Scandinavians (Sweden, Denmark) tend to be monochronic; while cultures of the Middle East, Africa, South Asia, and Latin (both Latin Europeans and Latin Americans) tend to be polychronic. In the case of Asia, Japan appears among the sequential cultures, and China and India among the synchronic ones. As can be seen, along this dimension, leaders and followers in “El Norte” tend to be monochronic, while in Latin America they tend to be polychronic, in spite of the territorial proximity, migration exchange, and economic and political ties between the two regions.

Interpersonal and Societal Trust

Trust has always been thought of the glue that holds together relationships (personal, business, diplomatic, institutional, etc.). But at any of those levels, people trust each other in different ways. Meyer (2014, pp. 163–194) suggested the existence of two typologies of trust: cognitive and affective. The first is task-based. The second is relationship-based. The first engages the mind. The second engages the heart.

Cognitive trust “is based on the confidence you feel in another person’s accomplishments, skills, and reliability. This is trust that comes from the head. It is often built through business interactions: We work together, you do your work well, and you demonstrate through the work that you are reliable, pleasant, consistent, intelligent, and transparent. Result: I trust you” (Meyer, 2014, p. 168). In societies where task-based trust prevails, “trust is built through business-related activities. Work relationships are built and dropped easily, based on the practicality of the situation” (Meyer, 2014, p. 171). Here, the reliance on relationship-based trust is, generally speaking, perceived as a potential conflict of interest. Therefore, people in these societies tend to separate affective and cognitive trust.

In the case of affective trust, it “arises from feelings of emotional closeness, empathy, or friendship. This type of trust comes from the heart. We laugh together, relax together, and see each other at a personal level, so that I feel affection or empathy for you and sense that you feel the same for me. Result: I trust you” (Meyer, 2014, p. 168). In societies where relationship-based trust is paramount, “work relationships build up slowly over the long term. I’ve seen who you are at a deep level, I’ve shared personal time with you, I know others well who trust you, I trust you” (Meyer, 2014, p. 171). In general terms, people in these societies connect the two types of trust more easily.

In her “trusting scale,” Meyer (2014, p. 171) found that the United States, the Netherlands, Germany, Australia, and Finland use more the task-based type of trust. On the other hand, Saudi Arabia, India, Nigeria, Brazil, Mexico, and Turkey use predominantly the relationship-based approach. Research and observations in Latin America and “El Norte” show that people in the United States practice task-based trust, while people in Latin America go by relationship-based trust.

Besides the nature of trust (affective versus cognitive), another angle of this cultural dimension needs to be analyzed in comparing Latin America and “El Norte”: how much trust exists in a given community or nation. Societies can be classified as high-trust and low-trust: in the former, people trust each other and their institutions, and a high degree of social synergy exists; in the latter, mistrust permeates people’s relations, and one observes low social synergy.

Bjerke (1999) suggests that Scandinavian cultures fit the description of high-trust, and Arab cultures the opposite. According to a report by Latinobarometro (2015, p. 3), “The scores of interpersonal trust in Latin America are very low.” Stressing the perniciousness of the phenomenon, Latinobarometro (2015, p. 3) said that “although other macroeconomic indicators had improved in Latin America, the index of interpersonal trust has not.”

Osland et al. (2007, p. 112) explain that “Latin American cultures generally have a fairly low level of trust in people who are not family or close friends . . . the lack of trust is very tangible in organizational design and policies. There are numerous controls in Latin American organizations because the owners or managers may assume that employees will embezzle or defraud the company. Some organizational controls are warranted; others are so excessive that they hinder good customer service or efficiency. Lack of trust is occasionally a factor that impedes group work. A reluctance to trust group process underlies the difficulty some Latin

Americans have in listening to one another and accepting ideas other than their own.”

Consistent with our characterization of Latin American collectivism, the typical Latino trusts his/her extended family, but that trust diminishes at the level of organizations and communities, and almost disappears at the level of societies and nations. This, in turn, profoundly impacts civic virtues, commercial relations, and organizational citizenship behaviors, among other important social dynamics. The same level of mistrust is not observed with the same intensity in “El Norte,” where people tend to trust social institutions and colleagues, whether or not they belong to their nuclear family.

Dimensions of Similarity

Not everything is different between “El Norte” and Latin America. Leaders and followers on both ends of the Western Hemisphere share a cultural heritage that makes them brothers and sisters: a Judeo-Christian religious tradition, Europe-derived educational systems and intellectual models, ideals of democracy, strong civil society, free markets, human rights, etc. Therefore, it is not a surprise to find areas of coincidence in terms of leadership and followership behavior.

Although both regions are bound by Western traditions and geographical contiguity, “El Norte” cemented its cultural make up more in line with Northern Europe (after the birth of capitalism and the Protestant Reform), and Latin America formed its cultural identity around the heritage of Southern Europe (mostly from the nations that emerged after the disintegration of the Roman Empire). Likewise, their economic and social history followed different paths, which have resulted in a Latin America with some of the poorest countries in the West, weak democratic institutions, intermittent authoritarianism in politics, and the United States, with a leading position in the global economic system and an uninterrupted democratic tradition, and high levels of human development.

Both regions are Western, but of different kinds. When the European colonization of Latin America began, the feudalistic system was already dying in the rest of Europe, but was still prevalent in Spain and Portugal, the colonizers of the vast majority of Latin America. As they conquered new territories, Spain and Portugal imposed an economic system with many of the features of their own feudalism, while Northern Europe was already experimenting with early capitalism. The great Dominican writer Juan Bosch (1981, p. 7) explained that Spain, for example, “left the Middle Ages and entered the Modern Age led economically and socially by a warrior novelty made up of landlords and ranchers, not by a bourgeoisie.”

On the surface, it seems that Spain transplanted Western culture to Latin America, but Bosch (1981, p. 10) argues the contrary because Spain “did not transplant the bourgeois organization of the society.” Bosch (1981, p. 11) wrote: “We became a people of Western tradition, not according to the most developed European models, but [according] to the Spanish model. Spain gave us everything she had: language, architecture, religion, clothing, food, military arts, judicial and civil institutions;

wheat, cattle, sugar cane, and even dogs and chickens. But we could not receive from Spain (because she did not have it) the production and distribution methods of the West; neither the technology, nor the capital, or the ideas of the European society of that time. We got to know money, but not the banks; we got to know the Gospels, but not the work of Erasmus.”

“El Norte,” colonized by Northern Europeans, developed very differently from Latin America, colonized by Southwestern Europeans, because of these different economic systems. Despite the differences, in some cultural dimensions, these two regions share some things in common. Below we discuss some commonalities in terms of affectivity and proclivity to indulge.

Level of Affectivity

The dimension of affectivity pertains to the amount of emotion displayed in a social exchange. Digging into the territory of expressing emotions, we find that peoples and societies can be classified into two camps: (a) affectively neutral and (b) high in affectivity. In the words of Trompenaars and Hampden-Turner (1998, p. 70), “Members of cultures which are affectively neutral do not telegraph their feelings but keep them carefully controlled and subdued. In contrast, in cultures high in affectivity people show their feelings plainly by laughing, smiling, grimacing, scowling and gesturing; they attempt to find immediate outlets for their feelings.”

In affective cultures, emotions tend to be openly displayed, the boundaries between public and private may be blurred, and the feelings of others tend to be more predictable. In affectively neutral cultures, non-emotional reactions are highly valued, the boundaries between the public and the private are very well-defined, and the natural social distance between individuals tends to be large.

In the study by Trompenaars and Hampden-Turner (1998, p. 71), Kuwait, Egypt, Oman, Spain, and Cuba appeared among those high in affectivity. Besides Cuba, most of the Latin American countries included in the study (Mexico, Argentina, Venezuela, and Brazil), scored among this group. On the other hand, Ethiopia, Japan, Poland, New Zealand, and Hong Kong appeared among the affectively neutral. The United States appeared toward the end of the scale close to Latin America.

Both regions (Latin America and “El Norte”) are emotionally expressive, warm, humorous, loquacious, colloquial, and relatively informal (Latinos a little bit more than their American counterparts). For natives of affectively neutral cultures, Americans and Latin Americans sound too loud. Furthermore, Latin Americans, besides their proverbial adversity index (capacity to enjoy life despite great adversity), show a special cultural script that Triandis et al. (1984) and Osland et al. (2007) called “*simpatia*.” According to the description by Osland et al. (2007, p. 110), “The warmth of relationships engenders a strong sense of connection. People always take time to greet one another with a show of genuine pleasure, asking after their health and family. The intrinsic value of good relations runs high. . . *simpatia* translates roughly as positive social behavior that emphasize empathy, respect toward others and harmony. Interpersonal relations are seldom tense or unpleasant.”

One potential reason for their affective tendency can be found in the line of research about emotional arousal. According to Lim (2016, p. 105), “Arousal level of actual and ideal emotions has consistently been found to have cross-cultural differences.” High arousal emotions include afraid, alarmed, annoyed, delighted, excited, frustrated, and tense. Low arousal emotions include bored, content, calm, gloomy, and pleased. Lim (2016, p. 105) continues, “In Western or individualistic culture, high arousal emotions are valued and promoted more than low arousal emotions. Moreover, Westerners experience high arousal emotions more than low arousal emotions. By contrast, in Eastern or collectivistic culture, low arousal emotions are valued more than high arousal emotions. Moreover, people in the East actually experience and prefer to experience low arousal emotions more than high arousal emotions.” Again, the fact that Americans and Latin Americans share their location in the cultural West explains, in part, their similarity in their level of emotional expressiveness.

Proclivity to Indulge

How much a person or a group of human beings are willing to let loose their impulses and desires to enjoy life or constrain them is an important variable in cross-cultural studies. According to the Hofstede Insights website (<https://www.hofstede-insights.com>), societies can be classified into two groups: (a) those that promote indulgence; and (b) those that promote restraint of human impulses.

The Hofstede Insights website amply describes both societies. Indulgence relates to the extent to which people enjoy the pleasure of the moment and do not prioritize the future planning of their enjoyment; being free to do whatever they are inclined to. Indulgent cultures are known because of their perception of life control, optimism, leisure ethics, and the feeling of being healthy and happy as an individual. People in indulgent cultures “exhibit a willingness to realize their impulses and desires with regard to enjoying life and having fun” (Hofstede Insights, 2021), while having a feeling of self-control and individual freedom. People in indulgent societies tend to save less for retirement and plan less for the future since their cultures dictate that gratification can come at any time. Restraint societies, however, view such indulgence as immoral and dangerous, and curb indulgence with strict norms and rules. People in high-restraint cultures delay gratification and do not exhaust their resources at the moment to enjoy pleasure. High-restraint cultures are known for their work ethics, pessimism, and cynicism, more introverted personalities, and stricter moral discipline and sexual mores.

Looking at Hofstede’s Indulgence vs. Restraint indicator, the United States is a relatively indulgent society with a score of 68 out of 100. Latin American countries score similarly to or higher than the United States: Chile scores 68, Colombia scores 83, Mexico scores 97, and Venezuela scores 100. The literature demonstrates that people in the Latin American region place a slightly higher degree of importance on leisure time than those in the United States. Indulgence tends to prevail in South and North America, in Western Europe, and in parts of Sub-Saharan Africa.

“El Norte” and Latin America have a propensity to indulge, but not to the same degree. Two indicators of that slight variability are (a) the “party culture” and (b) the proclivity to save for retirement. In Latin America, people work to live, not the other way around. Therefore, although they are hard workers, they do pay attention to having fun, enjoying life, socializing with family and friends, and putting in action their well-known *simpatia* we mentioned before.

One good example to see how a culture is more indulgent or restrained is to examine their attitudes to saving for retirement. This is a good way to evaluate how susceptible they are to delay gratification. Compared with “El Norte,” Latin Americans tend to spend their money more in the short term than in the long term.

In spite of the previous two distinctions, Latin America and “El Norte” share their preference for the immediate gratification of life’s pleasures. That makes them both highly indulgent societies.

Conclusion

This exploration reveals how culturally different leaders and followers are in Latin America and “El Norte” despite their geographical proximity, and economic and political ties. Notably, neither Latin America nor “El Norte” are monoliths, but if we dare to build a contrasting chart of inter-American leadership/followership differences between these two regions of the Western Hemisphere, such a chart would look like this:

Cultural dimension	Latin America	“El Norte”
Power orientation	High power distance	Low power distance
Organizational structure	Hierarchical	Egalitarian
Decision-making	Authoritarian	Less authoritarian
Self-leadership	Low	High
Social orientation	Collectivistic	Individualistic
Group inclination	In-group	Institutional in-group
Family ties	Extended	Nuclear
Relationships and rules	Particularistic	Universalist
Communicational style	High-context	Low-context
Assignment of status	Ascribed	Achieved
Locus of control	Mostly external	Mostly internal
Conflict management	Accommodating	Competing
Handling confrontation	Avoid it	Face it openly
Provision of negative feedback	Indirect	Direct
Level of societal trust	Low	High
Type of trust	Relationship-based	Task-based
Level of affectivity	Affective	Affective
Proclivity to indulge	Indulgent	Indulgent

The chart above explains the sources of misunderstanding between organizational leaders and followers from Latin America and “El Norte.” It also explains the great

effort of adaptation that people from both sides have to make as they interact/work/commercialize/move from one side to the other. The organizational context is, perhaps, the most impacted by those differences.

Although for the last 500 years these differences permeated the cultural contrast between the peoples of the two regions, the pragmatism of both sides of the Americas makes them converge in the marketplace. The other tendency that makes that convergence possible is the strong presence of immigrants from Latin America in “El Norte,” as well as the ever-present incursions of American corporations, tourists, missionaries, volunteers, and the like into Latin America. With those dynamic flows back and forth among Northern and Southern neighbors, it is expected that, in the context of an increasingly globalized world, the differences discussed here could be minimized; and leaders and followers in Latin America and “El Norte” evolve to become more culturally intelligent and, therefore, more versatile in understanding and working effectively with each other.

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Christian Servant Followership Principles and Employee Development

10

Gary Roberts

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Abstract

Christian servant followership is at the core identity of Christian servant leadership ((Roberts, G., *Christian scripture and human resource management: Building a path to Servant leadership through faith*. Palgrave Macmillan, New York, 2015)). The universality of the “Golden Rule” principles of human conduct promoted in Christian scripture is reflected in servant leadership’s theory and practice. This chapter will provide a conceptual foundation for an employee followership development program based upon Christian servant leadership principles that can be applied to enhance both leaders’ and employees’ emotional and spiritual intelligence. The chapter summarizes the essential elements of servant leadership that symbiotically produce servant followers and servant followership’s specific attributes, including the central values, behaviors, character elements, and emotional and spiritual intelligence characteristics. To cultivate servant followership in a sustained fashion, the chapter outlines the foundational human resource management and leadership elements that promote Christian servant followers, including selecting, training, and rewarding employees on servant followership featuring the systematic integration of 360-degree appraisals linked to counseling, coaching and

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administrative decisions, and the employment of qualitative research methods (surveys, focus groups, interviews) for targeted retention and exit interviews. The chapter concludes with an outline of key servant follower training program attributes based upon adult learning principles.

Keywords

Servant leadership · Christian servant followership · Followership · Employee development · Employee's well-being · Ethical leadership · Leadership effectiveness · Christian leadership

Introduction

Matthew 20:26–28 (NRSV). “It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

The words of Jesus reinforce that service first is the signature element for both leadership and followership in all life domains, including the workplace. This chapter will outline the principles of Christian servant followership, summarize the broader servant leader leadership attributes that promote servant followership, discuss the elements that promote the development of an organizational culture/climate that supports servant followership, and concludes with the elements of a training program that cultivates Christian servant followership.

Christian servant followership, like servant leadership, entails a foundational intrinsic commitment to promoting the common good through ethical, moral and altruistic motive, means and ends. The Christian biblical foundation is found in the teachings of Jesus in Matthew 20: 26–28 and Mark 10: 43 among a multitude of other scriptural references. Followership is obviously essential for leadership success and for sustainable, high-performance organizations. Christian servant followers possess the character and competency traits that are essential for success in today's virtual and traditional workplace in terms of the balance of obedience and deference to authority, the ability to improvise and engage in autonomous action, the motivation to work outside of established parameters, and develop creative and innovative solutions to problems thereby advancing organizational learning.

General Research Support for Servant Leadership

Before we address the specific elements of Christian servant followership and its linkage to servant leadership, it is important to clearly present the impressive and robust evidence of the efficacy of servant leadership across the globe. This section will summarize two aggregate sources of information, a summary of the meta,

systematic and literature reviews on the effectiveness of servant leadership, and the author's own ongoing research on the empirical servant leader literature.

Ten meta-analyses have demonstrated the robust and significant beneficial effect of servant leadership across a wide range of employee attitudes, behaviors and performance outcomes. Aaron et al. (2020) found positive effects sizes for servant leadership on job performance, organizational citizenship behavior, creative behavior, affective commitment, job satisfaction and leader-member exchange. The meta-analysis by Kiker et al. (2019) demonstrated the positive influence of servant leadership on job performance, organizational citizenship behavior, job satisfaction, organizational commitment, and follower trust. Marinova and Park's (2014) meta-analysis demonstrated the favorable influence of servant leadership on leader member exchange, trust in leader, global leadership effectiveness, perceived organizational support, fairness perceptions, organizational commitment, collective identification, self-efficacy, job satisfaction, task performance, organizational citizenship behavior, group justice climate, group performance, group organizational citizenship behaviors, and organizational effectiveness while being negatively related to turnover intention, deviance, and group deviance. Gui et al. (2020) linked servant leadership in terms of its positive effect sizes with job satisfaction, organizational commitment, service quality, work engagement, service climate, creativity, psychological capital, organizational citizenship behavior and performance but the link with turnover was not significant. Legood et al. (2021) linked servant leadership to higher levels of cognitive and affective leader trust. Li et al. (2021) found servant leadership produced higher levels of employee engagement and Miao et al. (2021) concluded that servant leadership enhances emotional intelligence. Zhang et al. (2021) found servant leadership is linked to a wide variety of beneficial outcomes including psychological empowerment, engagement, intrinsic motivation, trust, organizational identification and organizational commitment, in-role performance, creativity, service quality, interpersonal organizational citizenship behavior, organizational citizenship behavior, lower job demands and emotional exhaustion, higher perceived work support, job satisfaction, leader-member exchange, leader effectiveness, group service climate, and group service performance.

The empirical work on servant leadership appears to be largely free of publication bias as evidenced by the results of five meta-analyses thereby supporting the validity of its robust positive effects (Aaron et al., 2020; Lee et al., 2020; Li et al., 2021; Miao et al., 2021; Zhang et al., 2021). Four meta-analyses by Lee et al. (2020), Hoch et al. (2018), Legood et al. (2021), and Zhang et al. (2021) demonstrated that servant leadership explains a significant amount of the variance in leadership effectiveness over and above transformational leadership in a variety of outcomes and found roughly equivalent positive effect sizes for the United States and other Anglo countries when compared to China (Aaron et al., 2020) and other cultures (Li et al., 2021). The positive effects of servant leadership are also reflected in ten systematic and literature reviews (Bavik, 2020; Chon & Zoltan, 2019; Coetzer et al., 2017; Eva et al., 2019; Langhof & Guldenberg, 2020; Lemoine et al., 2019;

Table 1 Geographic summary by continent

Continent	N	Percentage
Asia	98	37.4%
North America	79	30.2%
Europe	41	15.6%
Middle East	22	8.4%
Africa	8	3.1%
Australia and New Zealand	8	3.1%
Caribbean	3	1.1%
South America	3	1.2%
Total	262	100.0%

Mcquade et al., 2021; Parris & Peachey, 2013; Setyaningrum et al., 2020; van Dierendonck, 2011).

The author has assessed published empirical servant leader research studies using the Business Source Complete data base as well as reviewing the table of contents of key servant leader journals such as the *International Journal of Servant Leadership* and *Servant Leadership Theory and Practice*. The analysis identified 245 empirical articles published from 2004 to 2021. The complete list of reviewed studies is available from the author. Table 1 demonstrates the increasing global scope of servant leadership. Servant leadership empirical research began in the early portion of this century. The first five years of research (2004–2008) was dominated by the United State with 92.9% of the empirical studies originating in the United States. This percentage has decreased dramatically to 41.4% from 2009 to 2013 and 21.8% from 2014–2021. Table 1 provides a summary by continent with the highest percentage of studies from Asia at 37.4% (primarily China) followed by North America (mostly U.S.) at 30.2%, and Europe at 15.6%. The regions that are underrepresented are Africa at 3.1% and Central and South America at 1.1%.

The breadth and depth of servant leadership's positive effects is reflected in the data. The 245 studies tested 504 relationships in which servant leadership served as a direct independent variable or as a moderator/mediator, and of these servant leadership was a significant positive influence in 95.6% (482) of the relationships. In only 3.2% (16) of cases was servant leadership a non-significant influence, while only 1.2% (six) was servant leadership a negative influence.

Servant Leadership Factors That Influence Servant Followership

Tables 2, 3, 4, 5 and 6 summarize the literature on servant leadership regarding its positive influence on variables that, in turn, affect Christian servant followership. Table 2 summarizes how servant leadership positively influences the key employee attitudes in their variety of forms that reinforce followership including trust (affective, cognitive, organizational, interpersonal, group, leadership) commitment (commitment to change, commitment to supervisor), motivation (public service motivation, prosocial, proactive), satisfaction (supervisory, need satisfaction),

Table 2 Servant leadership influenced attitudes that promote followership

Followership attitudes
<i>Commitment</i> : Cerit, Y. (2009); Jang, J., & Kandampully, J. (2018)
<i>Commitment to change</i> : Arain, G. A., Hameed, I., & Crawshaw, J. R. (2019); Kool, M., & van Dierendonck, D. (2012); Stauffer, D. C., & Maxwell, D. L. (2020); Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007); Tseng, S. (2017)
<i>Organizational trust</i> : Begzadeh, S., & Nedaei, M. (2017); Chan, S. H., & Mak, W. (2014); Sendjaya, S., & Pekerti, A. (2010)
<i>Interpersonal trust/group trust</i> : Chatbury, A. A., Beaty, D. D., & Kriek, H. S. (2011); Ling, Q., Liu, F., & Wu, X. (2017)
<i>Leader trust</i> : Achen, R. M., Dodd, R., Lumpkin, A., & Plunkett, K. (2019); Bande, B., Fernández-Ferrín, P., & Castro-González, S. (2020); Joseph, E. E., & Winston, B. E. (2005); Seto, S., & Sarros, J. C. (2016)
<i>Affective and cognitive trust</i> : Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2014); Schaubroeck, J., lam, S. S. K., & Peng, A. C. (2011); Sendjaya, S., & Pekerti, A. (2010)
<i>Trust</i> : Jaramillo, F., Bande, B., & Varela, J. (2015); Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2014)
<i>Cynicism</i> : Chi, J. L., chi, G. C., Khanfar, N. M., Gao, G., & Kaifi, B. A. (2020)
<i>Team identification</i> : Yang, J., ma, C., Gu, J., & Liu, H. (2020)
<i>Public service motivation/prosocial</i> : Tuan, L. T. (2016); shim, D. C., & Park, H. H. (2019)
<i>Vitality</i> : Van Dierendonck, D., & Nuijten, I. (2011)
<i>Proactive (motivation)</i> : Bande, B., Fernández-Ferrín, P., Varela-Neira, C., & Otero-Neira, C. (2016); ye, Y., Lyu, Y., & he, Y. (2019)
<i>Positive work climate</i> : Black, G. L. (2010); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009a); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009a); Neubert, M. J., Carlson, D. S., Roberts, J. A., Kacmar, K. M., & Chonko, L. B. (2008)
<i>Need satisfaction, autonomy, competency, relatedness</i> : Chiniara, M., & Bentein, K. (2016)
<i>Commitment to supervisor</i> : Joo, B., Byun, S., Jang, S., & Lee, I. (2018); Sokoll, S. (2014); Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)
<i>Satisfaction with supervisor</i> : Ehrhart, M. G. (2004)
<i>Leadership identification</i> : Pircher Verdorfer, A. (2019)
References available upon request from the author

identification (leadership, team) along with other attitudinal variables including cynicism, positive work climate, autonomy, competency and relatedness.

Table 3 presents literature that indicates that key behavioral servant leadership variables influence outcomes that promote followership including organizational citizenship, engagement (lower disengagement), work effort levels (employee extra effort, achieve conflicting goals and tasks concurrently), creativity and innovation (adaptability to change, green creativity, pro environmental, employee creative, innovative and helping behavior), organizational learning and knowledge sharing, a motivating organizational culture (excellent service, modeling, professionalism, integrity and cooperation), working outside the job description (proactive behaviors/personality, customer value co-creation behavior, service-sales ambidexterity), supportive behaviors (supervisory support, job social support, team cohesion/co-ordination, team functional cooperative conflict), empowerment (participation, collaboration), employee voice (promotive voice and negative

Table 3 Servant leadership influenced behaviors that promote followership

Followership behavior
<i>Organizational citizenship behavior</i> : Zhao, C., Liu, Y., & Gao, Z. (2016); Wu, L., Tse, E. C., Fu, P., Kwan, H. K., & Liu, J. (2013); Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010); Sendjaya, S., Eva, N., Robin, M., Sugianto, L., ButarButar, I., & Hartel, C. (2020); Luu, Trong Tuan. (2019)
<i>Employee extra effort</i> : Khattak, S. I., Qingquan Jiang, hui Li, & Xiaosan Zhang. (2019)
<i>Engagement</i> : Carter, D., & Baghurst, T. (2014); De Clercq, D., Bouckenooghe, D., Raja, U., & Matsyborska, G. (2014); de Sousa, M. C., & van Dierendonck, D. (2014)
<i>Disengagement</i> : Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013)
<i>Green creativity</i> : Tuan, L. T. (2020)
<i>Servant follower development</i> : Parris, D. L., & peachy, J. W. (2012); reed, L. (2015)
<i>Employee creative/innovation and helping behavior</i> : Do, H., & Patel, C. (2016); Karatepe, O. M., Aboramadan, M., & Dahleez, K. A. (2020)
<i>Team cohesion (co-ordination)</i> : Chiniara, M., & Bentein, K. (2018); Wong, A., Liu, Y., Wang, X., & Tjosvold, D. (2018)
<i>Team functional (cooperative) conflict</i> : Wong, A., Liu, Y., Wang, X., & Tjosvold, D. (2018)
<i>Customer value co-creation behavior</i> : Luu, T. T. (2019)
<i>Organizational culture (in excellent service, innovation/creativity, modeling, professionalism, integrity and cooperation)</i> : Karatepe, O. M., Aboramadan, M., & Dahleez, K. A. (2020); Francisco F. M. B., Emilio D. E., R. C. G., & Rafael L. A. (2020); Stauffer, D. C., & Maxwell, D. L. (2020)
<i>Organizational learning/knowledge sharing</i> : Choudhary, A., Akhtar, S., & Zaheer, A. (2013); Trong Tuan, L. (2017); Tseng, S. (2017); Zhu, C., & Zhang, F. (2020)
<i>Empowerment</i> : Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007); Hakanen, J. & van Dierendonck, D. (2011); de Waal, A., & Sivo, M. (2012); Begzadeh, S., & Nedaei, M. (2017)
<i>Participation</i> : Ruiz-palomino, P., Hernández-Perlines, F., Jiménez-Estévez, P., & Gutiérrez-Broncano, S. (2019)
<i>Pro-environmental behaviors</i> : Afsar, B., Cheema, S., & Javed, F. (2018)
<i>Proactive behaviors/personality</i> : Mostafa, A. M. S., & El-Motalib, E. A. A. (2019); Riquelme, H. E., Rios, R. E., & Gadallah, A. S. (2020)
<i>Collaboration</i> : Garber, J. S., Madigan, E. A., click, E. R., & Fitzpatrick, J. J. (2009); Irving, J. A., & Longbotham, G. J. (2007); Sturm, B. A. (2009)
<i>Supervisory support</i> : Ehrhart, M. G. (2004)
<i>Job social support</i> : Hartnell, C. A., Karam, E. P., Kinicki, A. J., & Dimotakis, N. (2020); Yang, Z., Zhang, H., Kwan, H. K., & Chen, S. (2018)
<i>Career skills</i> : Wang, Z., Yu, K., xi, R., & Zhang, X. (2019)
<i>Adaptability to change</i> : Bande, B., Fernández-Ferrín, P., Varela-Neira, C., & Otero-Neira, C. (2016)
<i>Promotive voice</i> : Arain, G. A., Hameed, I., & Crawshaw, J. R. (2019)
<i>Voice and negative feedback seeking behaviors (truth telling to powers)</i> : Chughtai, A. A. (2016); Hidayati, T., & Zainurossalamia, S. (2020)
<i>Service-sales ambidexterity (achieve conflicting goals and tasks concurrently)</i> : Bouzari, M., & Karatepe, O. M. (2017)

References available upon request from the author

Table 4 Servant leadership influenced performance outcomes associated with followership

Performance outcomes associated with followership
<i>In-role or task performance:</i> Abu Bakar, H., & McCann, R. M. (2018); Baykal, E. (2020)
<i>Extra-role performance:</i> Gašková, J. (2020); Zhen, W., Haoying, X., & Yukun, L. (2018)
<i>Tardiness:</i> Bouzari, M., & Karatepe, O. M. (2017); Karatepe, O. M., Ozturk, A., & Kim, T. T. (2019)
<i>Customer service recovery performance (failure):</i> Karatepe, O. M., Ozturk, A., & Kim, T. T. (2019)
<i>Customer service:</i> Chen, Z., Zhu, J., & Zhou, M. (2015); Koyuncu, M., burke, R. J., Astakhova, M., Eren, D., & cetin, H. (2014); Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014)
<i>Customer relations:</i> Wong, A., Liu, Y., Wang, X., & Tjosvold, D. (2018)
<i>Client satisfaction:</i> Neubert, M. J., hunter, E. M., & Tolentino, R. C. (2016); Patrnczak, J. M. (2015)
<i>Customer service commitment:</i> Schwepker Jr., C. H. (2016)

References available upon request from the author

feedback seeking behaviors, truth telling to powers), servant follower development, and career skills.

Table 4 illustrates servant leadership's influence on the performance outcome variables that provide a favorable climate for servant followership. These are in-role or task performance, extra-role performance, low levels of tardiness, customer service recovery performance (failure), customer service, customer relations, client satisfaction, and customer service commitment. Table 5 summarizes research on the servant leadership influenced character attributes that promote servant followership including higher levels of loyalty, gratitude, agreeableness, hope/encouragement, empathy, emotional regulation, community citizenship, corporate social responsibility, leader respect, elevated integrity, more ethical work climates, a socio-moral work climate, lower levels of employee deviancy, lower observer reported deviance, Machiavellianism, psychopathy, and psychological withdrawal and higher levels of organizational justice (procedural, distributive, informational, interactional).

Table 6 summarizes the literature on servant leadership and its effectiveness in cultivating higher levels of employee well-being including employee and collective thriving, lower work and family conflict, higher levels of work and family enrichment, higher life satisfaction and quality of family life including positive work-related spillover and balance, lower levels of burnout and stress, greater health, life and career satisfaction, more healthy work relationships, greater social capital and self-efficacy, more effective leadership style alignment, more harmonious follower-person and organizational fit, greater levels of psychological capital and esteem (self-efficacy, self-esteem, organization based self-esteem, optimism, hope and resilience), and higher levels of spirituality.

In summary, the literature demonstrates the effectiveness of servant leadership in cultivating essential attitudinal, behavioral, performance character, and well-being

Table 5 Servant leadership influenced well-being outcomes associated with followership

Well-being outcomes associated with followership
<i>Employee Well-being</i> : Van Dierendonck, D., & Nuijten, I. (2011); Russell, E. J., Broomé, R., & Russell, J. (2018); Reinke, S. J. (2004); Maula-bakhsh, R., & Raziq, A. (2018); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009b); Chan, K. W. C. (2018)
<i>Employee/collective thriving</i> : Walumbwa, F. O., Muchiri, M. K., Misati, E., Wu, C., & Meiliani, M. (2018); Wang, Z., Meng, L., & Cai, S. (2019)
<i>Work/family conflict</i> : Prottas, D. J. (2013); tang, G., Kwan, H., Zhang, D., & Zhu, Z. (2016); Zhou, D., Liu, S.-M., & Xin, H. (2020)
<i>Work/family enrichment/satisfaction/quality of family life/positive spillover/balance</i> : Haar, J., brougham, D., Roche, M., & Barney, A. (2017); tang, G., Kwan, H., Zhang, D., & Zhu, Z. (2016)
<i>Burnout</i> : Upadyaya, K., & Salmela-Aro, K. (2020); Zhang, K., Jia, X., & Chen, J. (2019); Hakanen, J. & van Dierendonck, D. (2011); Coetzer, M. F., Bussin, M. H. R., & Geldenhuys, M. (2017); Bande, B., Fernández-Ferrín, P., Varela, J. A., & Jaramillo, F. (2015); Babakus, E., Yavas, U., & Ashill, N. J. (2011)
<i>Stress</i> : Pfrombeck, J., & Verdorfer, A. P. (2018); Prottas, D. J. (2013)
<i>Health</i> : Prottas, D. J. (2013)
<i>Life satisfaction</i> : Prottas, D. J. (2013); Li, Y., Li, D., Tu, Y., & Liu, J. (2018); Ilkhanizadeh, S., & Karatepe, O. M. (2018)
<i>Career satisfaction</i> : Kaya, B., & Karatepe, O. M. (2020); Ilkhanizadeh, S., & Karatepe, O. M. (2018)
<i>Healthy work relationships</i> : Carter, D., & Baghurst, T. (2014)
<i>Social capital</i> : Linuesa-Langreo, J., Ruiz-palomino, P., & Elche-Hortelano, D. (2018); Zoghbi-Manrique-de-Lara, P. and Ruiz-palomino, P. (2019)
<i>Self-efficacy</i> : Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)
<i>Leadership style alignment</i> : Pircher Verdorfer, A. (2019)
<i>Follower-person organizational fit</i> : Irving, J. A., & Berndt, J. (2017)
<i>Psychological capital (self-efficacy, self-esteem, organization based self-esteem, optimism, Hope, and resilience)</i> : Baykal, E. (2020); Bouzari, M., & Karatepe, O. M. (2017); Coggins, E. D., & Bocarnea, M. C. (2015); Pfrombeck, J., & Verdorfer, A. P. (2018); Yang, Z., Zhang, H., Kwan, H. K., & Chen, S. (2018)
<i>Spirituality</i> : Posner, B., & Boone, M. (2006)
References available upon request from the author

outcomes that promote Christian servant followership. The next section summarizes the key elements of Christian servant followership.

Attributes of Servant Followers

Table 7 summarizes the foundational values of Christian servant followers (Roberts, 2015; Roberts, 2016). It all begins with the key meta-values of the Great Commandment (Principle 1), which is to love the Lord with all our hearts, minds, soul and strength, and to love our neighbors as ourselves, the pillar “Golden Rule” elements (Matthew 26: 36–40). This type of love is agape (Principle 2), or unconditional love that seeks the best interest of others expecting nothing in return as exemplified by the voluntary sacrificial death of Jesus through crucifixion to remove sin from the world

Table 6 Servant leadership influenced character attributes associated with followership

Followership enhancing character
<i>Loyalty</i> : Ding, D., Lu, H., song, Y., & Lu, Q. (2012); Carter, D., & Baghurst, T. (2014)
<i>Gratitude</i> : Sun, J., Liden, R. C., & Ouyang, L. (2019)
<i>Agreeableness</i> : Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013); Washington, R., Sutton, C., & Feild, H. (2006)
<i>Interactional justice</i> : Kool, M., & van Dierendonck, D. (2012)
<i>Fairness (procedural, distributive, informational, interactional)</i> : Khattak, S. I., Qingquan Jiang, hui Li, & Xiaosan Zhang. (2019)
<i>Procedural justice</i> : Chung, J. Y., Jung, C. S., Kyle, G. T., & Petrick, J. F. (2010); Ehrhart, M. G. (2004); Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)
<i>Distributive justice</i> : Schwepker Jr., C. H. (2016)
<i>Ethical work climate/socio-moral work climate</i> : Burton, L. J., Welty Peachey, J., & Wells, J. E. (2017); Jaramillo, F., Bande, B., & Varela, J. (2015)
<i>Integrity</i> : Washington, R., Sutton, C., & Feild, H. (2006)
<i>Empathy</i> : Washington, R., Sutton, C., & Feild, H. (2006); Elche, D., Ruiz-palomino, P., & Linuesa-Langreo, J. (2020)
<i>Emotional regulation</i> : Lu, J., Zhang, Z., & Jia, M. (2019)
<i>Hope/encouragement</i> : Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007)
<i>Community citizenship</i> : Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008)
<i>Corporate social responsibility</i> : Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016); Luu, T. T. (2019)
<i>Leader respect</i> : Pircher Verdorfer, A. (2019)
<i>Employee deviancy</i> : Peng, J. C., Jien, J., & Lin, J. (2016)
<i>Observer reported deviance</i> : Paesen, H., Wouters, K. and Maesschalck, J. (2019)
<i>Machiavellianism</i> : Veres, J. C., Eva, N., & Cavanagh, A. (2020)
<i>Psychopathy</i> : Veres, J. C., Eva, N., & Cavanagh, A. (2020)
<i>Psychological withdrawal</i> : Song, C., & Lee, C. H. (2020)

References available upon request from the author

Table 7 Servant follower values

Values
Principle 1: The great commandment
Principle 2: Agape love
Principle 3: Esteem others greater than self, bear each other burdens in love, look out for other’s interests
Principle 4: Practice unconditional altruism
Principle 5: Delay gratification

and restore man’s fallen nature and relationship with God. This type of love is characterized in Principle 3 in its component attributes of esteeming others greater than ourselves (Philippians 2: 3), bearing each other’s burdens in love (Galatians 6: 2), and looking out for the interests of others (Philippians 2: 4). The final two values are the commitment to unconditional altruistic behavior (Principle 4) and the ability to delay and sacrifice personal gratification for the greater good (Principle 5).

Table 8 Servant follower behaviors

<i>Behaviors:</i>
Principle 1: Reliable and conscientious work performance in all situations
Principle 2: Serve just and unjust masters
Principle 3: Practice courtesy, tact, and politeness to all
Principle 4: Supporting coworkers through encouragement and accountability (tough love)
Principle 5: Commit to the success of your supervisor and co-workers
Principle 6: The exercise of situational leadership (go the extra mile)
Principle 7: Practice initiative and creativity
<i>Communication: Voice</i>
Principle 8: Honor your employer by providing honest and constructive feedback
Principle 9: Speak truth to power in love
Principle 10: Godly conflict resolution, remove log from eye, overlook the offense, endure with humility
<i>Empower:</i>
Principle 10: Commit to supporting your leaders, subordinates, peers, and clients
Principle 11: Unbury talents and use appropriately
Principle 12: Practice active listening
Principle 13: Practice the Ministry of Interruptions
Principle 14: Kingdom environmental sustainability

These values are the foundations for key servant follower behaviors presented in Table 8.

The first behavioral principle in Table 8 is reliable and conscientious work performance in all situations (Principle 1), even when leadership is ineffective and unfair (Principle 2, serve just and unjust masters). Servant followers practice courtesy, tact, and politeness to all (Principle 3), support coworkers (Principle 4) through both encouragement and accountability (tough love), commit to the success of their supervisor and co-workers (Principle 5), practice the exercise of situational leadership (go the extra mile, Principle 6), and manifest initiative and creativity and work outside of the job description ethically when needed (Principle 7). Christian servant followers practice effective and functional communication skills including honoring their employer by providing honest and constructive feedback (Principle 8), speak “truth to power” motivated by love to solve problems and promote justice (Principle 9) and practice virtuous and effective conflict resolution by first assuming responsibility for their personal contributions to conflict (removing the log from our eye first, Matthew 7: 5), overlooking the offenses of others to promote peace (Proverbs 19: 11) and endure criticism with humility and patience. The next set of Christian servant follower behavioral principles relate to empowerment including committing to supporting your leaders, subordinates, peers, and clients (Principle 10), helping others develop their gifts, talents and abilities and use them appropriately (Principle 11, unbury talents, and practice active listening Principle 12), helping and investing in others even when unplanned and inconvenient (Principle 13, the ministry of interruptions) and

Table 9 Servant follower character attributes

Character attributes
Principle 1: Humility is a foundational servant follower virtue
– <i>1a accepting and being grateful for how god made you</i> and your spiritual gifts and talents, psalm 16:6, the boundary lines have fallen for me in pleasant places; I have a goodly heritage
– <i>1b define and measure success in God’s terms:</i> Use the agape (unconditional) love standard, 1 Corinthians 13, 1 Corinthians 3:12–13, mark 8:36
– <i>1c god determines success:</i> Only thing that we can take credit for is our will and effort, the energy, power and the outcome comes from the Lord, god gives the increase, 1 Corinthians 3:6–7
– <i>1d embrace our god ordained identity as a servant first,</i> work for god first: Worth and value comes from being a child of god and obedient, not my performance or accomplishments, goal is to please god first, to be a servant and steward, Colossians 3:23–24, great example: Jesus: John 13, last supper, washing of the feet of the disciples
– <i>1e make yourself dispensable, and disciple and empower others:</i> John 14:12, John 3:30, 2 kings, 2:9
– <i>If in resolving conflict: Remove log from own eye first,</i> Matthew 7:5, the natural tendency is to ask for forgiveness and/or incorporate mitigating factors for ourselves, while seeking justice for others, need to be a window for success, a mirror for failure
– <i>1 g strength comes from my weakness:</i> We learn and grow most in trials, but are challenged most by success given the presence of pride and complacency: Proverbs 16:18, Peter’s pride: Matthew: 26:35, 2 Corinthians 12:7–10, romans 8:28
– <i>1 h embrace positive envy:</i> 1 Corinthians 12:31, John 14:12, pray that others go higher, like Jesus, do greater things (John 14:12), and we achieve their level <i>Negative envy:</i> Joy when others fail, sorrow when they succeed, proverbs 24:17, do not rejoice when your enemies fall, and do not let your heart be glad when they stumble <i>Positive envy:</i> Take joy when others succeed, and sorrow when they fail Galatians 6: ⁴ All must test their own work; then that work, rather than their neighbor’s work, will become a cause for pride. ⁵ For all must carry their own loads
– <i>1i accepting praise and criticism in the same manner:</i> As an opportunity to learn, allow self and others to fail with forgiveness and encouragement, give others permission and encourage them to criticize and provide negative feedback, proverbs 27: 5–6
Principle 2: Commit to supporting your leaders, subordinates, peers, and clients
Principle 3: Servant followers passionately embrace truth telling
Principle 4: The practice of personal transparency
Principle 5: Practice unswerving honesty
Principle 6: Do not exploit your employer
Principle 7: Accountability, Mirror for failure, window for success
Principle 8: Be patient and faithful in trials and tribulations

practicing sustainable and environmentally friendly employment practices and behaviors (Principle 14).

Table 9 summarizes the key character attributes of Christin servant followers beginning with the practice of humility (Principle 1). To follow with the appropriate motives, means and ends, Christian servant followers recognize the dangers of pride-based influences that promote narrow self-interest. Humility is a complex and multi-dimensional character attribute. It begins with accepting and being grateful for how God made you and your associated spiritual and natural gifts and talents (Principal 1a)

as represented in Psalm 16: 6, “The boundary lines have fallen for me in pleasant places; I have a goodly heritage.” The second key element of humility is (Principal 1b) to define and measure success in God’s terms, in other words, does the outcome promote the greater good, achieve the mission and honor God (See 1 Corinthians 13, 1 Corinthians 3: 12–13, and Mark 8: 36). The third principle (1c) states that only God determines our workplace success. The sole aspects that an employee can assume credit for is the will and effort to accomplish the mission, as the energy, power and the outcome comes from the Lord (God gives the increase, see 1 Corinthians 3: 6–7). Principle 1d emphasizes that the Christian servant follower embraces her God ordained identity as a servant first, as we “work” for God first, and that our worth and value comes from being a child of God and obedient to Him, and not in performance or accomplishments. Hence, the Christian servant follower in the workplace seeks to please God first, and to be a servant and steward as demonstrated in the life of Christ (See Colossians 3: 23–24 and John 13 in the Last Supper as Jesus washed the feet of the disciples). Principle 1e relates to the foundational element of empowerment and team building in which we make ourselves “dispensable,” and disciple and empower others to achieve higher levels of effectiveness and performance (See John 14: 12, John 3: 30, and 2 Kings, 2: 9). Principle 1f relates to resolving conflict by first assuming responsibility for our contributions (removing the log from own eye first, Matthew 7: 5) as our natural tendency is to rationalize away or focus on mitigating circumstances when it comes to assuming responsibility for our faults (grace for ourselves) while judging others harshly for their behavior that adversely affects us. We need to internalize the value system that we should give credit to others for their successes (be a window) and “look in the mirror” to assume responsibility for our failures and our contributions to collective failure or problems (Collins, 2001). Principle 1g states that a Christian servant follower understands and practices the spiritual paradox that true strength comes from recognizing and accepting our weaknesses and relying on the power and wisdom of God to guide and empower us. It reflects that we all learn and grow most in life and in the workplace through trials and failures, but are most at risk through pride and complacency with success as the root of our accomplishments are based in God’s providence and the contributions of the communal team (See Proverbs 16: 18, Matthew: 26: 35, 2 Corinthians 12: 7–10, and Romans 8: 28). Principle 1h addresses the foundational temptation for interpersonal comparison and the envy and jealousy that is produced. Christian servant followers are called to embrace positive envy, or the desire to achieve the accomplishments and success of others while hoping that your comparison person achieves even higher levels of success (see 1 Corinthians 12: 31 and John 14: 12) as Jesus prayed for the church to accomplish “greater things.” With negative envy, we take joy when others fail, and sorrow when they succeed, which is contrary to scriptural principles as reflected in Proverbs 24: 17 “Do not rejoice when your enemies fall, and do not let your heart be glad when they stumble,” Christian servant followers practice positive envy and take joy when others succeed, and are sorrowful when they fail. Ultimately, Christian servant followers focus on their own skill sets, learn from others, but do not judge their ultimate worth and identity based upon social comparison. This is clearly reflected in Galatians 6: 4–5 “All must test their

own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads." The final humility principle (1i) is to accept praise and criticism in the same manner recognizing that all forms of feedback present opportunities to learn. This allows us and others to fail and grow, and combats pride and promotes humility by granting others permission to criticize us (see Proverbs 27: 5–6). Humility principle 2 entails committing the Christian servant follower to support leaders, subordinates, peers, and clients through such principles as truth telling in love (Principle 3), the practice of personal transparency to demonstrate authenticity and humility creating a "safety zone" of candor to solve problems without shame and fear (Principle 4) through unswerving honesty that builds the confidence of others by developing trust in relationships that our motives and actions are designed to promote growth, development and the success of others (Principle 5). Principle 6 reinforces that Christian servant followers should reject exploiting the weaknesses of his or her leader or employer for personal gain or retribution, and reinforces that Christian servant followers assume personal accountability for failures (look in the mirror at the self) and recognize that others and the greater communal, supporting team, are essential for their past, present and future success (Principle 7). The final character principle (Principle 8) is to be practice patience and faithfulness in workplace trials and tribulations.

The final set of Christian servant follower attributes are found in Table 10 and reflect applied principles that promote wisdom and peace in the workplace. They are derivatives of the earlier principles and include do not compare yourself to others (Principle 1) as comparison produces fear, envy and jealousy when we deem ourselves inferior, pride, vain glory (need to receive accolades) and vanity when we deem ourselves superior, while we can become complacent if we deem we are at the same level as others. The key is to embrace the healthy pursuit of excellence in which failure is viewed as a necessary learning opportunity (Principle 2), viewing positive and negative performance feedback as the same in terms of its necessity and value (Principle 3), recognizing that character flaws and failure are opportunities for learning, growth, repentance and forgiveness

Table 10 Servant follower emotional and spiritual intelligence principles

Emotional and spiritual intelligence principles
Principle 1: Do not compare yourself to others
Principle 2: Embrace the healthy pursuit of excellence
Principle 3: View positive and negative feedback the same
Principle 4: Welcome demonstration of character flaws as opportunities for learning, growth, and repentance
Principle 5: Practice gratitude for past, present, and future blessings
Principle 6: Discover and be content in your unique and priceless identity
Principle 7: Reject the temptation to harden our hearts and externalize blame
Principle 8: Learn to live in the present
Principle 9: Learn to be a cheerful receiver

(Principle 4), practicing gratitude for past, present, and future strengths, weaknesses, failures and successes (Principle 5), discovering and being content in our unique, and “priceless” identity (Principle 6), rejecting the temptation to blame others for our problems and failures (externalize attributional responsibility, Principle 7), learn to live in the present and accept the joys of each moment (Principle 8), and learn to receive assistance and help unconditionally without feeling the need to immediately reciprocate (Principle 9). The final section will present a basic outline of the attributes that develop a culture and training program that reinforces Christian servant followership.

The Foundational Organizational Cultural Elements of Christian Servant Followership and a Training Program to Reinforce Its Practice

There are several elements that are needed to develop a culture of Christian servant followership. It begins with a carefully developed and implemented human resource management practices that selects, trains and rewards employees based upon the integration and implementation of Christian servant follower attitudes, behaviors, and character attributes. Secondly, leaders must themselves model and practice these attributes on a consistent basis, hence, to be “hearers and doers.” These management practices include evaluating the presence and effectiveness of a followership culture through 360-degree performance appraisal system and behavioral evaluations for peers, subordinates, clients, and superiors that are linked to counseling, coaching and administrative decision-making. In addition, the presence of a Christian servant follower culture should be assessed through qualitative research methods such as surveys, focus groups, interviews, retention interviews and exit interviews. The data should then be shared with employees with strengths and weaknesses identified and a commitment to joint problem-solving to promote Christian followership behaviors.

The other key element is training and development programs that emphasize Christian servant followership. These virtual and in-person training programs should be based on adult learning principles of applying the Christian servant follower behavioral competencies and receiving feedback and mutual reinforcement. This is accomplished by peer and leadership coaching, the use of case studies, role playing, journaling, and reflection assignments. Finally, these programs should be systematically evaluated using the Kirkpatrick (1959) assessment framework of evaluating the demonstration of desirable attitudes, learning behaviors, and results.

Tables 11, 12, 13, 14, and 15 provide training program curriculum examples. Table 11 focuses on spiritual intelligence, Table 12 on journaling, a prime reflective tool, Table 13 on the challenging process of performance appraisal, Table 14 on the influence of Christian worldview, and Table 15 on employee voice.

Table 11 Spiritual intelligence training program curriculum example

 Spiritual intelligence principles

We first must possess internal spiritual and emotional intelligence to apply these principles to others. As is the case in our Christian walk, to use the gifts of the holy Spirit to produce the works of Christ, we must be filled with the indwelling holy Spirit that reproduces the life of Christ in our bodies. Without the fruits of the indwelling holy Spirit, we will use our gifts and abilities in unauthorized ways. The same principle applies with spiritual and emotional intelligence. Unless we are self-aware, humble and transparent, emotional and spiritual intelligence becomes a utilitarian tool to influence and control others and promote selfish interests

It is critical to avoid emotional perfectionism. We must recognize that negative emotions are not to be repressed or avoided but managed. God designed humans to experience a full range of emotions and thoughts. As the readings indicate, negative emotions provide useful information by directing attention to areas or our lives that require problem-solving. Negative emotions are an essential component of our continual internal feedback system, in effect, a life navigation system that provides early warning for problem areas. Repressing negative emotions and thoughts only increases their emotional and spiritual power as they will reappear in more potent and insidious forms

Another key element is to recognize that we will always possess negative emotions and thoughts. Many of us falsely assume that we must extinguish all negative emotions to perform effectively. Both recent emotional intelligence research and Christian teaching emphasize that we set impossible terms and conditions if we attempt to perform without any stress, fear, or worry. The joy arises when we discover that we can effectively function with and despite the negative emotions. Courage is not the absence of fear but acting and moving forward in its presence. Fearlessness is not bravery!

We grow in faith when we agree with the promises of God despite of how we feel and what our rational senses are telling us. The power of God is released when we agree with His words of protection and victory (all things work out for the best) no matter how severe the external or internal storms. Faith is perfected when we agree with what we have not seen. Many Christians embrace the self-defeating fallacy by praying for victory over the emotions rather than in obeying the word of God and accomplishing the mission. In essence, we are saying, change how I feel first, before I will obey! To rebut this lie, review how Jesus modeled the principle of faith over feeling in how he managed his emotions during the agony of the garden of Gethsemane. He was so gripped in the agony of negative emotions (fear, dread, etc.) that as he prayed, great drops of blood and sweat appeared. Jesus did not demand that the Father extinguish the emotions or take away the fearful situation but asked for the strength to obey the Father and persevere despite the obstacles, my will, not yours, be done. In the natural, we want to be removed from negative emotions, but until we learn to function with them, we cannot grow in faith and meet the challenges of our own personal garden of Gethsemane. When we accept a certain degree of negative emotion and resistance, it interrupts the cycle of rumination that obsesses not only about performing, but how we feel and the associated emotions before, during and after completing the job. We then are combating not only the objective situation, but our “what-if” fears of failure and catastrophe and the accentuated negative emotions that they create

When we accept the negative emotions and are successful despite them, it reduces their frequency and intensity. This is why we can only achieve ultimate victory by relying on God and face our fears and anxieties

Another principle is to recognize that a certain degree of stress and anxiety is beneficial. As the text illustrates, there is an inverted U-shaped relationship between stress and job performance. When we recognize our anxiety and fear, and then channel that energy in positive coping and adaptive behaviors, we maximize our performance. If we approach a task with little or no anxiety, we are complacent and lack the emotional arousal needed to reach peak levels of performance

Table 12 Spiritual intelligence training program curriculum example (Journaling)

Journaling principles

1. *As you journal, the key is to look for recurring patterns.* If we are being self-aware, transparent and honest, our major emotional and spiritual improvement areas and issues appear in a variety of forms. God will continually re-visit the issue until we address and take the appropriate action. The goal is to seek the voice of god and embrace his discipline and feedback, as this will promote conviction over condemnation.

2. *Seeking feedback is a foundational element of growth and accountability.* There are two powerful feedback seeking obstacles, pride and fear. The great lie of the devil that haunts our inner world is that negative feedback must be avoided because it will confirm weakness and failings in our character and competence supporting primal fears of our unworthiness. The other element is the pride issue. Prideful and narcissistic individuals delude themselves into believing that seeking feedback is unnecessary given their superior inherent gifts and abilities. Like so many elements of spiritual warfare, it contains partial truth and provides temporary relief but excludes key elements that create conflict with God's word and long-term success. The typical negative thought obstacles to seeking feedback include:

(a) Fear base rationalizations:

(i) I cannot bear to face the truth. Hiding our weaknesses will protect us from pain and humiliation that I cannot confront.

(ii) I will not be able to act upon the feedback and make changes.

(iii) It will cause others to focus more on my weaknesses and cause them to lose respect for me.

(iv) Accepting negative feedback confirms my failings and lack of self-worth.

(b) Pride based rationalizations:

(i) My performance and abilities are superior and require no improvement.

(ii) No one else possesses the qualifications and credibility to critique my performance.

(c) The fruits of acting on our fear-based rationalization is burying our talents, while the outcome of a prideful orientation is using or abilities in inappropriate ways and failing to heed advance warnings of problems and pitfalls. Pride comes before a fall.

(d) Rebutting the false assumptions:

(i) Recognize that our performance and our self-worth are distinct and not correlated.

(ii) Learning requires a transparent commitment to growth through trial and error.

(iii) Perfectionism imposes impossible performance standards.

(iv) God loves and forgives us unconditionally.

3. *Active listening is a powerful tool for demonstrating our love of others.* When we engage another employee by giving our complete attention, we love our neighbor as ourselves. We deny relationships life giving nutrients when we fail to provide 100% attention. Below are the general attributes of active listening:

(a) Are attentive to emotional cues and listen well (active listening).

(i) Must invite others to communicate through an open-door policy.

(ii) A two to one or better listening to speaking ratio.

(iii) Employ supportive body language: Lean forward and make eye contact.

(iv) Be sensitive to tone of voice and body language.

(v) Probe for more information if the response is unclear.

(vi) Paraphrase to ensure understanding and demonstrate empathy.

(vii) Monitor our internal thoughts to avoid filling in the missing time by thinking about other subjects. Our brains can think much more quickly than another person can speak.

(viii) While listening, do not think about how to reply to the other person or what to say next.

Table 13 Christian servant follower spiritual intelligence training program curriculum example (Performance Appraisal)

Accurate performance appraisal is an ethical obligation of all managers. Proverbs 11:1 addresses the importance of accurate measurement “the Lord abhors dishonest scales, but accurate weights are his delight.” an effective performance appraisal system requires coordinated action at both the micro (supervisor and employee) and the macro levels (organizational culture, values and policies). Effective performance appraisal requires an organizational “heart” change. The goal is to cultivate a system that facilitates servant followership among your employees, not a spirit of discouragement, rebellion or cynicism. This change in system values requires a systematic and long-term integration of values, action and an enduring commitment to fairness

The fundamental goal is to cultivate a genuine dedication to servant leadership. Technical skills, influence strategies and emotional intelligence absent an authentic commitment to Christ-centered love of employees promote superficial adherence to employee justice principles. Employees are very perceptive in discerning the difference between a bona fide dedication to employee welfare and a self-serving agenda

Servant leader managerial selection practices

- Develop a servant leader culture by selecting managers that exhibit desirable character traits such as honesty, humility, forgiveness, transparency, commitment to excellence and accountability. From a managerial selection standpoint, this entails adopting a balanced portfolio assessment that includes performance appraisals, personality tests, assessment centers, and character references, among others.

Performance appraisal ethics training elements

- Train managers on the ethics of just and god-honoring performance appraisal stressing the moral obligation for honesty and truth telling. Stress that accurate performance appraisal is another manifestation of agape employee love that balances support and accountability to promote the best interests of the employee and the organization.

- When managers are able to die to the self, when they are able to better resist the temptations associated with success and praise (an increase in pride and self-reliance) and are more effective at placing self and subordinate failure in proper perspective by rebutting the anger, bitterness and lack of forgiveness directed at the self and others.

- An honest assessment of capabilities makes it less likely that employees will think more or less highly of themselves (in relation to their job performance) than they should. Managers possess a moral obligation to avoid withholding recognition (a form of theft) or corrective feedback (a failure to discipline), both necessary ingredients for combating self-deception and illusion. The Lord disciplines those he loves. The research clearly shows that a major contributing factor to employee incompetence is ambiguous performance feedback. When managers fail to provide honest corrective feedback, underperforming employees impose costs on coworkers through errors and higher work demands increasing resentment and job stress. When managers withhold praise, it demoralizes, discourages and angers employees leading to ill will and rebellion.

- Emphasize the benefits and costs of accurate appraisals as valid appraisals can increase short term resistance and conflict but with the benefit of long-term trust enhancement.

- The bitter fruit of biased appraisals is demoralized, defensive, angry, cynical employees that adversely job attitudes, behavior and performance.

Performance appraisal technical skills training

Provide foundational and ongoing training of managers in the basics of performance appraisal including identification of rating errors and strategies for overcoming, coaching and performance feedback skills, documentation tools (diaries, critical incident systems), employee input strategies, and interviewing skills, among others

Table 14 Christian servant follower spiritual intelligence training program curriculum example (World View)

Our motives and behavior are influenced by our meta-ethic or worldview. A worldview provides the foundational values and principles that comprise the normative ethics employed in a specific situation. There are two broad worldview approaches to decision-making. The teleological perspective embraces the health of the collective by promoting the greatest good for the greatest number, a utilitarian perspective. The deontological view, in contrast, is principle focused and emphasizes the ethical correctness of both the means and ends served (Takamine, 2002). When we justify the use of unethical means based upon the overall desirable outcome, we engage in a rationalization process that reduces our ability to discern truth. A balanced ethical decision maker attempts to satisfy both approaches, leading to the inherent ambiguity associated with complex decision scenarios. We as Christians must internalize a deontological (servanthood) perspective, but incorporate relevant teleological reasoning (stewardship analysis) into our decision calculus. Source: Takamine, K. S. (2002). *Servant-leadership in the real world*. Baltimore, MD: AmErica House

One major learning point is that self-analysis is deceptive without the convicting power of the holy Spirit. When we analyze a problem utilizing our own intellectual powers, we are unable to discern the full range of variables and the motives of our actions given the presence of self-deception (our hearts are deceptive as Jeremiah states) given the need to protect the ego. We rationalize, we objectify, we externalize, we deconstruct, and we ultimately dehumanize. We frequently engage in appropriate and responsive self-reflection years after a painful workplace incident such as a termination, but the absence of peace and closure communicates something fundamental about our internal motives. In the absence of a clear Christian commitment, we attempt to assuage our guilty conscious, which is never stilled completely by our psychic gymnastics. Our musings impede accountability. God's standards are very different, as he discerns the inner workings and rejects our self-righteous justification

When we stand before our Lord and give account for how well we loved god and our neighbor, we will not be able to use excuses such as: "I was only following orders," "it was not in my job description," "I had to balance the needs of many competing interests and stakeholders," or "helping the wounded in our lives would have adversely influenced mission accomplishment." Christ calls us to die to the self, and to place the needs of others first, irrespective of the cost to our personal (or organizational) agenda. One of the insidious tools of the enemy is to engage in reification, or the assignment of human-like characteristics/attributes to organizations. When organizational goals (climb that mountain) are superordinate over our duties as individual and corporate Christians to care for the sick and those in need, we are engaging in reification. As CS Lewis stated, the individual has a soul, while organizations do not. In scripture, there is both individual and collective accountability, and the prime directive is to love god completely and our neighbor as ourselves. When organizational mission accomplishment imperatives supersede God's commands, we are substituting human standards for God's law

Another key learning point relates to the ministry of interruptions. Whether we are engaged in a routine workday or amid a frantic organizational restructuring, we will all face sudden and unexpected events that will test our ability to love others unselfishly and place their needs and interests above our own. When we unselfishly aid those in distress as Jesus did, we reap a hundred-fold spiritual blessing that far exceeds the value of what we release

One of the great challenges is overcoming organizational compartmentalization in which we assume that it is someone else's responsibility (not in my job description). So even if there is an office or a designated person to assume responsibility for an issue, we must cultivate values and behaviors that encourage employee ownership to solve the problem. This case exhibited one of the major dysfunctions of collective responsibility, its attenuation of individual accountability

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Table 14 (continued)

Is this really an organizational process issue? Would it make a significant difference if there were standard operating procedures, clear performance standards, an unambiguous line of authority, and a cohesive group in solving a work-place problem? One factor that relates to this question is the degree of value internalization. Stress is a character tester, and a strong organizational culture helps to enhance predictability under adverse situations, but even under the most favorable conditions the ultimate direction and underlying ethical orientation varies with the character of the participants

Can we institutionalize good Samaritan behavior? Can ethical conduct be promoted by external processes (rules), by informal group norms, or is it a question of internal character and integrity (heart-based)? The scripture passage, “for where your treasure is, there will your heart be” also summarizes the foundational issue. Ambiguity is inevitable in decision-making, but a consensus on a set of foundational principles and shared values are the basis for clear decision rules to guide the decision-making process. For example, when faced with a need to reduce the budget, should we lay off employees or (high cost imposed on a smaller group) or freeze wages for all (collectivizing the pain). What does it mean to love your neighbor as yourself in this situation?

Values must be internalized to influence behavior in a crisis, given that the demands of the decision-making environment preclude adequate time for discussion and reflection. There must be a high degree of authenticity in our personal value system; otherwise, we will draw upon the deeply ingrained (and sometimes repressed) cognitive, affective and behavioral coping strategies that govern our emotions. For example, a manager that is a perfectionistic micromanager and lacks confidence in others is less likely to consult and empower subordinates in times of crisis thereby reducing the available resources and expertise to solve the problem

When employees are strained to the limits of human endurance, it is very difficult to be altruistic without an internal moral compass that enables us to focus on the eternal kingdom mission principles that transcend temporal personal or organizational objectives. The internal moral compass consists of our conscious as guided by the holy Spirit and our knowledge of God’s character and attributes

A shared recognition that we are both interconnected and interdependent promotes altruistic behavior. The military strives to produce highly cohesive, tightly knit groups that risk their individual lives to accomplish the mission. Individuals are valued, and fellow soldiers endanger their own lives to save others if there is a reasonable chance of success and it does not endanger the core mission. Thus, a major component of ethical decision-making is clearly defining the letter and spirit of the mission along with the risk factors and adverse consequences with each decision alternative

Conclusion Christian servant followership is intimately linked with Christian servant leadership. The identity of being a servant first is the absolute necessary element to practice both Christian servant followership and leadership with integrity. These values, attitudes, and behaviors require a life-long process of growth and development, a sustained and humble commitment to reflect with honesty and transparency the true nature of our motives, means and ends. When these principles are individual and corporately assimilated with the power of God, great power and good is released that helps employees, leaders and the organization practice and promote service over self and the greater good. In the words of Christ, we possess the ability to help others do “greater things.”

Table 15 Christian servant follower spiritual intelligence training program curriculum example (Employee Voice)

As we continue our journey into the worlds of emotional/moral/spiritual intelligence, it is clear that one of the foundational elements in promoting all three is to cultivate a commitment to truth. There is individual, work group, and organizational collective scriptural accountability for promoting a workplace climate that promotes honesty in communication. Christian servant leader love requires transparency and the freedom of fear as we practice the disciplines of support, encouragement and accountability. One of the major “tests” of an individual manager’s commitment to truth is how we respond to mistakes, problems and failures that adversely influence employees. Will we provide a means for employee’s to genuinely express their concerns, vent their frustrations, and generate good-faith feedback in solving problems? Below are a series of decision rules that demonstrate sincerity in this process:

- *Executives and managers possess a Christian deontological (ethical) obligation to protect employee interests and integrity and avoid tempting employees to remain in a state of anger and despair.* When the organization violates its fiduciary obligations, the affected employees must make difficult decisions to address the cognitive and affective ethical dissonance that a guilty conscience creates. Organizational dynamics frequently place significant barriers to a righteous organizational response. A major factor that influences an employee’s course of action is the degree of employee loyalty to the organization (See the work of Hirschman, 1970). When loyalty is low, employees are more likely to embrace either active or passive exit. Active exit is leaving the organization, while passive exit entails a “checking-out” at work as the employee psychologically disengages thereby reducing job effort and performing at a minimum level. When loyalty is high, the employee is more likely to attempt voice, or an active process of intervention to change the organization. Employee voice is effective when the following three conditions are present:

1. There exists an effective means to express employee discontent (union, grievance process, suggestion system, employee surveys, town meetings, receptive managers, etc.)
2. The organization possesses the time and resources to change direction.
3. The organization possesses self-interested reasons (lose sales, customers or institutional memory) to take seriously employee attempts at voice and exit.

Organizational loyalty is a function of trust and reflects a cumulative form of psychic capital. This loyalty can work in both directions on ethics. For example, employees may overlook or rationalize away misgivings based upon their confidence in the intentions of the organization (psychological trust). In other words, they are excessively liberal in giving the organization the benefit of the doubt. For voice to be credible there needs to be a legitimate perceived threat of exit. When employees possess few employment options, or employees readily replaced, voice is muted. The same thing occurs at the customer level if new clients readily replace customers who are dissatisfied and no longer patronize the business

- *As Christian servant leaders, it our god-honoring duty to actively seek employee voice and hold ourselves accountable irrespective of the bargaining power held by employees.* The best-practice Christian and secular companies possess many formal and informal policies and practices (360-degree feedback systems, employee empowerment, suggestion systems, among others) to increase employee input to promote the organization’s long-term Well-being and interests. When companies embrace employee voice, a bountiful crop of goodwill is harvested thereby enhancing organizational problem-solving and learning.

- *Many companies, unfortunately, are not sincere in their desire to increase employee input. These companies recognize the utilitarian benefits of embracing employee voice (the letter) but are unwilling to share power when it adversely affects their short-term selfish interests (power, profits, reputation, etc.).* These organizations institute what organizational theorists deem pseudo participation, or the conscious intent to manipulate employees by superficially soliciting employee input with no intention of utilizing the information for management decision-making. This takes various guises from gathering information through surveys, interview and focus groups and not

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Table 15 (continued)

providing and acting upon the results to disingenuously commissioning problem-solving teams and never seriously considering the recommendations. The end result is a bitter fruit of employee disillusionment and cynicism that erodes employee trust.

As Christian servant leaders, we are entrusted with our “flock” of employees. Leadership is a great responsibility, and we should not aspire to management positions unless we are willing to make the ultimate sacrifice to protect the health, safety and Well-being of those under our authority. When faced with an unethical management policy that adversely affects the welfare of our employees, we must exercise due diligence by exercising upward voice, implement the necessary management adjustments within our scope of authority to protect our employees, or consider resigning from our position if the organization persists in the egregious management policy despite our protestations

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A Cultural Perspective on Leadership and Followership

11

Contributions of the Theory of Individualism and Collectivism

Dharm P. S. Bhawuk

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Abstract

Research on followership is providing new perspectives on leadership. The focus has shifted from the leader to the follower, and the dynamics of who influences whom are being questioned. There is some evidence that leaders and followers engage in co-environment and co-construct policies, procedures, and outcomes of an organization. In this paper, the role of culture in shaping leadership and followership is examined in the context of the theory of individualism and collectivism. Testable propositions are presented to stimulate future research.

Keywords

Leadership · Followership · Individualism · Collectivism · Independent concept of self · Interdependent concept of self · LMX

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A rich bed of research has emerged on followership, which is enriching the leadership literature. Reviewing the literature on followership, Uhl-Bien et al. (2014) proposed a two-pronged approach, role-based and constructionist approaches, to integrate leadership with followership. Role-based approach focuses on the followers as subordinates in the context of organizational hierarchy and on their efforts at shaping the behavior of the leader. This is reversing the focus from the leader influencing the followers to each of the followers influencing the leader's behavior. The constructionist view considers leaders and followers interacting with each other to co-envison and co-construct the policies, procedures, and outcomes of an organization. Leadership and followership are both co-constructed to achieve the desired outcomes or to prevent what is not wanted.

Many other researchers have added other dimensions to the burgeoning followership literature (Bligh, 2011; Bjugstad et al., 2006; Carsten et al., 2010; Chaleff, 1995, 2008; Collinson, 2006; DeRue & Ashford, 2010; Hollander, 1992; Howell & Mendez, 2008; Kellerman, 2008; Kelley, 1992, 2008; Van Vugt, 2006; Van Vugt et al., 2008; Zoogah, 2014a, b, 2016, 2019). Hamstra et al. (2011) showed how followers' regulatory focus shapes the development of transformational or transactional leadership development. Some critics have even called followership an anachronistic concept that is neither theoretically meaningful nor of value for practice (Rost, 2008), but others (Baker, 2007; Crossman & Crossman, 2011) have presented the theoretical basis of followership, and so the construct is both rigorous and meaningful. The evidence lies in the excitement of young scholars who are extending the literature by conducting research for their doctoral dissertations in a variety of behavioral settings. For example, McAuley (2016) examined exemplary followers in organizations working in the performing arts.

The theory of individualism and collectivism is one of the most tested theories in cross-cultural research on leadership (Hofstede, 1980, 2001; Dorfman, 1996; Dorfman et al., 1997; Oyserman et al., 2002; House et al., 2004; Gelfand et al., 2004; House et al., 1999). It has also been used to bridge the leadership literature in leader-member exchange theory (LMX) (Bhawuk, 1997) and indigenous leadership (Bhawuk, 2008, 2011, 2019). In this paper, this theory is utilized to examine how followership and leadership would be constructed differently across cultures. The four defining attributes of individualism and collectivism (Triandis, 1995; Bhawuk, 2001) are discussed, and then each of them is examined for leadership and followership. Testable propositions are presented, and it is hoped that the paper will stimulate cross-cultural research that will further help integrate followership and leadership.

The Four Defining Attributes of Individualism and Collectivism

The constructs of individualism and collectivism have had a significant impact on social science research over the last 100 years. A search using Google Scholar shows that the number of scholarly citations for individualism and collectivism has steadily increased over the years, and the constructs continue to be popular in use by social

scientists. Individualism and collectivism are used to describe cultures, whereas at the individual or personality level, the corresponding constructs are idiocentrism and allocentrism. Research using factor analysis presents individualism and collectivism, as well as idiocentrism and allocentrism, as orthogonal or independent factors. However, these constructs may not be independent of each other since at the individual or personality level, people are found to be both idiocentric and allocentric to some degree. Also, at the cultural level, it is difficult to find a pure individualist or collectivist culture, since often cultures are found to have elements of both these constructs. Much work has been done on the measurement and further refinement of these constructs, and many scales are available to measure these constructs. It should be noted that individualism and collectivism are not the opposite of each other, just like women are not the opposite of men; they are complementary constructs, and understanding one helps understand the other.

Research on individualism and collectivism started by contrasting them as the opposite of each other, often written together and separated by a hyphen – “individualism-collectivism” – but these constructs were refined into finer dimensions. The four defining attributes of individualism and collectivism and the typology of vertical and horizontal individualism and collectivism present such refinements, addressing the criticism that these are catchall concepts. Individualism has four universal defining attributes that contrast with those of collectivism. Individualists have an independent concept of self; they have their goals independent from their in-groups; their social behaviors are attitude-, values-, and belief-driven; and they emphasize rationality in evaluating and choosing their social relationships. On the other hand, collectivists have an interdependent concept of self, their goals are compatible with in-groups, their social behaviors are norm driven, and they are relational in their social exchange with other people (Triandis, 1995). These four defining attributes are synthesized in a theoretical framework in which the concept of self is at the center and the three other attributes are captured in the interaction of the self with the group, society, and other individuals (see Fig. 1). The independent concept of self is not the opposite of the interdependent concept of self but simply different from it and has many behavioral implications.

In individualist cultures, people view themselves as having an independent concept of self, whereas in collectivist cultures, people view themselves as having an interdependent concept of self. Individualists’ concept of self does not include other people, i.e., the self is independent of others, whereas collectivists’ concept of self includes other people, namely, members of family, friends, and people from the workplace. People in Western cultures (e.g., the United States, Great Britain, Australia, New Zealand, etc.) have an independent concept of self, and they feel a more pronounced social distance between themselves and others, including their immediate family. People in Asia, Africa, Latin America, and so forth have an interdependent concept of self, and the social distance between an individual and his or her parents, spouse, siblings, children, friends, neighbors, supervisor, subordinate, and so forth is small (see Fig. 2).

The concept of self can be viewed as digital (for individualists) or analog (for collectivists). Individualists view themselves in a much more definitive way – “This

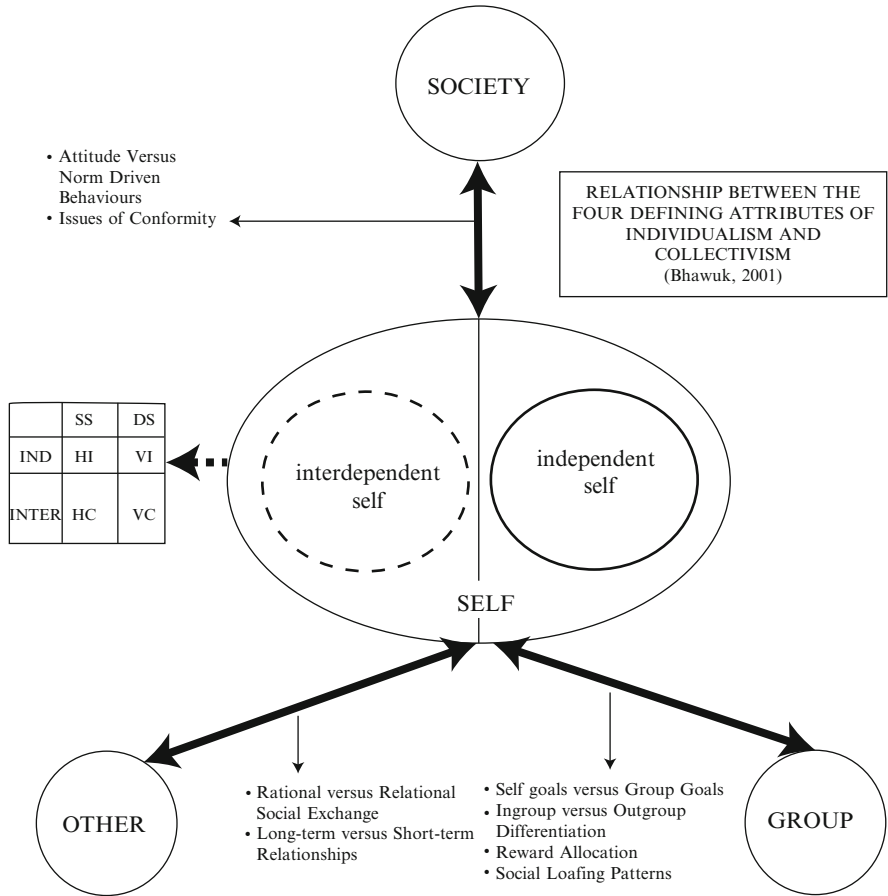
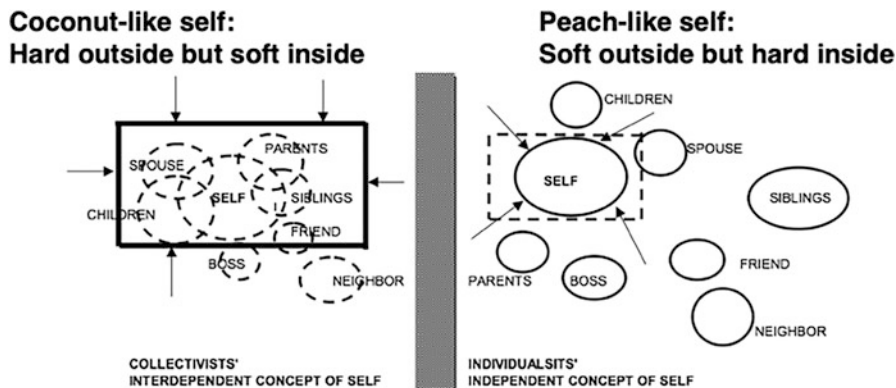


Fig. 1 Individualism and collectivism: the four defining attributes. (Adapted from Bhawuk (1995))

is me, but that is not me.” For example, they are likely not to think of their parents, spouse, children, or even the closest members of the nucleus family as a part of themselves. There is no overlap between their selves and the selves of others’. In other words, their view of themselves is digital. On the other hand, collectivists view people in their family (e.g., parents, spouse, children, siblings, and so forth) as a continuation of their selves. For example, a mother or father is likely to think of a child as a part of his or her self, and even adult children who have their own children constitute part of their self. Similar closeness is felt for other relatives, friends, and coworkers. Thus, they have an analog self.

The boundary of an independent self is sharply and rigidly defined (shown by a solid line), whereas an interdependent self has a less rigid and amorphous boundary (shown by a dashed line). This is a consequence of a holistic view of the world held by people in collectivist cultures. In this view, the self is thought to be of the same substance as other things in nature and cannot be separated from the rest of nature.



NOTE: COLLECTIVISTS HAVE A SMALLER SOCIAL DISTANCE BETWEEN THEMSELVES AND OTHER PEOPLE COMPARED TO INDIVIDUALISTS.

Independent and Interdependent Concepts of Self (Bhawuk, 1995)

Fig. 2 Independent and interdependent concepts of self

Therefore, the relationship between the self and other people or elements in nature is much closer, and people not only share interdependence but also feel an emotional attachment to members of their extended family and friends. On the other hand, people in individualist cultures usually view the self as independent of other elements of nature. An individualistic person, therefore, takes more control over elements of nature or situations around himself or herself and feels less emotional attachment to others.

Collectivists share material resources as well as nonmaterial resources, like time, affection, fun, etc., with people they share their selves with. This resource sharing is a characteristic of an interdependent concept of self as well as a socialization mechanism that bolsters interdependence among a group of people. Interdependence is reflected in the correspondence of one's own outcomes, both positive and negative, with the outcomes of others, and the feeling of involvement in others' lives. Festivals are often social occasions that offer opportunities for people to get involved in each other's lives and also to help each other out by sharing the resources they have. A myriad of communication principles is guided by the interdependent concept of self as it provides a cognitive framework. The resource-sharing behavior also provides a behavioral framework that guides people's daily behavior toward each other through the regular exchange of resources and the celebration of family events and the achievements of each other.

People in China, India, Mexico, Brazil, Japan, and so forth, for example, are likely to have an interdependent concept of self, where the self is shared with many members of the extended family, family friends, and others. Analyzing the words

used for relationships, we find that in most Indian languages, we have single words not only for members of the nucleus family – i.e., father, mother, brother, and sister – but also for members of the extended family – e.g., paternal grandfather (*dada*), maternal grandfather (*nana*), paternal grandmother (*dadee*), maternal grandmother (*nanee*), maternal uncle (*mama*), paternal uncle (*chacha*), maternal aunt (*masi*), paternal aunt (*bua*, *foofee*), and so forth. Having a single word indicates the value attached to the concept in the culture, and clearly, the extended family is quite important in India, thus presenting face validity that people in India have the interdependent concept of self. The kinship terms often differentiate on both sides of the family and also mark age and gender explicitly. This is true for other Asian and African languages also.

The solid line around the interdependent self in Fig. 2 schematically captures the idea that it is difficult to get to know collectivists because their interpersonal needs are met by the people with whom they share the self. But if one were to succeed in breaking that hard shell, one becomes a part of the collective. Therefore, collectivists can be likened to a coconut – hard outside but soft inside. On the other hand, individualists have a softer boundary around their self, which makes them approachable and friendly. However, there is only so close one can get to an individualist. It is almost like there is a concrete barrier that cannot be broached. Behind this barrier, people hide their proverbial skeletons. Thus, individualists are likened to peaches – soft from the outside but hard on the inside. This schematic helps in understanding why individualists are extremely friendly to talk to at a cocktail party, which should not be misconstrued as friendship. On the other hand, collectivists may not be as easy to be friends with despite their high sociability, but once a relationship is established, they are found to go out of their way to be of help.

The second defining attribute focuses on the nature of social exchange between self and others. In individualist cultures, social exchange is based on the principle of rationality and equal exchange. People form new relationships to meet their changing needs based on cost-benefit analysis. On the other hand, in collectivist cultures, where relationships are inherited, people nurture relationships with unequal social exchanges over a long period of time. They view all relationships as long term in nature and maintain them even when they are not cost-effective.

Psychologists contrast exchange and communal relationships. In an exchange relationship, people give a gift or provide a service to another person with the expectation that the other person will return a gift or service of about equal value within a short period of time. People keep a mental record of the exchange of benefits and try to maintain a balanced account, in an accounting sense.

In a communal relationship, people do not keep an account of the exchanges taking place between them; one person may give a gift of much higher value than the other person, and the two people may still maintain their relationship. In other words, it is the relationship that is valued and not the exchanges that go on between people when they are in communal relationships. In collectivist cultures, people are found to maintain relationships that they have inherited from their grandparents. In this type of relationship, people feel an “equality of affect.” In other words, when one feels up,

the other also feels up, and when one feels down, the other also feels down. It is related to the notion of having a common fate.

The third defining attribute focuses on the relationship between self and groups of people. Those with an independent concept of self develop ties with other people to satisfy their own needs rather than to serve the needs of a particular group of people. However, those with an interdependent concept of self try to satisfy their own needs as well as those of the members of the collective included in the self. For example, both American and Japanese children are found to be motivated to learn when they are individually rewarded for learning; however, unlike American children, Japanese students are motivated to learn even when their teacher is rewarded. Japanese children are socialized to observe and respond to others' feelings early on. So a mother may say "I am happy" or "I am sad" to provide positive or negative reinforcement rather than directly say "You are right" or "You are wrong." Thus, a difference in the concept of self leads to a difference in how people relate to their in-group or out-group. Collectivists define in-groups and out-groups quite sharply compared to individualists.

An aspect of this interdependent self is people's concern about how their decisions would affect others in their collectivity, which often leads to people sacrificing something, such as an activity they find interesting, some food item they really enjoy, or some product they really like, to accommodate the need of a member of the collective. For example, parents may sacrifice a promotion or opportunity to travel so that their children's academic needs are not compromised, and adult children may do the same to take care of elderly parents. Similarly, spouses may sacrifice for each other. Such sacrifices often remain implicit, and people avoid saying it loud. It is considered a part of one's duty toward the collective. Not surprisingly, making personal sacrifices for family and friends is a theme for successful films in collectivist cultures like India, Korea, Japan, and China, to name a few.

Closely associated with this concern for others is the process of how people set goals for themselves. Collectivists are found to subordinate their individual goals to the goals of a collective, whereas individualists pursue the goals that are dear to them and even change their in-groups to achieve those goals. Divorce results many times, for individualists, because people are not willing to compromise their careers, whereas collectivists often sacrifice career goals to take care of their family needs (in-group goals) and derive satisfaction in doing so. The reason for giving priority to the in-group's goals is the narrowness of the perceived boundary between the individual and the others or the smaller social distance between self and others. These aspects of goal setting and making sacrifices are related to collectivists' perception of common fate with their family, kin, friends, and coworkers. When the relationship is valued in itself, the relationship becomes a superordinate goal, and it makes sense for collectivists to sacrifice other lesser goals.

When a certain group of people is accepted as trustworthy, collectivists cooperate with these people, are willing to make self-sacrifices to be a part of this group, and are less likely to indulge in social loafing. However, they are likely to indulge in exploitative exchanges with people who are from the community of out-groups. Individualists, on the other hand, do not make such strong distinctions between

in-groups and out-groups. When asked to negotiate with a friend versus a stranger, collectivists were found to make a special concession to their friends as opposed to strangers (see Triandis, 1995). Individualists, on the other hand, make no such differentiation between friends and strangers. For this reason, in collectivist cultures like China, Japan, India, and Korea, people approach others through a common friend for getting a good bargain or a good service.

The interaction between self and groups also has important implications for reward allocation. Individualists use the equity rule in reward allocation, whereas collectivists use the equality rule for in-group members but the equity rule for out-group members. For example, it is found that allocentric Koreans favor in-groups over out-groups more than idiocentric Koreans. It is also found that in reward allocation situations, allocentrics prefer the equitable (i.e., to each according to his or her contribution) division of rewards for out-group members with whom they expect to have no interaction in the future but not so for in-group members with whom they expect to interact more frequently. Equality is preferred for in-group members by collectivists. However, individualists prefer equitable division for both in-groups and out-groups (see Triandis & Bhawuk, 1997, for a review).

The fourth defining attribute focuses on how the individual interacts with society at large. Those with an independent concept of self do what they like to do; i.e., they pursue their individual desires, attitudes, values, and beliefs. Since this works for everybody with an independent concept of self, people in individualistic cultures value doing their own thing. However, people with an interdependent concept of self inherit many relationships and learn to live with these interdependencies. Part of managing the interdependencies is to act properly in all kinds of social settings, which requires that people follow the norm rather strictly so as not to upset the nexus of social expectations. It is for this reason that Rama, a popular deity and a cultural role model for Indian men, always acted properly and is called *maryada purushottam* (or an exemplar par excellence).

One reason for the collectivists' desire to conform results from their need to pay attention to what their extended family, friends, colleagues, and neighbors have to say about what they do and how they do it. A sense of duty guides them toward social norms, both in the workplace and in interpersonal relationships. Individualists, on the other hand, are more concerned about their personal attitudes, beliefs, and values. Often, in individualist cultures, there are fewer norms about social and workplace behaviors, whereas in collectivist cultures, there are many clear norms. It should be noted that it is not true that in individualist cultures there are no norms or that in collectivist cultures people do not do what they like to do. Though there are exceptions, in individualistic cultures, there are fewer norms, and those that exist are not severely imposed; in contrast, in collectivist cultures, not only are norms tightly monitored and imposed but also antinormative behaviors are often hidden from the public eye.

Collectivists' willingness to accept the opinions and views of others, in other words, their willingness to conform, leads to their concern for face saving or gaining the approval of the collective. Face saving is an important construct that guides all communications in collectivist cultures. However, in individualistic cultures, people

are not guided by face saving; it is more important for people to speak their minds and tell the other person directly how they feel rather than hide their feelings to make the other person comfortable.

These four characteristics capture a general concern for each other for the collectivists, which is more complex than affection or worrying about each other. There is a sense of oneness with each other, which leads to keeping other people's needs and interests in mind when interacting with each other. Collectivism recognizes the group as the basic social unit, whereas individualism views individuals as the locus of social being. Therefore, individualists like to take care of their own interests and progress through life by moving from one temporary relationship to another by transacting material and nonmaterial resources that serve the individual interests of all parties involved.

Concept of Self, Leadership, and Followership

As noted above, the core of individualism and collectivism lies in the concept of self. It is generally accepted that in individualist cultures, people view themselves as having an independent concept of self, whereas in collectivist cultures, people view themselves as having an interdependent concept of self (Triandis, 1990; Markus & Kitayama, 1991). An individualist's concept of self does not include other people, roles, situations, or elements of nature. On the other hand, a collectivist's concept of self includes other members of family, friends, people from the workplace, and even elements of nature (Triandis, 1995; Bhawuk, 2001). People in Western countries, like the United States, Great Britain, Australia, and Germany, have an independent concept of self, and they feel a more pronounced social distance between themselves and others, including the immediate family. People in Asia, Africa, Latin America, and elsewhere have an interdependent concept of self, and the social distance between an individual and his or her parents, spouse, siblings, children, friends, neighbors, supervisors, subordinates, and so forth is small (Triandis & Bhawuk, 1997).

The independent or interdependent concept of self has implications for leadership and followership. In collectivist cultures, leaders are expected not only to be task focused but also to be nurturing in their relationships with their subordinates. This finds support in indigenous leadership research in countries like India (Sinha, 1980) and Japan (Misumi, 1985). It is also reflected in such cultural concepts as *simpatia* or being *simpatico*, which means being pleasant and interpersonally sensitive in Latin America and among Hispanics and Latinos in the United States. Similarly, in the Philippines, the word *pakikisama*, which includes managerial characteristics like understanding, concern for employee welfare, kindness and helpfulness, and a pleasant and courteous disposition toward subordinates, indicates a people focus in leadership. In Japan, *amae*, which means presuming that one will be indulged by a person with whom one has an intimate relationship, suggests that subordinates will expect to be supported by supervisors even if the behavior of the subordinates is not perfect. This is not the situation in individualistic cultures, where leaders are not

expected to nurture their subordinates beyond maintaining a professional relationship. In fact, in these cultures, both superiors and subordinates prefer to keep each other at arm's length.

Task focus and people focus have been researched in leadership literature, starting with the early work at Ohio State University and the University of Michigan (Dorfman, 1996). The theory of individualism and collectivism helps explain why in collectivist cultures there is a more pronounced focus on people and relationships because of the collectivists' sense of interdependence and their need to keep harmony among people with whom they interact closely. On the other hand, in individualist cultures, there is a clear emphasis on tasks, even at the expense of relationships. The following propositions are presented to capture cultural differences in leadership and followership:

Proposition 1: As opposed to individualist cultures, in collectivist cultures, followers are likely to accept resignedly the poor situations and outcomes if the leader does not listen to the followers' voice since they cannot separate themselves from the leader in both social and workplace contexts.

Proposition 2: As opposed to collectivist cultures, in individualist cultures, followers are likely to leave the organization if the leader does not listen to the followers' voice since they can separate themselves from the leader in both social and workplace contexts.

Social Exchanges, Leadership, and Followership

A second critical difference between individualism and collectivism focuses on interpersonal relationships or the nature of social exchange between self and others. In individualist cultures, social exchange is based on the principle of equal exchange (Fiske, 1992), and people form new relationships to meet their changing needs based on cost-benefit analysis. Thus, individualists are rational in their social exchange. But in collectivist cultures, people have an interdependent concept of self, and they inherit many relationships. Therefore, people in collectivist cultures view their relationships as long term in nature and are unlikely to break even a poor (i.e., not cost-effective) relationship. Thus, collectivists value relationships for their own sake and nurture them with unequal social exchanges over a long period of time (Triandis, 1995; Bhawuk, 1997, 2001).

Individualists tend to use exchange relationships, while collectivists tend to use communal relationships (Mills & Clark, 1982). In an exchange relationship, people give something (a gift or a service) to another person with the expectation that the other person will return a gift or service of equal value in the near future. The characteristics of this type of relationship are "equal value" and "short time frame." People keep a mental record of the exchange of benefits and try to maintain a balanced account, in an accounting sense. In a communal relationship, people do not keep an account of the exchanges taking place between them; one person may give a gift of much higher value than the other person, and the two people may still

maintain their relationship. In other words, it is the relationship that is valued and not the exchanges that go on between people when they are in a communal relationship.

In collectivist cultures, usually there are a series of exchanges between two people in which what is given never quite matches what is received. Thus, the exchange goes on for a long time unless the series is broken by some unavoidable situation. In this type of relationship, people feel an “equality of affect” (i.e., when one feels up, the other also feels up, and when one feels down, the other also feels down). In contrast, in individualist cultures, people exchange goods and services when they have common interests, and only if the benefits justify the costs. Individualists move on to new relationships when a relationship does not meet their needs.

The rational versus relational differentiation in social exchange has important implications for leadership and followership. According to the leader-member exchange (LMX) theory, managers are able to influence their subordinates to produce beyond formal organizational expectations by developing mature leader-follower relationships, which are characterized by extracontractual behavior, mutual trust, respect, liking, superordinate goals, in-kind type of reciprocity, indefinite time span of reciprocity, and high leader-member exchange (Graen & Scandura, 1987; Graen & Uhl-Bien, 1991; Graen & Wakabayashi, 1994). However, those leaders and followers who do not develop mature relationships focus on cash and carry type of reciprocity, immediate time span of reciprocity, and low leader-member exchange. Both leaders and followers often indulge in formal, contractual, mostly unidirectional downward and upward influence processes with each other. The exchange relationship obtains the desired behaviors from subordinates by exacting behavioral compliance through external control, while the communal relationship promotes an internalization of values and goals by the subordinate, and desired behaviors from subordinates are obtained through the subordinates’ self-control. It is evident that mature leader-follower relationships are developed over the long term and resemble the communal relationship, whereas “immature” leader relationships reflect a short-term perspective of managers and a focus on exchange relationships.

George Graen and colleagues have found many cultural differences in leadership styles in their studies of Japanese and American managers in multinational organizations in the United States and Japan (Graen & Wakabayashi, 1994). For example, American managers were found to have an underdeveloped sense of obligation to their coworkers and company. Therefore, the absenteeism rate among American managers was comparable to that of the workers. This lack of commitment is attributed to the individualists’ exchange relationship perspective of the job and the preference for a low LMX style of leadership. According to Japanese philosophy, managers and workers invest in their mutual relationships and build mutual obligations over a number of years, usually a lifetime, of work contact. This mutual obligation completely rules out the possibility of insubordination. In effect, if workers are resisting a manager’s decision, the manager may have committed a mistake and is better off discussing the problem with the workers rather than imposing disciplinary sanctions (Misumi, 1985). The following propositions are presented to capture cultural differences in leadership and followership:

Proposition 3: In collectivist cultures, since people are socialized to value long-term relationships, both leaders and followers are likely to invest in each other over the years by expanding the relationship from workplace to social domain, and therefore, restoration or obtaining a desired organizational goal is mutually conducive.

Proposition 4: In individualist cultures, in the long run, both leaders and followers will prefer to maximize their individual gains and so are unlikely to expand their relationship beyond work relationship.

Group Behavior, Leadership, and Followership

This attribute focuses on the relationship between self and groups of people. Collectivism requires the subordination of individual goals to the goals of a collective, whereas individualism encourages people to pursue the goals that are dear to them, and even change their in-groups to achieve those goals (Triandis, 1995; Bhawuk, 2001). Divorce is frequent among individualists because people are not willing to compromise their careers, personal goals, and desires, whereas collectivists often sacrifice career opportunities to take care of their family needs (i.e., in-group goals) and derive satisfaction in doing so. Collectivists also favor their in-groups over out-groups in reward allocation or in negotiation tasks, whereas individualists do not make such strong distinctions between in-groups and out-groups. Thus, collectivists use the equality principle in reward allocation among in-group members, whereas when dealing with out-groups, they use the equity principle (i.e., the reward is proportional to the amount of work done). Individualists use the equity principle all the time. Finally, collectivists are also found to indulge less than individualists in social loafing (e.g., a tendency to take less responsibility in a group situation or to free ride). The in-group versus out-group differentiation has important implications for group dynamics in organizations. In the GLOBE (Global Leadership and Organizational Behavior Effectiveness) study of leadership in 62 cultures, an attempt has been made to measure collectivism at the organizational level, which captures this attribute of individualism and collectivism (House et al., 2004). The following propositions are presented to capture cultural differences in leadership and followership:

Proposition 5: As opposed to individualist cultures, in collectivist cultures, followers are likely to discuss with the in-group and bring to the attention of the leader something he or she should do in the interest of the in-group, both in social and in workplace contexts, which is an inherently restorative goal.

Proposition 6a: In individualist cultures, leaders and followers are likely to focus on their individual well-being, and therefore restoration or obtaining a desired organizational state is viewed as a competitive goal for which both leaders and followers are competing.

Proposition 6b: In collectivist cultures, leaders and followers are likely to focus on the well-being of the in-group, and therefore restoration or obtaining a mutually agreed upon desired state becomes an in-group goal.

Proposition 7: In individualist cultures, as opposed to collectivist cultures, leaders and followers are likely to act to maximize their individual gains rather than the gain of the group, and therefore restoration or obtaining a desired organizational state is viewed as a competitive goal for which both leaders and followers are competing.

Proposition 8: In collectivist cultures, followers are likely to build a coalition of followers to approach the leader, whereas in the individualist culture, followers are likely to talk to the leader individually.

Proposition 9a: In collectivist cultures, followers are likely to accept the consequences resignedly, if the leader pushes forward what he or she thinks is proper.

Proposition 9b: In individualist cultures, followers are likely to use many tactics for restoration or to obtain a desired state in the organization, failing which they are likely to leave if the leader is impervious to their ideas.

Societal Level Behaviors, Leadership, and Followership

The fourth important characteristic of individualism and collectivism focuses on how the self is viewed vis-à-vis the larger society. Those with an independent concept of self do what they like to do or what they think is good for them; that is, they pursue their individual desires, attitudes, values, and beliefs. However, people with an interdependent concept of self inherit many relationships and learn to live with these interdependencies. Part of managing the interdependencies is to develop goals that meet the need of more than one's own self. In the process of taking care of the needs of one's in-group members, a social mechanism evolves in collectivist cultures, which is driven by norms (Triandis, 1995; Bhawuk, 2001). Thus, those with an interdependent concept of self resort to methods that have been tried in the past for interacting with people at large. For example, Americans are independent minded, inner directed, and resentful of conformity, whereas the Chinese are inclined to conform. In China, conformity tends to govern all interpersonal relations and has social and cultural approval. Consequently, in individualist cultures, there are fewer norms about social and workplace behaviors, whereas in collectivist cultures, there are many clear norms. Also, in individualistic cultures, the few norms that exist are not severely imposed, whereas in collectivist cultures, not only are norms tightly monitored and imposed. For example, after Gandhi created the culture of *satyagraha* (i.e., civil disobedience) in India, union leaders have used it effectively to negotiate with management. However, this method is likely to be viewed as a pressure tactic in the United States or other individualistic cultures and may not help the negotiation process. Thus, the difference in following one's own attitude versus the norms of society becomes a salient difference between individualist and collectivist cultures. The following propositions are presented to capture cultural differences in leadership and followership:

Proposition 10a: In collectivist cultures, as opposed to individualist cultures, both leaders and followers can take advantage of a norm to pressure the other.

Proposition 10b: In individualistic cultures, as opposed to collectivist cultures, even a hint of pressure to conform may lead to a rejection of leadership by the followers.

Proposition 11a: In individualistic cultures, as opposed to collectivist cultures, followers will use much persuasion and other tactics for restoration or to obtain the desired state to win over the leader or to neutralize him or her.

Discussion

There is a growing body of work on followership that is coming from Africa. For example, Abebe et al. (2020) examined multilevel perspectives of leadership in Africa. Imoukhuede (2019) examined the impact of entrepreneurial leadership on authentic followership in Nigeria. Ofumbi (2017) examined how the Acholi people in Uganda socially construct followership. Zoogah (2020) presented the shemswian perspective on companionate leadership. Tinuoye et al. (2022) examined followership in the context of trade unionism. However, in much of the followership literature, cultural perspective is missing, and this paper attempts to fill that lacuna. Zoogah and Abugre (2020) presented a theory of restorative followership for the African context by identifying its antecedents and consequents, along with some moderating variables (see also Zoogah, 2014c). This growing literature can help construct an indigenous perspective on followership away from the dominant Western bias, which is likely to enrich our understanding of restorative followership.

Bhawuk (2019) derived the construct of *lokasamgraha* from the *bhagavadgītā* and showed that it is an Indian indigenous construct of leadership. Leaders are responsible for correcting the common tendency of people to deviate from the spiritual course through their own example. Unlike traditional leadership, which focuses on the leader as a person, *lokasamgraha* shifts the focus to the well-being of society. When the focus is on the individual leader being an exemplar dedicated to the service of society, others who are in subordinate roles are drawn into the service of society, and the role of leader and follower melts. As a spiritual practice, *lokasamgraha* entails cultivating one's outer senses to see the benefit of others in everything, all the time. This reduces selfishness or self-centeredness. When everybody is working selflessly for the good of society, the leader-follower dichotomy crumbles; everybody becomes a contributor to the common good, and the labels of leader and follower become not so relevant. A person pursuing *lokasamgraha* is not reclusive but passionate about the welfare of all beings or is *sarvabhūtahite ratāḥ* (Gītā verse 12.4). When one works for the benefit of others following the credo of *lokasamgraha*, a path or practice to break the bondage of karma or actions becomes available, which leads to the highest goal of life, the pursuit of *mokṣa* or *brahman*.

In India, leadership is, theoretically, about focusing on serving others, and in so doing, a leader expands his or her individual self to encompass others, creating a larger collective self (see Bhawuk, 2011, for the concept of the expansion of self in

the Indian worldview). Leaders and subordinates sacrifice for each other unconditionally, and such interactions transform the leader, the subordinates, and the organization (see cases presented in Bhawuk, Mrazek, & Munusamy, 2009). The spirit of *lokasamgraha* diminishes the self-other dichotomy, allowing both the leader and the subordinates to realize limitless transformation. Success, achievement, and possession for the individual are morphed with those for the community, which includes the individual. Therefore, the construct of *lokasamgraha* deconstructs leadership and followership and eliminates the difference between them, propelling everybody to serve the common good. Such a construct can help us provide novel perspectives about restorative followership, and researchers should collaborate with indigenous researchers to develop such insights.

Conclusion

In summary, culture influences the concept of self, which has implications for the behaviors of both leaders and followers in how they view interpersonal relationships and define their in-group and the extent to which their behaviors are influenced by societal norms. Leaders and followers also view their relationship with each other differently in individualistic and collectivist cultures. In collectivist cultures, mutuality is emphasized and co-construction is more natural than in individualist cultures. In collectivist cultures, roles are important for all, and both leaders and followers have to play their roles in society and organizations. Therefore, leadership and followership are bidirectional rather than unidirectional, as presented in leadership literature in the West. By synthesizing the cultural theory of individualism and collectivism with leadership and followership theories, a multilevel (individual, interpersonal, group, and societal) cultural lens is presented for understanding the co-construction of leadership and followership. It is hoped that the research propositions presented in the paper will help stimulate research in the area of followership.

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Reconciling Tensions Through the Development of Global Leader Self-Complexity

12

Katherine C. Cotter and Rebecca J. Reichard

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Abstract

Global leaders face numerous external, environmental tensions (i.e., local versus global) as well as internal identity tensions (i.e., adaptability versus authenticity). Following the law of requisite variety, global leaders can reconcile these tensions through the development of global leader self-complexity. Global leader self-complexity is defined by the extent to which global leaders' self-concepts contain multiple, distinct leader identities and skill sets appropriate for leadership in different role and cultural contexts (i.e., self-differentiation) while simultaneously being unified by stable, foundational self-aspects, like leaders' values and principles (i.e., self-integration). The primary method of developing global leader self-differentiation and self-integration is challenging experiences, including international experiences and role transitions, followed by reflection. Supplemental methods include developmental relationships, such as developmental

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networks and coaches, as well as formal education. The developmental potential of these methods is more likely to be realized when global leaders are developmentally ready, meaning they have a foundation of abilities, motivation, and organizational support necessary for development. The research discussed gives rise to recommendations for organizations seeking to enhance their global leadership capacity before, during, and after a challenging experience and directions for future research related to the development of global leader self-complexity.

Keywords

Global leadership · Leader identity · Self-complexity · Role transitions · International experiences · Leader development

To be effective in their leadership roles, global leaders must learn to successfully navigate numerous tensions in both their external and internal worlds. Global leadership is “the process and actions through which an individual influences a range of internal and external constituents from multiple national cultures and jurisdictions in a context characterized by significant levels of task and relationship complexity” (Reiche et al., 2017, p. 553). External, environmental tensions in the global leadership context include the tension between global versus local concerns as leaders must responsibly balance needs for global, organization-wide consistency with needs for sensitivity to local norms and preferences (Stahl et al., 2017). International business expansion failures amounting to billions of dollars in losses can be traced back to the mismanagement of this tension. For example, US-based global retail giant Walmart failed to adapt its product and service offering (e.g., associates greeting customers at the door with smiles) to the local German culture context, where a smile from a stranger is considered odd and uncomfortable. In contrast, major French retailer Carrefour successfully expanded into the Chinese market by taking care to understand the preferences of Chinese shoppers, which differ greatly throughout the country, and working with local partners to match the product mix (e.g., the fresh produce available in outdoor markets) to local tastes (Yoder et al., 2016). Thus, the ability to manage the global versus local tension can be the difference between global business failure and success.

Global leaders also face internal identity tensions, such as adaptability versus authenticity, as they attempt to fit into new national, cultural, and organizational contexts without losing themselves in the process (Molinsky, 2013). Just as successful global organizations adapt their products, services, and strategies to suit local markets, effective global leaders modify their approach to leadership based on the context (Bird, 2017; Lord & Hall, 2005). Hofstede’s research and the GLOBE studies have identified dimensions that vary across cultures and impact preferences related to leadership (e.g., power distance; Hofstede, 1983; House et al., 2013). Thus, global leaders must be sensitive to cross-cultural differences. However, at the same time, global leaders (and organizations) must beware of taking a “cultural relativist” approach and changing their values to fit their surroundings. Doing so

may result in disastrous ethical consequences (e.g., human rights violations, environmental harm; Vogelgesang et al., 2009, p. 103) and impair the leader's ability to earn trust and, ultimately, influence (Lord & Hall, 2005). Those who "go native" and simply assume local cultural values in place of their own will likely be viewed with suspicion (Osland, 2000, p. 231). Global leaders can reconcile this internal tension between adaptability and authenticity, and in turn the external tension between local and global, through the development of global leader self-complexity.

Global leader self-complexity is defined by the extent to which global leaders' self-concepts (a) contain multiple, distinct leader identities and skill sets appropriate for leadership in different role and cultural contexts (i.e., self-differentiation) and (b) are unified by stable, foundational self-aspects, like leaders' values and principles (i.e., self-integration; Cotter, 2021, 2022). To illustrate with a metaphor introduced by Chao and Moon (2005), global leaders' self-concepts are like mosaics. High global leader self-differentiation is visible when the mosaic contains many different tiles of various shapes, sizes, and colors, representing different context-specific leader identities. High global leader self-integration is shown when the different leader identity tiles are fused together with the leader's core values and principles, forming a coherent self-image. Global leader self-differentiation facilitates adaptability as global leaders develop new leader identities and skill sets to meet the demands of their leadership roles in various cultural contexts, whereas global self-integration enables authenticity as global leaders act in alignment with consistent core values and principles that underlie and incorporate their differentiated identities (Cotter, 2021, 2022). Thus, the development of global leader self-differentiation and self-integration reconciles the internal tension between adaptability and authenticity.

Furthermore, given that increased global leader self-complexity reflects an enhanced ability to harmonize needs for adjustment based on situational demands (e.g., leadership behavior or product assortment in a given context, differentiation) with needs for continuity across contexts (e.g., leadership or organizational values, integration), it is also likely to improve leaders' capacity to reconcile external tensions between global versus local influences on how their global organizations operate. According to the law of requisite variety, a system, such as an individual leader or a global organization, achieves optimal fit with its environment when its internal complexity matches the complexity of its surroundings (Lord et al., 2011). Therefore, global leaders high in self-differentiation and self-integration are well-equipped to command their organization's adaptive responses to the complex, ever-changing global leadership environment (Herman & Zaccaro, 2014; Osland et al., 2013). Thus, understanding global leader self-complexity, its relation to global leadership performance, and how it develops is a worthwhile endeavor.

To that end, this chapter makes several contributions to the existing global leadership and global leader development literature. First, the chapter offers a theory-based lens through which to view global leader development (see Fig. 1). Rather than regarding global leader development as the series of actions taken to increase particular global leadership competencies, a somewhat limited perspective that has recently been called into question (e.g., Herman & Zaccaro, 2014; Reichard et al., 2014), this chapter positions global leader development as a process of

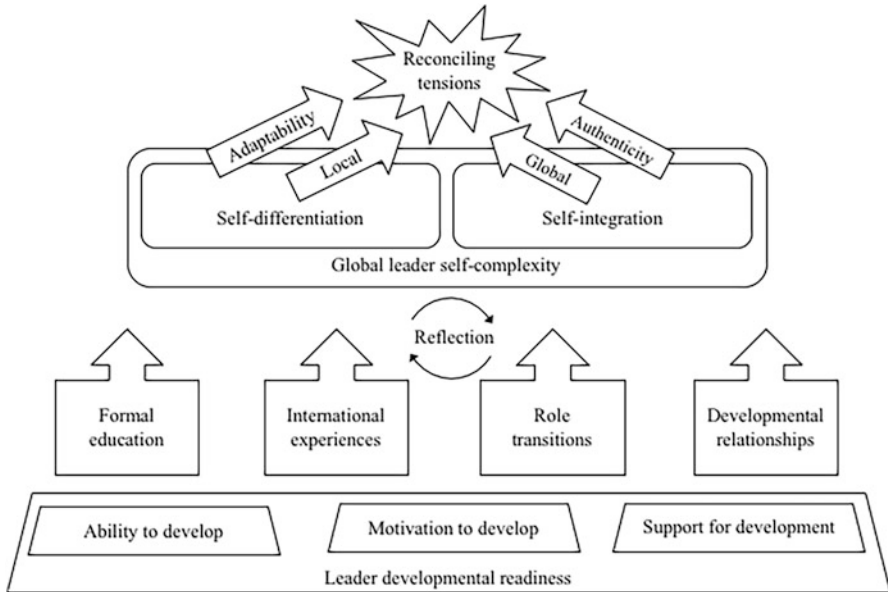


Fig. 1 Reconciling tensions through the development of global leader self-complexity. With a foundation of developmental readiness, global leaders develop self-complexity through engagement in and reflection on challenging international experiences and role transitions paired with developmental relationships and formal education. In developing the dimensions of self-complexity, global leaders increase their capacity for simultaneous domain-specific adjustment and cross-domain consistency, which reconciles the tensions they experience between adaptability versus authenticity and global versus local. Self-differentiation enables adaptation to local contexts, while self-integration promotes authenticity through consistent demonstration of global values

continual progression to higher levels of self-complexity through engagement in and reflection on a diverse array of challenging experiences. Specific types of experiences included are international experiences and role transitions. Going beyond prior work focused on a single type of challenging experience (e.g., Cotter, 2022), this chapter takes a broader view and considers the role of supplemental methods, including developmental relationships and formal education. Because not every leader comes to experiences or relationships with the same level of ability, motivation, or support for their development, the importance of leader developmental readiness is reviewed (Reichard & Beck, 2017; Reichard & Thompson, 2016). Furthermore, heeding the recommendation of George et al. (2021), this chapter acknowledges the physical (i.e., relocation to another country, organization, or department), relational (i.e., leading in a new social context), behavioral (i.e., demonstrating new context-appropriate leadership behaviors), and psychological (i.e., leader identity changes) movements that characterize the lived experiences of global leaders who are learning to lead in new domains.

The proceeding sections of this chapter include a review of the literature on the construct of global leader self-complexity, including evidence that it contributes to

effective global leadership, followed by a discussion of the research related to methods of developing global leader self-complexity. The chapter closes by highlighting its contribution to the practice of global leader development. Based on the research discussed, the managerial implications include specific actions that global organizations can take to develop their leaders before, during, and after challenging experiences and, in turn, to enable their performance in the globalized world.

Global Leader Self-Complexity

Global leader self-complexity consists of global leader self-differentiation and self-integration. Concomitantly, high degrees of global leader self-differentiation and self-integration define high global leader self-complexity (Cotter, 2021, 2022).

Global Leader Self-Differentiation

Global leaders high in self-differentiation possess multiple distinct leader identities and corresponding skill sets (Cotter, 2021, 2022). Each leader identity and the associated set of leadership skills is a reflection of domain-specific expertise, as highly self-differentiated global leaders have a specific approach to leadership for each context in which they lead, which is contained within their self-concepts (Hannah et al., 2013; Herman & Zaccaro, 2014; Lord & Hall, 2005). Global leadership contexts include various leadership role (e.g., team leader, mentor, diplomat, coach) and national cultural contexts (Cotter, 2021, 2022). For example, the self-concept for a self-differentiated global leader who leads a team in Mexico and mentors emerging leaders in Taiwan would contain the leader identities “team leader in Mexico” and “mentor in Taiwan,” as well as the leadership skills needed for each context. Given that identity is defined as the meaning assigned to self-aspects (e.g., skills, traits, attributes; Hogg, 2003), leader identity is an interpretation of self-aspects related to leadership (e.g., leadership skills; Cotter, 2021, 2022). Thus, global leaders high in self-differentiation interpret the context-specific leadership skill sets encompassed in their self-concepts as distinct leader identities, automatically “activated” by environmental cues (e.g., the presence of a mentee in Taiwan; Hannah et al., 2009, p. 272).

Global leader self-differentiation enables effective global leadership because it increases leaders’ capacity for adaptation. The self-concept plays a central role in how leaders perceive, understand, and respond to their environments (Lord & Hall, 2005; Lord et al., 2011). Highly self-differentiated global leaders have access to numerous ways of thinking and behaving, which allows them to examine a given organizational event from multiple perspectives and generate more than one possible response. Thus, self-differentiation allows global leaders to efficiently detect and appropriately respond to various situational demands (Herman & Zaccaro, 2014), ultimately enabling them to manage the complexity of the global organizational

landscape. Providing empirical support for this notion, Cotter (2021) found that global leader self-differentiation is a significant positive predictor of cultural intelligence, an important global leadership skill reflecting the ability to adapt to new cultural contexts (Bird, 2017; Earley & Ang, 2003). Furthermore, other empirical findings suggest that self-differentiation positively predicts adaptive decision-making (Hannah et al., 2013).

Thus, the available evidence indicates that self-differentiated global leaders can adapt to the global environment's constant, complex, and unpredictable changes. The other dimension of global leader self-complexity, self-integration, also affords global leadership effectiveness.

Global Leader Self-Integration

Global leaders high in self-integration have a coherent sense of self grounded in foundational self-aspects, such as leadership values and principles (Cotter, 2021, 2022). Although values and principles may evolve, these deeply held parts of global leaders' self-concepts are relatively stable, both over time and across contexts, compared to the cognitive, social, and behavioral skills that define global leader self-differentiation (Cotter, 2022). Thus, although their ways of thinking and behaving may change depending on the situation, self-integrated global leaders act from the same core set of values and principles that underlie their leader identities, providing them with a consistent sense of self (Cotter, 2021, 2022; Herman & Zaccaro, 2014). For example, "respect" and "lead with courage" could be among the values and principles underlying both the "team leader in Mexico" and "mentor in Taiwan" leader identities contained in the global leader self-concept described above even when the actions embodying those values may look differently.

Global leader self-integration promotes effective global leadership because it increases leaders' capacity for authenticity. Cotter (2021) found that global leader self-integration is a significant positive predictor of authentic leadership, which is defined as using positive psychological capacities and organizational climates to develop self-awareness and self-regulatory processes (Luthans & Avolio, 2003). Specifically, global leader self-integration is positively associated with self-awareness as it reflects a clearly defined and internally consistent sense of self (Cotter 2022). Furthermore, to identify common underlying self-concept features (i.e., to develop self-integration), leaders must be sufficiently self-aware about who they are as leaders in different contexts (Hammond et al., 2017). In addition to self-awareness, global leader self-integration also relates to self-regulation. Each context-specific approach to leadership contained within self-integrated global leaders' self-concepts is grounded in the awareness of their core values and principles – an indicator of expert-level leadership (Lord & Hall, 2005). As they consistently act in alignment with deeply held values and principles, self-integrated global leaders can lead with integrity and earn the trust of their followers (Cotter, 2022; Lord & Hall, 2005).

Taken together, global leaders high in self-differentiation and self-integration are capable of being both adaptable (i.e., adjusting to the demands of a specific domain) and authentic (i.e., consistently demonstrating their values). Therefore, global leaders' internal identity tension between adapting to their current environments and staying true to their authentic selves is reconciled by developing global leader self-complexity. Furthermore, in reconciling this internal tension, self-complex global leaders are better able to reconcile tensions in their external worlds, such as global versus local influences on the functioning of their organizations.

Global leader self-complexity encompasses both the complexity of global leaders' self-views *and* the complexity of how they interact with the world around them. In other words, and in line with modern uses of the term, the "self" in "global leader self-complexity" refers to both the actor's self-representation (the "me") and the actor perceiving the world (the "I"; Oyersman et al., 2012). Consciously identifying their various self-aspects (i.e., leader identities and common underlying values), as shown in the complexity of the "me," sets the stage for global leaders to effectively exploit their self-complexity through the ways in which they think and behave, as demonstrated in the complexity of the "I." Thus, the "me" is the self-narrative that the "I" enacts (Hammond et al., 2017).

The mosaic metaphor, with the added assumption that the mosaic is made from transparent glass, can illustrate this idea. The various leader identity tiles of different shapes, sizes, and colors – reflecting high global leader self-differentiation – provide leaders with numerous windows through which to view the world. Peering through different windows associated with the patterns of thinking and behaving in a particular leadership domain (e.g., role, culture), self-differentiated global leaders can intentionally shift their perspective on a given issue. Global leaders with similarly high degrees of self-integration can also zoom out from the individual glass tiles to see the larger pattern. They can relate what they see when looking through each tile to form a clear overall interpretation of the situation.

Thus, self-complexity provides leaders with a "rich perceptual lens." Self-differentiation enables leaders "to see color, shapes, and shades of gray on the canvas of social context," and self-integration allows leaders "to focus on whole objects in order to form a coherent, meaningful picture among the colors, shapes, and shades" (Hannah et al., 2013, p. 395). Leveraging their capacity for domain-specific adjustment, highly self-differentiated global leaders are equipped to detect and appreciate the unique factors that characterize the varied local contexts in which their global organizations operate. Furthermore, global leaders who are also self-integrated can see how the local contexts fit together to define the organization as a whole, given their simultaneous capacity for cross-domain consistency through higher-order pattern recognition. For example, a global leader high in both dimensions of self-complexity crafts a vision statement describing the purpose and values that unite the entire global organization (i.e., integration), though their exact manifestations differ across contexts (i.e., how the organization's products and/or services are delivered to local communities; differentiation). Therefore, self-differentiated and self-integrated global leaders can balance adherence to local needs and preferences with organization-wide coherence.

Given the importance of leadership processes (e.g., setting direction, initiating structure) in an organization's adaptive response to its environment, global leaders with self-complexity that mirrors the complexity of the global organizational context are well positioned to lead their organizations to success (Day et al., 2004; Herman & Zaccaro, 2014; Lord et al., 2011). In a recent interview, former US President Barack Obama explicitly credited his self-complexity for his ability to influence and persuade and, ultimately, to lead the United States at home and on the global stage (Klein, 2021):

If you're a kid whose parents are from Kansas and Kenya, and you're born in Hawaii, and you live in Indonesia, you are naturally having to figure out, well, how did all these pieces fit together? How do all these perspectives, cultures, blind spots, biases, how do you reconcile them to approximate something true? And I think that carries over into my adulthood, and into my politics, and how I approach the world generally. . .if you practice it long enough, at least for me, it actually allows you to. . .have some solid ground that you can stand on – you can, with confidence say, I know what I think. I know what I believe. It actually gives me more conviction.

Due to his self-complexity, Obama can view issues from multiple different vantage points and integrate those perspectives to arrive at a point of view in which he truly believes and of which he can convince others. Given the benefits of global leader self-complexity for global leadership performance, it is important to understand how it develops.

Development of Global Leader Self-Complexity

Leaders develop through challenging experiences, developmental relationships, and formal education. In general, leaders develop new identities, thereby increasing their self-complexity, principally through engagement in challenging experiences and subsequent reflection (Day & Harrison, 2007). Research suggests that challenging experiences that are particularly conducive to *global* leader self-complexity include international experiences and role transitions (Cotter, 2022; Herman, 2012). Developmental relationships (i.e., mentors, role models, peers, and coaches) support learning from challenging experiences by modeling effective leadership behaviors, providing high-quality feedback and support, and facilitating sensemaking and reflection processes (Ashford & DeRue, 2012; Bandura, 1977; Cotter, 2022; Higgins & Kram, 2001; Ibarra et al., 2010; Yip et al., 2020). Finally, formal education (e.g., cultural competence training) can also contribute to developing global leader self-complexity, though to a somewhat lesser extent (Yip & Wilson, 2010). Thus, the methods employed to develop global leader self-complexity align with the 70-20-10 rule, which states that 70 percent of leadership learning occurs through experiences, 20 percent through developmental relationships, and 10 percent through formal training (Rabin, 2014).

Challenging Experiences

During challenging experiences, such as international experiences and role transitions, global leaders are thrust outside their comfort zones and forced to develop new ways of thinking and behaving (McCauley et al., 2010b). Global leader development during challenging experiences occurs through experiential learning, or “the process whereby knowledge is created through the transformation of experience” (Kolb, 1984, p. 38; Oddou et al., 2000; Reichard et al., 2015). This learning process involves active experimentation with new approaches to leadership, as well as sustained practice, following exposure to different perspectives (Ashford & DeRue, 2012; Kolb, 1984; McCauley et al., 2010b). Global leaders develop increased self-complexity through “stamping in” what they have learned as leaders in new contexts into their self-concepts in the form of new leader identities (Avolio & Hannah, 2008; Herman, 2012, p. 34). Specifically, they develop leader identities based on an understanding of their new cultural and/or role environments and who they are as leaders there (Cotter, 2022; Hannah et al., 2013). Thus, global leader identity development involves considering external (e.g., situational demands, cultural norms) *and* internal factors (e.g., values, principles; Kohonen, 2005). In this way, the development of new leader identities increases *both* global leader self-differentiation, as the breadth of leader identities contained in leaders’ self-concepts is increased, *and* global leader self-integration, as self-concept coherence is also enhanced with the addition of leader identities that are consistent with existing self-concept foundations (Cotter, 2022).

Changes in context (e.g., cultural context) and role transitions are widely regarded as triggers of leader identity changes (Miscenko & Day, 2016). Unfamiliar cultures and role responsibilities are sources of novelty that add to the developmental potential of challenging experiences (McCauley et al., 2010b). The following sections include a discussion of the challenging experiences associated with these categories of global leader self-complexity development trigger events in greater detail, beginning with international experiences.

International Experiences

International experiences, especially long-term (i.e., one or more years) international experiences, are broadly viewed as the essential method of global leader development (e.g., McCall & Hollenbeck, 2002; Oddou & Mendenhall, 2017). Long-term international experiences provide leaders with opportunities to develop cross-cultural interaction skills and work in a more global capacity, possibly at a higher level of leadership with an increased scope of responsibility (Suutari, 2002). However, short-term (i.e., less than one year) international experiences may be appropriate for developing certain global leadership skills, such as understanding different points of view and cross-cultural sensitivity (Oddou et al., 2000; Suutari, 2002). Furthermore, research suggests that in addition to experiences in which leaders physically cross national cultural boundaries, international experiences may also include experiences in which leaders do so psychologically, including experiences

with multinational business operations and experiences building relationships across cultures (Dragoni et al., 2014).

As previous empirical research has shown, international experiences contribute to the development of global leadership competencies like strategic thinking, cross-cultural communication skills, and global business perspective (e.g., Dragoni et al., 2014; McCall & Hollenbeck, 2002; Mendenhall & Oddou, 1985). Most relevant to this chapter, prior empirical research also supports the positive impact of international experiences on the development of global leader self-complexity (Cotter, 2022; Herman, 2012).

However, global leader development during international experiences is not a guarantee and benefits from higher levels of engagement with the local culture. As the results of a meta-analysis revealed, international experience alone is not a significant predictor of expatriate job performance (Mol et al., 2005). The potential for learning and development during international experiences depends not merely on the time spent in a given country but rather on the level of involvement with the culture (Osland & Bird, 2000; Reichard et al., 2015). Empirical research lends support to this claim. Cotter and Reichard (2019) found that the development of cultural competence among study abroad students is driven by engagement in cross-cultural interactions. Cotter's (2022) results similarly showed that interacting with locals and local culture explained the most variance in global leader self-complexity following at least one year of international experience. Individuals at high levels of engagement in cross-cultural interactions and interacting with locals and local culture are highly involved with the culture (i.e., observing cultural norms, having in-depth conversations with local people, attempting to demonstrate culturally appropriate behavior, viewing the world through the lens of that culture), enabling them to acquire accurate, in-depth cultural knowledge and understanding through their experiences (Cotter & Reichard, 2019; Kolb, 1984; Osland & Bird, 2000).

In addition to the extent of leaders' immersion in the culture, another variable that impacts global leader development during international experiences is cultural distance – how different leaders perceive their host country cultures to be from their home country cultures. Empirical findings indicate that the positive impact of international experiences on developing global leadership competencies (e.g., strategic thinking) depends on cultural distance. The strength of this positive relationship is greater when cultural distance is higher (Dragoni et al., 2014). Furthermore, Cotter (2022) found that perceived cultural distance contributed to the development of global leader self-complexity during international experiences. Cultural distance enhances the potential for global leader self-complexity development by increasing the likelihood that leaders will encounter ways of thinking and behaving that their existing schemas for leadership-related concepts (e.g., how to lead a team meeting) cannot accommodate (Dragoni et al., 2014). In other words, cultural distance contributes to the novelty of an international experience, increasing the level of challenge and, thus, opportunities for learning (McCauley et al., 2010b). Therefore, it is vital to consider leaders' development needs and goals when selecting host countries for international experiences (McCauley et al., 2010a). For example, leaders with ambitious stretch goals and/or significant development needs

(e.g., low existing levels of global leader self-complexity) may be suited for destinations with high cultural distance.

Role Transitions

In addition to high levels of engagement during international experiences, role transitions are a Key predictor of self-complexity development. Role transitions include upward (e.g., promotions) and lateral moves (e.g., job rotations or temporary assignments to other departments, roles, office locations) within and between organizations (McCauley et al., 2010a). The defining feature of a role transition is that it involves moving into a position requiring knowledge and expertise that the leader does not currently possess (Yip & Wilson, 2010). The purpose is often to provide leaders with a broadened perspective of the organization's operations, strategy, structure, culture, and context (Reichard & Walker, 2016). Thus, similar to international experiences, role transitions expose leaders to a new set of situational demands (i.e., leadership role demands). Over time, as leaders develop a set of learned responses to these demands (i.e., domain-specific expertise; Lord & Hall, 2005), a new leadership role identity is added to their self-concepts, increasing self-complexity (Hannah et al., 2013). Role transitions may be a part of international experiences (Cotter, 2022), so these are not necessarily mutually exclusive categories of challenging experiences. In fact, previous research suggests that role transitions can add to the developmental potential of international experiences for increasing global leader self-complexity (Cotter, 2022). However, role transitions prompting increased global leader self-complexity may also occur within the borders of one country.

Prior empirical research provides support for positive associations between role transitions and leader development and performance outcomes, including measures of on-the-job learning and perceived business, administrative, and technical skill learning, as well as salary levels, promotions, and subjective career success (McCauley et al., 1994; Martini & Cavenago, 2017; Reichard & Walker, 2016). Of most relevance to the present chapter, previous empirical research also supports the positive impact of new and unfamiliar leadership role responsibilities on developing global leader self-complexity (Cotter, 2022).

Just as the level of developmental challenge that leaders experience during international experiences stems, at least in part, from cultural distance, the amount of challenge experienced during role transitions depends on the breadth of new and unfamiliar leadership role responsibilities that leaders must face (Cotter, 2022; McCauley et al., 1994). The more unfamiliarity (i.e., novelty) the leaders have to confront, the greater the challenge, and perhaps the development, they will experience (McCauley et al., 2010b). Therefore, it is also essential to match leaders' development needs and goals to the amount of new and unfamiliar leadership role responsibilities when designing role transitions (McCauley et al., 2010a).

Thus, challenging experiences, including international experiences and role transitions, provide global leaders with opportunities to develop and perform leadership in new domains, which opens up new perspectives on leadership and who they are as leaders (Cotter, 2022; McCauley et al., 2010b; Reichard & Walker, 2016; Yip &

Wilson, 2010). These insights are crystallized and subsequently incorporated into leaders' self-concepts through reflection (Ashford & DeRue, 2012).

Reflection

Leaders distill lessons learned from challenging experiences through reflection, which can be done individually (e.g., journal writing, mediation, spontaneous thinking during routine activities) or with input from others (e.g., feedback discussions, performance appraisals, informal conversations, after-action reviews; Avolio, 2005; Daudelin, 1996). Regardless of the method employed, research suggests that learning is maximized when leaders reconstruct their experiences, diagnose causes and effects, and consider counterfactuals (Ashford & DeRue, 2012). In doing so, leaders can make sense of their experiences and identify patterns of leadership successes and failures, which can inform their future behavior. Thus, reflection bridges action and understanding through enhancing self-awareness (Avolio, 2005), increasing the capacity for continued learning from experience (Reichard & Johnson, 2011).

A particularly important sensemaking process for the development of global leader identity and self-complexity is cross-domain sensemaking. During this process, global leaders reflect on who they are as leaders across different domains, such as the various cultural and role contexts in which they enact leadership. Cross-domain sensemaking unfolds through four stages: (1) noticing, (2) interpreting, (3) authoring, and (4) enacting (Hammond et al., 2017). The first phase is triggered when leaders *notice* connections and disconnections, or similarities and differences, between their leadership domains (e.g., purpose, culture, values, principles, leadership skills). Leaders progress to the second phase, *interpreting*, when they attach meaning to the identified connections and disconnections, which leaders then incorporate into their self-concepts in the third phase, *authoring*. Given that leaders are motivated to act in alignment with their self-concepts, leaders then *enact* the self-narratives they have authored in the final phase of cross-domain sensemaking (Hammond et al., 2017).

For example, as described above, the global leader whose leadership role domains include team leadership in Mexico and mentorship in Taiwan identified the value "respect" and the principle "lead with courage" as cross-domain connections. However, the leader may also notice cross-domain disconnections, such as the leadership skills needed in each context. The leader may interpret their embodiment of "respect" and "lead with courage" across domains as meaning that this value and leadership principle are foundational elements of their self-concept. Such a reflection would increase the global leader's self-integration as common identity features increase self-concept coherence (Cotter, 2021, 2022; Hammond et al., 2017; Herman & Zaccaro, 2014). Additionally, the leader may interpret the disconnection in cross-domain leadership skills as meaning that "team leader in Mexico" and "mentor in Taiwan" are distinct leader identities in their self-concept. Using conscious, dialectical processing, the leader may come to accept and embrace *both* the "team leader in Mexico" *and* "mentor in Taiwan" identities as parts of their self-concept, despite potential contradictions or tensions (Hammond et al., 2017). The result would be a

more nuanced understanding of leadership and who they are as a leader – a realization that their approach to leadership and their identity as a leader depend on context, including the physical location (e.g., the surrounding culture) and the needs and preferences of the people they are to lead (Cotter, 2022; Hammond et al., 2017). This insight reflects increased global leader self-differentiation (Cotter, 2021, 2022).

In this way, the leader authors a self-concept that includes both increased self-integration (i.e., increased coherence among leader identities) and self-differentiation (i.e., increased leader identity breadth and distinctiveness), which the leader may then enact. The leader may strive to demonstrate “respect” and “lead with courage” in all leadership contexts, including team leadership in Mexico and mentorship in Taiwan, given their self-integration. However, due to their self-differentiation, the leader may also recognize that the manifestation of these values may appear different in different contexts as the way they lead must also be sensitive to the situation. Enactments of the leader self-concept they have authored further affirm the contents, creating a cyclical, reinforcing process (Hammond et al., 2017). The leader may lead with respect, leading them to notice “respect” as a cross-domain connection, which then becomes an internalized part of their self-concept, resulting in them leading with respect and so on. As previously noted, it is this relationship between the enacting “I” and the authored “me” that defines the “self” in “global leader self-complexity.”

Thus, global leader self-complexity development occurs when global leaders incorporate self-related knowledge gained during challenging experiences into their self-concepts through reflection. To maximize the development of their self-complexity, global leaders’ careers should include a wide variety of challenging international experiences and role transitions paired with reflection and supportive developmental relationships (Ashford & DeRue, 2012; McCauley et al., 2010b).

Developmental Relationships

Developmental relationships, including developmental networks and coaches, can facilitate the development of global leader self-complexity by increasing leaders’ capacity for experiential learning and sensemaking (McCauley et al., 2010b).

Developmental Networks

A single role model or mentor is insufficient for optimizing growth. Instead, developmental networks consist of multiple, simultaneously held developmental relationships (e.g., role models, mentors, trusted peers). Members of a leader’s developmental network take “an active interest in and action to advance the protégé’s career by providing developmental assistance” (Higgins & Kram, 2001, p. 6). This developmental assistance may come in different forms of support, including social and career-related support (Higgins & Kram, 2001; Yip & Kram, 2017).

First, empirical findings provide evidence for a positive association between social support and global leader development through challenging international

experiences (e.g., study abroad, international work experiences; Cotter, 2022; Cotter & Reichard, 2019) and role transitions (George et al., 2021). Social support positively impacts global leader development by enhancing leaders' overall well-being, capacity to cope with change and uncertainty, and resilience to stress (Cotter & Reichard, 2019). Stress reduction is vital because research indicates that stress can impede global leader development (Cotter & Reichard, 2019). Thus, social support from developmental networks is beneficial to developing global leaders as they adjust to unfamiliar cultures and role responsibilities.

A second function of developmental networks is providing career-related support, including information related to effective leadership in a given context and feedback on leadership performance. When adjusting to new cultures and role environments, leaders learn a great deal from observing the behaviors of leader role models, as described in social learning theory (Bandura, 1977). Examples of effective leadership from role models are essential inputs in the process of leader identity development (Cotter, 2022; Ibarra, 1999). Leader role models, mentors, and trusted peers may also provide helpful information more directly. For example, host country nationals may act as cultural mentors for developing global leaders during international experiences by giving them insider tips about cultural norms, preferences, and traditions. Such mentoring effectively expedites the socialization process (Cotter, 2022).

Leadership performance feedback is an additional form of direct information that contributes to leader identity development (Ibarra et al., 2010; Lord & Hall, 2005). As previously noted, leadership learning and development through challenging experiences in new domains are driven by experimentation with changes in thoughts, behaviors, and attitudes (Ashford & DeRue, 2012; Kolb, 1984). Feedback from developmental network members advises leaders of the success of these experiments (e.g., how their behavior impacted others). Leaders can then use that information to inform who they are as leaders in those contexts. In other words, developmental network members' feedback influences the identity and associated skill set leaders develop for a given leadership domain (Cotter, 2022; Ibarra et al., 2010).

Coaching

As a specific type of developmental relationship, coaching takes place in the context of one-on-one relationships between leaders and coaches with the goal of improving leaders' effectiveness in leadership roles (Reichard & Walker, 2016). Through "open-ended and non-judgmental questions," coaching contributes to the development of global leader self-complexity by "identifying learning goals, challenging existing limitations, exploring future possibilities for growth, and providing accountability and support in the attainment of desired goals" (Reichard & Walker, 2016, p. 7). Thus, coaching helps leaders identify the limitations of their current leader self-concepts (e.g., flawed assumptions, ineffective leadership behaviors), setting the stage for leadership expansion and refinement (i.e., increased global leader self-complexity). Coaching further contributes to the development of global leader self-complexity through challenging experiences by helping leaders reflect on what they have learned and how they can apply it to meet future job demands (Daudelin, 1996).

In other words, coaching supports the sensemaking processes involved in experiential learning.

Coaching facilitates leaders' internalization of new cultural and role identities into their self-concepts through narrative identity work, which involves crafting narratives about the leaders they are in their new contexts and the broader implications for who they are as leaders and as individuals. Narrative coaching functions as a holding environment in which leaders feel safe to explore and process identity tensions, such as anxiety related to losing existing identities, uncertainty regarding new identities, and difficulty integrating new identities with the other contents of their self-concepts (Yip et al., 2020).

The global leader with the identities "team leader in Mexico" and "mentor in Taiwan" can illustrate this idea. When developing the identity "mentor in Taiwan" during a challenging international experience in Taiwan, the leader may fear that adapting their approach to leadership, and more specifically mentorship, to align with Taiwanese culture will mean a loss of their Mexican identity. Coaching can help reduce the leader's anxiety, making them feel secure and supported in this period of identity exploration (Yip et al., 2020). After some time, the leader may accept both identities into their self-concept but feel unsure about the implications, creating a kind of identity limbo. Their coach can mitigate this uncertainty by affirming the new leader identity, "mentor in Taiwan," as a valuable component of the leader's self-concept (Yip et al., 2020). For example, the coach may frame the new identity as evidence of domain-specific leadership expertise (Lord & Hall, 2005). The coach can then support integration by encouraging the leader to identify connections between the new identity and defining features of their self-concept (e.g., values; Yip et al., 2020).

A final, more structured source of global leader development that can augment the impact of challenging experiences and developmental relationships is formal education.

Formal Education

Formal leader development education includes university programs (i.e., traditional classroom learning), skill training, feedback-intensive programs, and personal growth programs (McCauley et al., 2010a). Formal training is pervasive in organizations' leader development strategies, and meta-analytic research indicates that it is generally effective (Lacerenza et al., 2017; McCauley et al., 2010a). However, there are numerous limitations, including misalignment with adult learning preferences for active, self-directed learning as well as the challenge of ensuring that the knowledge and skills gained during training will transfer back to the job. Additionally, the rigidity of structured formal training programs limits effectiveness in addressing individual leaders' development needs (Reichard & Walker, 2016). As such, leader development researchers recommend that formal education be used intentionally and in conjunction with other methods of leader development (Reichard & Walker, 2016).

Thus, formal education can be a valuable complement to global leader self-complexity development through challenging experiences and developmental relationships. Given that formal training can be aimed at conveying information and improving specific skills (McCauley et al., 2010a), it can be used to prepare global leaders for international experiences and role transitions. For example, leaders can attend knowledge-based formal education programs to receive foundational information about their host country's cultures (e.g., how they rank on Hofstede's (1980) cultural dimensions) before departure for international experiences. However, trainers should present these generalizations as "sophisticated stereotypes" that leaders must refine through experience with the culture upon arrival (Osland & Bird, 2000, p. 66). Leaders could also receive cross-cultural skills training (e.g., Reichard et al.'s (2014, 2015) cross-cultural psychological capital training) to increase their likelihood of successfully engaging in cross-cultural interactions with the local people and culture in their host countries – the primary predictor of global leader self-complexity development during international experiences (Cotter, 2022; Cotter & Reichard, 2019).

Formal training can similarly prepare leaders for role transitions. For example, first-time leaders (i.e., transitioning from individual contributors to supervisor roles) could be introduced to basic leadership concepts through formal training before beginning their new roles (Reichard & Walker, 2016). They could also be trained in foundational leadership skills, like initiating structure (i.e., clearly defining organizational goals and each member's role in achieving them) and building individualized relationships with followers (i.e., relationships characterized by concern, respect, appreciation, and support) to increase their abilities to exhibit influence successfully (Judge et al., 2004).

Beyond instilling basic knowledge and skills needed for particular international experiences or role transitions, formal education can also be targeted more generally toward building global leader developmental readiness.

Global Leader Developmental Readiness

In addition to global leaders' development needs and goals, it is important to consider developmental readiness in the selection of and preparation for global leader self-complexity development through challenging experiences. Leaders are more likely to benefit from opportunities for global leader self-complexity development (i.e., challenging experiences paired with reflection, developmental relationships, and formal education) when they are developmentally ready, meaning they have the motivation, ability, and support needed for development (Hannah & Avolio, 2010; Reichard & Beck, 2017; Reichard & Thompson, 2016). Developmental readiness is "the ability and the motivation to attend to, make meaning of, and appropriate new leader KSAA's (knowledge, skills, abilities, and attributes) into knowledge structures along with concomitant changes in identity to employ those KSAA's" (Hannah & Avolio, 2010, p. 1182). Thus, global leaders high in

developmental readiness have the ability and the motivation to acquire global leadership knowledge and skills and to undergo the corresponding self-concept changes.

Ability to Develop Global Leader Self-Complexity

Key aspects of the ability pillar of global leader developmental readiness include cognitive complexity, meta-cognitive skills, mindfulness, language ability, and a paradox mindset (Cotter, 2022; Reichard & Beck, 2017). *Cognitive complexity* describes an individual's capacity to distinguish new self and leadership-related knowledge and to organize that information into mental schemas (Reichard & Beck, 2017). Thus, cognitive complexity increases global leaders' ability to develop new leader identities (i.e., schemas related to who they are as leaders) as they learn new ways of thinking and behaving during international experiences and role transitions. *Meta-cognitive skills* reflect an ability to "think about thinking" and to "monitor and control cognition and one's awareness of cognitive strengths and weaknesses" (Hannah & Avolio, 2010, p. 1182). Meta-cognitive skills facilitate global leader development by enhancing monitoring, self-awareness, and emotion and thought regulation (Reichard & Beck, 2017). Global leaders with meta-cognitive skills stand to learn from their experiences because they can actively confront, and when necessary, adjust, their thought patterns. *Mindfulness* is the nonjudgmental awareness of the present moment. This skill enables global leader development by allowing leaders to accept their current circumstances and assume an active approach to remedying or improving the situation (Reichard & Beck, 2017). Thus, mindfulness is beneficial for global leaders learning to lead in new cultural and role environments because it equips them to notice and incorporate performance-related feedback without becoming emotionally overwhelmed (Ashford & DeRue, 2012; Ibarra et al., 2010).

Whereas these cognitive abilities are readiness precursors for leader development across contexts, language ability and paradox mindset are particularly essential for global leaders. *Language ability* is proficiency in the national or most widely spoken language in the country in which leaders are working, as well as the primary workplace language (Cotter, 2021). Language ability supports the development of global leader self-complexity through challenging international experiences by equipping leaders for communication and relationship building with host country nationals, allowing them to reach higher levels of interacting with locals and local culture (Cotter, 2022; Mendenhall & Oddou, 1985; Reichard et al., 2015). Lastly, leaders with a *paradox mindset* engage in dialectical, "both/and" thinking when confronted with potential tensions or dilemmas, embracing the discomfort rather than being discouraged by it (Miron-Spektor et al., 2018). As previously described, dialectical processing is critical to global leader identity development through sensemaking following engagement in challenging experiences (Hammond et al., 2017). A paradox mindset enables global leaders to simultaneously embrace being *both* a certain kind of leader in a given cultural or role context *and* another kind of leader in a different context. Global leaders with a paradox mindset can hold multiple distinct leader identities and associated skill sets in their self-concepts

simultaneously (Cotter, 2022). However, global leader development requires more than just the ability to develop; leaders must also be sufficiently motivated to develop.

Motivation to Develop Global Leader Self-Complexity

The second facet of developmental readiness, motivation to develop, encompasses autonomous motivation, learning goal orientation, leader development psychological capital (LD PsyCap), cross-cultural psychological capital (CC PsyCap), and the appreciation of cultural differences (Cotter, 2022; Cotter & Reichard, 2019; Reichard & Beck, 2017). When a leader's motivation to develop is *autonomous*, it is not controlled by external punishments or rewards. The source of autonomous motivation is the feeling that developing as a global leader is personally relevant and valuable (Ryan & Deci, 2012). Autonomous motivation is needed for global leader development because successful development requires that the leader has a sense of agency and ownership over the development process (Hannah & Avolio, 2010). Furthermore, when the development of new cultural and leadership role identities is motivated by external forces, such as the threat of being fired, the leader is unlikely to experience their newly developed identities as authentic or related to existing self-concept aspects, stifling increases in global leader self-integration (Ryan & Deci, 2012). Instead, those leader identities are likely to remain on the fringes of the leader's self-concept (Ryan & Deci, 2012).

Learning goal orientation reflects how leaders approach growth opportunities and stems from their implicit theory of ability (Reichard & Beck, 2017). Individuals who view leadership as malleable, as opposed to fixed, are more likely to adopt a learning goal orientation and see leadership challenges as opportunities for growth (VandeWalle & Cummings, 1997). A learning goal orientation is advantageous for global leader development because it engenders a motivation for learning, resilience to failure and setbacks, and an increased tendency to seek feedback (Ashford & DeRue, 2012; Reichard & Beck, 2017). Global leaders with a learning goal orientation are more likely to seek out challenging developmental experiences and respond positively to trigger events, such as changes in cultural context and role transitions, because they believe they can grow. Furthermore, they are more likely to solicit the feedback they need to craft leader identities to fit their new contexts (Ibarra, 1999).

Leader development hope, efficacy, resilience, and optimism comprise *LD PsyCap*, or a leader's motivational propensity to develop (Pitichat et al., 2018; Reichard & Beck, 2015). Global leaders high in LD PsyCap possess the necessary psychological resources for developing global leader self-complexity through challenging experiences. First, leader development hope reflects a leader's agency (i.e., goal-directed energy) and planning to meet development objectives. An individual high in leader development hope has the necessary willpower to pursue alternative pathways to developmental goal achievement when faced with obstacles (Pitichat et al., 2018). As such, leader development hope is likely to help global leaders formulate plans to achieve goals to develop the leader identities needed to perform in new contexts. Additionally, when leaders are faced with barriers to identity development, such as a

lack of leader role models to learn from (Ibarra, 1999), leader development hope can help them uncover new paths to goal achievement.

Leader development efficacy is the strength of a leader's belief in their capacity to develop leadership knowledge and skills (Reichard et al., 2016). Research indicates that leader development efficacy is a significant predictor of self-developing leadership skills (Reichard et al., 2016). It provides global leaders with confidence in their development abilities, prompting development intentions and, in turn, actions to develop domain-specific global leadership (e.g., reflection on challenging international experiences and role transitions; Reichard et al., 2016).

Leader development resilience reflects the ability to effectively bounce back and thrive in developing following both positive and negative experiences (Reichard & Beck, 2017). Positive experiences, such as promotions and challenging assignments, necessitate resilience because they are often associated with increased expectations and responsibilities. Through heightened resources and reduced risk factors, an individual high in leader development resilience has the endurance needed to persevere when faced with both successes and failures (Reichard & Beck, 2017). Thus, it is likely to enable global leaders to cope with the challenges associated with identity and self-concept changes, such as receiving feedback that conflicts with one's self-views (Ibarra, 1999). Leader development resilience also supplies developing global leaders with the resources needed to embrace challenging experiences as growth opportunities (Reichard & Beck, 2017).

Finally, leader development optimism is characterized by an expectation of positive outcomes in the context of leader development experiences and challenges, which impacts perceptions of feedback (Reichard & Beck, 2017). Individuals high in leader development optimism will view positive feedback as a reflection of their personal qualities and actions and expect additional positive feedback in the future. In contrast, they will view negative feedback as a reflection of a temporary external state and a learning opportunity (Reichard & Beck, 2017). Thus, leader development optimism is likely to be especially beneficial for global leaders when making sense of the external evaluations of their newly developed identities, increasing the motivating potential of positive feedback and mitigating the emotional blow of negative feedback. Taken together, LD PsyCap provides global leaders with psychological resources for developing global leader self-complexity through challenging experiences.

Whereas autonomous motivation, learning goal orientation, and LD PsyCap are important aspects of motivation to develop for any leader, CC PsyCap and appreciation for cultural differences are particularly important for global leaders. Like LD PsyCap, *CC PsyCap* has four components – cross-cultural hope, efficacy, resilience, and optimism – and reflects one's motivational propensity to engage in cross-cultural interactions (Reichard et al., 2014). Cross-cultural hope is a reflection of energy to increase one's understanding of other cultures and an ability to devise alternative strategies for goal achievement in a cross-cultural context (Dollwet & Reichard, 2014). Cross-cultural efficacy pertains to confidence in one's capacity to live, work, and interact in a novel cultural environment. Cross-cultural resilience reflects an ability to persevere when faced with challenging cross-cultural interactions, such as

language barriers or culture shock (Bird, 2017; Dollwet & Reichard, 2014). Finally, cross-cultural optimism refers to a tendency to expect positive outcomes in cross-cultural situations despite possible setbacks (Dollwet & Reichard, 2014).

Thus, CC PsyCap further contributes to global leaders' motivation to develop self-complexity through challenging experiences, particularly international experiences, by providing them with psychological resources for cross-cultural environments. Research indicates that CC PsyCap positively predicts cultural competence, which supports the pertinence of CC PsyCap to global leader development (Cotter & Reichard, 2019; Reichard et al., 2014, 2015). Cotter and Reichard's (2019) findings suggest that CC PsyCap enables the development of cultural competence by increasing engagement in cross-cultural interactions. As noted earlier, in-depth interaction with the local people and culture is the primary pathway to increased global leader self-complexity during international experiences (Cotter, 2022). Therefore, CC PsyCap increases the likelihood that global leaders will develop increased self-complexity through international experiences by enhancing their involvement with the culture.

The same can be said for *appreciation of cultural differences*, which reflects leaders' excitement, curiosity, and openness toward cross-cultural interactions, as well as confidence in their abilities to interact effectively (Cotter, 2022). Cotter (2022) found that the appreciation of cultural differences motivated global leaders to seek out international experiences and to pursue opportunities for high-quality interactions with the local people and culture upon arrival, which positively impacted self-complexity development. Thus, the appreciation of cultural differences also boosts motivation to develop global leader self-complexity through international experiences.

Taken together, compared to global leaders who are low in developmental readiness, global leaders high in developmental readiness have the ability and motivation needed to develop self-complexity through challenging international experiences and role transitions.

Organizational Support for Developing Global Leader Self-Complexity

Beyond the support that leaders receive from interpersonal, developmental relationships, organizational support (i.e., learning culture and psychological safety) plays an essential role in global leader developmental readiness (Reichard & Beck, 2017). Organizational support for leader development reflects developing global leaders' overall perceptions that their organizations provide them with opportunities to increase their global leadership skills and capabilities (Kraimer et al., 2011). A primary component of organizational support for development is creating a *learning culture*, where values such as innovation and experimentation are emphasized. Learning cultures promote leader development through the availability of leader development resources (Reichard & Beck, 2017), such as opportunities for immersion in challenging international experiences and role transitions and access to supportive developmental relationships (e.g., mentors, role models, coaches) and formal education.

Organizations can further support developing global leaders by establishing *psychological safety* – an interpersonal context in which global leaders feel safe to be themselves, meaning they can voice their opinions and concerns without fear of repercussions (Hirak et al., 2012). Psychological safety enables development by encouraging leaders to follow their curiosity and by increasing the likelihood of learning from failures (Hirak et al., 2012). In the absence of psychological safety, global leaders are unlikely to feel secure enough to reflect on their current identities and experiment with potential new leadership roles and cultural identities during challenging experiences. Research indicates that individuals’ feelings of security are consequential for identity changes and that in helping individuals feel secure, organizations can positively impact identity transformation and adjustment to new leadership domains (George et al., 2021; Rogers et al., 2017). Thus, organizations can facilitate global leader self-complexity development by creating an environment that supports experiential learning and identity work processes, like reflection and experimentation (Hammond et al., 2017; Kolb, 1984).

Managerial Implications

The theoretical and empirical research reviewed in this chapter has practical implications for organizations seeking to enhance their global business capabilities by developing global leaders high in self-complexity (see Table 1). First, organizations can institute challenging experiences, including international experiences and role transitions, as their primary method of global leader development (Day & Harrison,

Table 1 Organizational practices to support global leader development through challenging experiences

Before	During	After
Match level of developmental challenge to leader’s development needs and goals following assessment of self-complexity	Ensure sufficient program flexibility so leaders have the time and space needed for learning	Show leaders that their experiences are valued with clear and consistent recognition from top leadership
Provide leaders with formal education to increase basic knowledge and skills related to leadership and culture	Design organizational systems to reward development and hold leaders accountable for learning	Implement participation in challenging experiences as a criterion for promotion and advancement
Provide leaders with formal education to increase leader developmental readiness	Establish psychological safety	Provide leaders with opportunities to use their newly acquired knowledge and skills
	Provide leaders with access to developmental relationships, including developmental networks and coaches, to support learning	

2007; McCauley et al., 2010b). Second, organizations can match the developmental challenge of experiences to leaders' development needs and goals by assessing existing levels of global leader self-complexity (e.g., using Cotter's (2021) Global Leader Self-Complexity Scale). The greater the leaders' development needs and goals, the higher the optimal level of developmental challenge for their experiences (McCauley et al., 2010b). The developmental challenge can be increased by selecting more culturally distant destinations for international experiences and leadership roles, which include more new and unfamiliar responsibilities for role transitions (Dragoni et al., 2014; McCauley et al., 1994). However, in line with Sanford's (1966) challenge-support hypothesis, as well as the contents of the Center for Creative Leadership's (CCL's) leader development model (i.e., assessment, challenge, support; McCauley et al., 2010b), organizations must also ensure that global leaders have the support needed for these challenging experiences to actually result in development. Organizations can support leaders before, during, and after their experiences.

Before global leaders begin their challenging experiences, organizations can provide them with formal education on basic skills and concepts related to leadership and culture, which can be subsequently elaborated on with experience (McCauley et al., 2010a; Osland & Bird, 2000; Reichard & Walker, 2016). Leaders can also receive training to increase the components of global leader developmental readiness that are open for development, including mindfulness (Reichard & Beck, 2017), meta-cognitive skills (Avolio & Hannah, 2008), language ability, paradox mindset (Miron-Spektor et al., 2011), autonomous motivation, learning goal orientation (Reichard & Beck, 2017), LD PsyCap (Luthans et al., 2010), CC PsyCap (Reichard et al., 2014, 2015), and appreciation of cultural differences (Cotter, 2022). For example, prior to leaders' departure for international experiences, organizations can offer leaders the training developed by Reichard et al. (2014, 2015), resulting in significant increases in CC PsyCap. Paradox mindset training can further prepare leaders for both international experiences and role transitions. Research indicates that this can be achieved by asking leaders to reflect on the paradoxes (i.e., seemingly contradictory realities) they have encountered in the past (Miron-Spektor et al., 2011). Furthermore, organizations may boost global leaders' autonomous motivation and learning goal orientation by framing international experiences and role transitions as opportunities for personal and professional growth (Stahl et al., 2002).

During the challenging experiences, organizations can support global leaders through the program's structure and climate as well as available developmental relationships. The structure of challenging experiences should be flexible enough to grant global leaders the time and space needed for learning (i.e., active experimentation with new identities, the practice of demonstrating new leadership behaviors, and reflection on lessons learned and identity implications; Ashford & DeRue, 2012; Kolb, 1984; McCauley et al., 2010b). Organizational systems designed to reward development and hold leaders accountable for learning will further support global leader development during challenging experiences (Oddou et al., 2000). Additionally, organizations should establish a psychologically safe climate so global leaders feel secure enough to engage in identity development processes

(Rogers et al., 2017). Organizations can also ensure that leaders have access to developmental relationships, including developmental networks and coaches, which can provide them with psychosocial support, examples of effective leadership, high-quality feedback, and guidance with sensemaking processes (Bandura, 1977; Higgins & Kram, 2001; Ibarra et al., 2010; Yip et al., 2020).

After global leaders complete their challenging experiences, organizations must continue to show them support. As a consequence of their self-concept changes during challenging experiences, global leaders may experience distress when returning to their original leadership contexts (e.g., Sussman, 2000). When organizations fail to manage their returns effectively, leaders may be prompted to leave their organizations (Stahl et al., 2002). Given the tremendous costs associated with challenging experiences, especially international experiences (Oddou et al., 2000), the loss of these global leaders is an unnecessary waste of organizational resources. Organizations can minimize global leader turnover by clearly communicating that their experience is valuable in several ways. First, top leadership can consistently express that the organization values challenging experiences and recognize those who participate in international experiences and role transitions. Second, engagement in challenging experiences should be grounds for career advancement in the organization (e.g., Stahl et al., 2002). Third, organizations can provide opportunities for global leaders to utilize their newly acquired knowledge and skills (Osland, 2000). Global leaders are not always permitted or encouraged to apply what they learn during their challenging experiences (Osland, 2000), which seems to defeat the original intent – to increase the organization’s global leadership capacity.

Thus, organizations should maximize global leadership development by fully exploiting the knowledge and skills global leaders gain during their challenging experiences. Only then can global leaders’ reconciliation of internal tensions support the reconciliation of external tensions in the global organizational environment.

Future Research

Future researchers can extend the existing literature on global leader self-complexity in a few ways. First, researchers can identify additional challenging experiences and associated context changes that trigger increased global leader self-complexity. For example, serving in the military, becoming a parent, spending time in an environment dominated by another racial group, or other experiences involving learning the norms and expectations of a new domain may prompt increases in global leaders’ self-complexity. By including the impact of challenging experiences and transitions that occur outside of work (e.g., having a baby) in their investigations, researchers can assume the important, but underutilized, “whole person” perspective to global leader development (George et al., 2021). Furthermore, to make challenging experiences involving physical relocation more accessible (i.e., for those who do not have access to in-person opportunities due to costs, travel restrictions, family obligations, etc.), researchers can explore the effectiveness of exposure to new domains in a virtual context. Reichard et al.’s (2015) findings that video clips of “cross-cultural

trigger events” (e.g., cooking in a culturally distant country) predict increased cultural competence suggest that this is a promising area of research.

Second, researchers can empirically test the interactions between different kinds of challenging experiences and developmental relationships in the prediction of increased global leader self-complexity. For example, does coaching moderate the positive relationship between international experiences and global leader self-complexity, such that this relationship is stronger when leaders receive coaching, as research would suggest? Researchers can also empirically test the interactions between challenging experiences and the components of developmental readiness in the prediction of increased global leader self-complexity to identify the largest moderating effect sizes. The results of these investigations could inform the design of global leader development initiatives and the preparation of developing leaders. Specifically, organizations could ensure that leaders have access to the support systems that contribute most to the developmental potential of a given challenging experience, as well as access to training in the aspects of developmental readiness most needed to learn from the experience.

Beyond the development of global leader self-complexity, researchers can also study its relationship to global leadership performance. First, researchers can empirically examine the relationships between the dimensions of global leader self-complexity and constructs related to global leadership performance (e.g., the ability to manage ambiguity; Cotter, 2021; Osland et al., 2013). Empirical research on global leader self-complexity is currently lacking, and such work is needed to expand knowledge of this critical yet poorly understood construct, including its nomological network (Cotter, 2021; Herman & Zaccaro, 2014). Second, researchers can identify the mechanisms through which global leader self-differentiation and self-integration contribute to global leadership performance. For example, does global leader self-differentiation positively predict the performance of a culturally diverse group of followers through an increased ability to demonstrate individualized consideration? Does global leader self-integration positively predict follower performance through increased follower perceptions of leader integrity? Research on the relationship between global leader self-complexity and global leadership performance and the underlying mechanisms will illuminate how the reconciliation of internal identity tensions impacts leaders’ capacity to reconcile external environmental tensions. Such research can also lend needed insight into how the development of global leader self-complexity through challenging international experiences and role transitions impacts others in the leadership context (George et al., 2021).

Conclusion

In conclusion, research on global leader self-complexity suggests that global leaders who are both self-differentiated and self-integrated are able to be both adaptable and authentic. They can modify their leadership to effectively influence within different domains while staying in touch with the defining features of their self-concepts (i.e., values, principles). Thus, in developing self-complexity, global leaders reconcile the

internal tension between adjusting to situational demands and remaining true to themselves. In turn, self-complex global leaders can use their increased capacity for advanced information processing (i.e., the capacity for simultaneous domain-specific adjustment and cross-domain consistency) to reconcile tensions in their external environments, including the need to balance global and local influences on the functioning of their organizations. Research indicates that a successful strategy for global leader self-complexity development includes engagement in challenging experiences, such as international experiences and role transitions, followed by reflection, as well as support from developmental relationships, such as developmental networks and coaching, and formal training. Furthermore, the developmental potential of such methods will be maximized when global leaders are developmentally ready, meaning they have the necessary abilities, motivation, and organizational support. Global organizations can increase their performance by following these evidence-based recommendations to develop global leader self-complexity.

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Co-creating a Collaborative Equitable World Through Responsible Proleptic Global Leadership

13

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Abstract

Global leaders are needed more than ever to help shape the evolving global order toward a more collaborative, equitable world where nations can work together to address pressing social and environmental challenges. Responsible proleptic global leadership is an ethical, cosmopolitan approach to leadership that is inspired by glimpses of that more ideal world. “Prolepsis” is a literary and

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theological term, derived from the Greek term *prolepsis* meaning “an anticipating,” a “taking beforehand,” and from *prolambanein* “to take before,” which includes the prefix *pro*, “before.” Collective, responsible proleptic leadership includes enabling a rich and compelling vision of the future to come into being, as an early and necessary stage in allowing others to be drawn forward. Through a process of co-creation or, better, communal midwifery, global leaders facilitate and help the vision from the future to be born in the present. In other words, leadership should not see itself as creating the future vision itself out of its own present resources. Rather, leadership involves the openness, seeking, debate, discussion, reflection, and meditation required to enable this future vision to come into view in the present. This slight change in key ensures that global leaders are not dictating the future through their own goals and desires but allowing a shared and common vision of the future to reveal itself. Enabling as rich and complex a future vision as possible to come into view is a powerful step in motivating and inspiring individuals and society to be pulled forward toward that future reality.

Keywords

Prolepsis · Proleptic · Globalization · Global identity · Global resonance ·
Cosmopolitanism · Self-leadership · Responsible leadership · Ethical leadership ·
Futurology

Introduction

The world is undergoing a major transformation and the relationships between the West and the East and North and South are being irrevocably altered. By 2030, the West will no longer be the primary source of power, money, and markets. Rather the East is emerging as the leading powerhouse of the global order (Frankopan, 2019; Guillen, 2020). Further, countries in the South such as Brazil and Mexico and those in both the East and South such as China, Indonesia, and India are emerging as major economic and political players. The divisions of North-South, East-West no longer characterize the emerging global order, and are quickly becoming archaic – vestiges of an old colonial order. Frankopan (2019) argued that the “New Silk Roads” will demark the most advanced countries of the emerging world.

The fall of the Berlin wall in 1989 and dissolution of the Soviet Union in 1991 ended a stabilizing Cold War era polarity and transformed the world into a volatile, uncertain, complex, and ambiguous (VUCA) state. Subsequent globalization redefined relationships, manufacturing, trade, and wealth as western manufacturing moved east in search of cheaper labor. Local wars, extreme poverty, and cries by citizens for more political influence catalyzed a new era of massive migrations. An unstable global financial system wreaked havoc on countries such as Greece and Venezuela, among many others. Online businesses and blockchain technology dramatically changed business models, raising troubling ethical conundrums. Nationalist movements and trade wars disrupted business relationships. Artificial

Intelligence (AI) and biotechnology constructed a non-human worker, causing people to fear “becoming irrelevant as humans because of AI and of becoming less human because of biotechnology” (Harari, 2019). Climate change lurked as the overarching crisis to threaten the survival of all. Finally, the coronavirus pandemic of 2020–2021 forced the realization that global challenges require the cooperation of all nations to work together to forge plans for recovery.

The Need for Global Leaders

Savvy and responsible global leaders in all domains are needed in our globalized world and along the new Silk Roads to adjust to and meet the demands of the evolving world order and to cooperate to address these many challenges. Such leaders need to be world changers. They need to understand political, economic, and social trends in the world and to understand the ramifications of these trends on the future, both in the short and long term. They need to exercise leadership based on a shared vision of a better world, cognizant of future trends, with a cosmopolitan worldview and moral compass required for global leadership and an ethical foundation reflective of responsible leadership, capable of bridging differences between individuals and nations and focused on bringing the world together for a better and more cooperative tomorrow.

Global leaders must be able to “inspire followers from multiple cultures to willingly pursue a positive vision in a context characterized by significant levels of complexity, flow and geographical presence” (Mendenhall et al., 2012, p. 493). They “influence others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth” (Mendenhall et al., 2012, p. 500). They stimulate “the thinking attitudes and behaviors of a global community to work together synergistically toward a common vision and common goals” (Osland, 2014, p. xiii),

Perruci (2018) argued that “the biggest challenge for a global leader in this new global context is how to collaborate with followers from different cultural norms and values. They must navigate perilous waters when they try to bridge cultural divides” (p. 48). Global leaders need to have a cosmopolitan global identity to merge in and out of different cultures and to understand their responsibility toward all of humankind. These leaders would best lead responsibly and proleptically. This chapter elaborates responsible proleptic global leadership and illustrates how it is a valuable approach to address the challenges humankind currently faces and to build a world willing to work together to realize a more equitable and just global society where everyone can meet their basic needs at a minimum and ideally achieve their highest potential.

Prolepsis and Proleptic Leadership

“Prolepsis” is a literary, rhetorical, and theological term, etymologically derived from the Greek term *prolepsis* meaning “an anticipating,” a “taking beforehand,” and from *prolambanein* “to take before,” which includes the prefix *pro*, “before.”

The *American Heritage Dictionary* defines prolepsis as “the representation of a thing as existing before it actually does.” Prolepsis is “the representation of a future act or development as if presently existing or accomplished” according to the *Merriam-Webster Dictionary*. Prolepticism conveys the fundamental idea that the future has priority over the past and present, and that we can see some of the future in the prolepsis, where the future invades the present in advance of itself (Jantti, 2017, p. 17). As the theologian Wolfhart Pannenberg claimed, humankind

noetically anticipate[s] the future through [their] plans, hopes, and expectations, [and] . . . the whole of reality is anticipatorily structured in [their] very being; that is, [their] very substance is anticipation of the very outstanding future end of history. (Pasquariello, 1976, p. 339)

Leading proleptically is allowing that future to pull one forward, to guide one’s path, and to be reflected in leading oneself, leading others, and leading society (Thompson, 2018, 2021).

Three theological terms, *futurum*, *adventus*, and *venturum* help explain how the future invades the present in prolepsis (Jantti, 2017; Singh, 2008). *Futurum* is associated with futurology which predicts the future as the result of trends and causes. It refers to a future “which is the result of past effects or potentials that actualize in the course of time” (Jantti, 2017, p. 79). *Adventus* reflects the anticipation of something new as well as the appearance of something new that is not caused by past effects or potentials. *Venturum* reflects “the coming which embodies the sense of prolepsis as invading the present” (Jantti, 2017, p. 80). As Singh stated “*adventus* is predicated upon the in-breaking of that which is outside the system. Something radically other and new (*novum*) comes to meet us, from the future, as it were” (2008, p. 260). The future has an impact on humankind before it comes. Interestingly, the concept of emergence in systems theory represents a change that appears as something new rather than something caused, seemingly connecting to a future revealing itself.

Within discourses on religion and spirituality, proleptic ethics in Christian theology is situated in relationship to the ultimate Kingdom of God which is revealed in the present in glimpses through prolepsis. Humankind shares responsibility to help realize this kingdom little by little through ethical choices (Jantti, 2017). As Singh put it, an “eschatological horizon draws [humankind] forward in hopeful living that has implications for personal and corporate – as well as ecclesial and political – life” (2008, p. 260). Humankind is hence a co-creator with God while led by God. Humankind’s choices are founded upon God’s character and being, namely love. Humankind also expresses love to each other as foundational ethics; love is hence vertical and horizontal (Jantti, 2017). Proleptic ethics thus works backwards, “looking at the present from the promised future and trying to incarnate that future in the present circumstances” (Jantti, 2017, p. 177). Proleptic ethics are hence “provolutionary,” that is, transformations focused not on the past but on the future (Jantti, 2017). The world is thus in progress toward good, a vision shared by utopian thinkers and to a certain extent by global leaders who are cosmopolitans and embrace the values of responsible leadership, two themes to which we will turn.

Other spiritual and philosophical traditions also hold an evolutionary view of human history and spiritual growth toward the positive “completion” of humanity and society. For example, according to Indian philosopher Sri Aurobindo (2005), Absolute Spirit comes to know itself through the consciousness of humankind which evolves in a particular predetermined trajectory. In this view, consciousness transforms through ever-expanding awareness from an unconscious egotistical self through a more self-conscious less egotistical self and then toward an awareness and orientation to others eventually becoming selfless and one with the cosmos. Consciousness then becomes free of self and this freedom, according to some religions, is experienced as pure joy. Humankind and human society join in this evolution through sense-making and critical choices and hence co-create each stage without knowing ahead of time what these stages comprise.

Leading proleptically implies that glimpses of a peaceful society of equality, in which basic needs are met and all individuals are able to achieve their dreams and reach their highest potential, invade the present. Such visions motivate leaders to live proleptically in the present to help bring into being that future, catalyzed by the hope that the future is possible. This hope, as George Por (2012) wrote, derives from a deep-seated longing of the human heart for a just, peaceful society in which everyone has enough to live at a universally established standard. This longing has been driving humankind for millennia and will continue to drive humankind until this utopian vision becomes the imaginary of a new socioeconomic order. By tapping into this longing in everyone they encounter in their leadership relationships, the proleptic global leader can help individuals transcend their differences and unify based on their shared vision of an ideal future society (Thompson, 2018, 2021).

The worldview of cosmopolitanism and the ethics of justice, equality, care, compassion, and community are deeply engrained in this vision and hence are central concerns of proleptic global leadership. The ethics highlighted in responsible leadership most closely promote the vision of this ideal society and hence underlie proleptic global leadership. Leading with glimpses of the future also implies being able to respond to longer term changes occurring as the result of actions taking place around the world as well as knowing how to respond to sudden disturbances with a longer term perspective. Leading from this future transforms the focus on short-term individualistic gains to longer term global gains that improve the lives of all and require a strong ethical foundation.

Impact of Globalization on Social Polarity and Identity

Although countries and peoples have responded in multiple ways to globalization, trends including populist politics and nationalism have proliferated. Anti-immigration movements have been spawned in Europe and North America as people perceive threats to their economic livelihood and identity. Reade and Lee (2020) argued that globalization “‘stirs up’ latent social problems that come to the surface and produce economic and cultural anxiety that manifests in social polarization. In other words, globalization accentuates the contrasts between people, or groups of

people, such as differences in social class or ethnicity” (p. 31). These authors contended that “the root of the division is over differing worldviews about what is needed for the country or the social group and its people to prosper (economic anxiety) and what is needed to protect the country and the social group from cultural others (cultural anxiety)” (Reade and Lee, 2020, p. 31). Global leaders must lead in this environment of polarity and the tendency of some peoples to pull back into a stance of nationalism or populism and be able to find a common ground of understanding and action with all people to address the common challenges facing the world today.

To a large extent, globalization has reconfigured our understanding of cultures. Cultures have to some extent been deterritorialized, resulting in cultural hybridity, or outright rejection of previously valued cultural values, or blending of cultures into a fresh worldview. As Curran (2020) explained

Place, space, and territory elements traditionally demarcated a bounded cultural group; psychologically, cultural borders have lent identity and asserted terms of belonging, relational expectations, loyalties, and rules to abide by for membership. Traditional links among the certainty, security, and shared understanding have been disrupted across social units. Increasing hybridity has been suggested as a significant cause of reducing homogeneity of cultures as well as changing a locality into a translocality (p. 110).

Global leaders face competing demands, multiple tensions, complexity, risk, and paradox as the result of going in and out of different cultures and relating interculturally, living in the deterritorialized world, and constantly facing translocality, a transnational world, and cultural hybridity. Since global leaders experience changing countries and cultures as a way of life, globalization has a unique impact on their identity, which inevitably becomes transformed. Whereas identity for most is closely related to a stable cultural context which “may give meaning and form to an understanding of oneself in relation to self, others, community, and the supernatural... interconnections and integration among cultures may challenge conceptualizations of self, culture, and the systemic relationship between the two elements” (Curran, 2020, p. 110). Identity becomes “a fluid ongoing dialogic renegotiating process, creating and deploying a configuration of multiple identities as needed” (Curran, 2020, p. 114). The global identity of the global leader implies, therefore, the self who can effectively thrive in an environment of continuous tensions induced by complexity, paradox, and constant kaleidoscopic change.

Belonging “expands to include a dynamic networked horizontal rootedness, detached from singular geographic identification and affiliation, and a sense of loyalty that extends inclusively to distinct and multiple groups” (Curran, 2020, p. 114). Curran argued that global leaders employ “mergenality,” the ability to merge in and out of different cultures as the foundation of multiple identities that comprise global identity. The result of multiple identities is a sense of responsibility and advocacy for all peoples (Curran, 2020). Global identity emerges from the complexity of relationships and cultures and becomes broader, deeper, and more complex and inclusive of all peoples. Global leaders become cosmopolitans. Any stability of global identity derives from identification with and allegiance to the ideal future society that invades the reality of proleptic global leaders and drives their actions.

The Importance of Cosmopolitanism

Cosmopolitanism comprises the fundamental moral stance, worldview, and ultimately the identity of global leaders. Cosmopolitanism is generally conceived of as “an expansive identity horizon that transcends conventional social and cultural boundaries” (Reade & Lee, 2020, p. 29). It is founded in a particular morality and expressed as a distinctive sociopolitical belief system. As a political worldview, cosmopolitanism promotes a common and ethically or organizationally privileged political engagement among all peoples across the globe.

Arguing that the concept dates back to the ancient Greeks, Appiah (2021) pointed out that the etymology of the word “cosmopolitan” is derived from the Greek “kosmos” meaning “world” and “polites” meaning “citizen,” and so “cosmopolitanism” literally means a “citizen of the world” (para 1). Cosmopolitanism posits that “every human being matters and that we have a shared obligation for one another” (Appiah, 2021, para 2). Wardle (2015) argued that cosmopolitanism includes four distinct but overlapping perspectives:

- (1) an identification with the world or with humanity in general that transcends local commitments
- (2) a position of openness and or tolerance toward the ideas and values of distinct others
- (3) an expectation of historical movement toward global peace
- (4) a normative stance advocating cosmopolitan aims and actions

Wardle’s view of cosmopolitanism, especially perspective (3) above fits well with the proleptic view that humanity is moving toward a more collaborative equitable society and by implication a more peaceful one. Wardle’s perspective must be qualified and nuanced in terms of perspective (1) to ensure that the transcendence of local commitments does not lead to passivity or disengagement from concrete, practical concerns. Global leaders will find themselves connected to actual contexts, even if such contexts are multiple, and responsible, care-based leadership requires that leaders attend to the needs and concerns of actual people in actual places, rather than to the vague idea of a global community in the abstract. Such local forms of engagement, even with a global and cosmopolitan eye, are forms of proleptic “in-breaking,” where future forms of community are manifest concretely in the present, in real time and space.

Cosmopolitan global leaders transcend their conventional social and cultural boundaries and deeply engage with people from different national, cultural, ethnic, racial, and social groups (Reade & Lee, 2020, p. 37). They engage with others across these typical boundaries with emotional and moral commitments and hence can more easily than others perhaps “bridge cultural holes and manage conflictual relationships” (Reade & Lee, 2020, p. 39). Reade & Lee (2020) contended that cosmopolitan leaders consequently have the ability to “facilitate social integration efforts and to orchestrate organizational actors in ways that promote not only workplace harmony but also peace in the wider society” (p. 39). The cosmopolitan

global leader opens to the culturally different “Other” and experiences their culture and transcends one’s own cultural boundaries to experience their own cultures from a distance and ultimately to destabilize their cultural imprint and project a “hybridized or idiosyncratic cultural identity onto others” (Reade & Lee, 2020, p. 37).

As members of a global community, cosmopolitan global leaders have responsibilities and obligations toward other members of that community whether they know them or not. Given that cosmopolitans can “embrace multiplicity in values, practices, and tastes by constantly transcending one’s own familiar cultural boundaries. . .they are well positioned to rewrite the ‘rules of the game’ especially in times of profound social change” (Reade & Lee, 2020, p. 30). Such leaders can “bridge social divisions through balancing the paradoxes inherent in social dilemmas, navigate social tensions in a multicultural workplace, and promote positive intergroup relations” (Reade & Lee, 2020, p. 30).

Responsible Leadership

Responsible leadership includes the ethical stance required in the vision of a more collaborative society. This approach to leadership evolved out of corporate responsibility and initially referred to corporate leadership that broadened its perspective from merely shareholders to a wide range of stakeholders and the environment. Waldman, Siegel, and Stahl (2019) defined responsible leadership as “an orientation or mindset taken by people in executive level positions towards meeting the needs of a firm’s stakeholder(s). . .defining those stakeholder(s), assessing the legitimacy of their claims, and determining how those needs, expectations or interests can and should be best served” (p. 6). These authors highlighted the need for leaders to have a higher level ethical mental framework, the ability to manage paradox, accountability and authenticity, and an international perspective. Responsible leadership is a “more inclusive, relational, and integrated approach to leading” (Miska et al., 2021, 15) “based on the concept of leaders who are not isolated from the environment, who critically evaluate prevailing norms, are forward looking, share responsibility, and aim to solve problems collectively” (Voegtlin, 2016, p. 581).

Miska, Economu, and Stahl (2021) posited that the “the core of responsible leadership is good character and morality” (p. 15). Maak and Pless (2006) argued that responsible leadership is

a relational and ethical phenomenon, which occurs in social processes of interaction with those who affect or are affected by leadership and have a stake in the purpose and vision of the leadership relationship. It is the art of building and sustaining good relationships with all relevant stakeholders. (pp. 103–104)

The relational nature of responsibility leadership is values-based and ethical principles-driven and connects leaders and stakeholders “through a shared sense of

meaning and purpose through which they raise one another to higher levels of motivation and commitment for achieving sustainable values creation and social change... (and provides) a multi-level response to complexities and challenges” (Maak, 2006, p. 438).

As such, a responsible leader’s “core task is to weave a web of inclusion” (Maak & Pless, 2006, p. 104) where leaders engage themselves among equals. Responsible leadership expands beyond interpersonal relations to the organizational and societal levels motivated by the interests and needs of individuals and society at large. Hence, there is an emphasis on the consequences and impact of leadership processes in the micro, meso, and macro environments (Miska et al., 2021). Responsible global leaders need to

integrate people from different cultures to work together effectively; they need to care for the well-being of different constituencies (e.g., indigenous people in the countries where the company produces); they need to understand the interests, needs and values of different groups and facilitate dialogue among them; simultaneously, they need to mobilize and align the energy of different people for achieving common objectives and support the realization of a common and good vision. (Maak & Pless, 2006, p. 98)

As will be seen, proleptic leadership initiates this process of integration and alignment of energy by allowing glimpses of that “good” vision to flood the present and guide the interactions with stakeholders who are then lifted beyond their individual differences to a commonly held future that they intend to live and create. Responsible leaders mobilize others to support objectives tied to a mutually desirable social purpose by responding to others’ interests and needs, including society at large (Maak & Pless, 2006; Reade & Lee, 2020).

Maak and Pless (2006) posited that responsible leaders need “ethical intelligence” that consists of three key components:

moral awareness, moral reflection and moral imagination. Moral awareness is the ability to recognize and understand values, norms and interests in oneself as well as in others and to discriminate among both. Reflection skills and critical thinking enable leaders to take a critical perspective on themselves, and the organization, but also on the claims and interests of others (e.g., stakeholders). It helps to generate an orienting perspective and enables moral reasoning, both are necessary to make informed, balanced and morally sound decisions. (p. 99)

The Chinese style of leadership that emphasizes ethical virtues, or “ethocracy” is a form of responsible leadership. Based on the Confucian tradition, ethocracy emphasizes the moral virtues of justice, loyalty, benevolence, forgiveness, and trust. The Chinese concept of *guanxi* or personal relationships, ethical practice, and social concern contributes to the notion of responsible leadership in a communal cultural context. The communal nature of Chinese leadership and its tendency toward paternalism and demand for loyalty may clash with the more individualistic culture of the West and global leaders need “to strike a proper balance between following a globally consistent principle-driven approach to ethics and being responsive to local

norms, customs, and stakeholder expectations in areas where the company [or other organization] operates” (Miska et al., 2021, p. 21).

Care Based Leadership

The moral component of responsible leadership can be further clarified through a focus on care. Leadership ethics has focused on the importance of empathy and the role of trust in organizations. What is gaining clarity is the centrality of care as foundational to both these dynamics, and to ethical relations more broadly. The ethics of care can provide an orienting paradigm and litmus test for responsible leaders to ensure their accountability to the people and contexts that they serve.

The ethics of care is an ethical paradigm that emphasizes concrete and personal responsibility and obligation as emerging from the actual relational networks within which we find ourselves. These include relations of dependency, vulnerability, and need, as well as inherent inequalities of power and access. As relational beings we regularly find ourselves confronted with the concrete needs of others as well as our own needs. Rather than act from the perspective that all are disembodied, abstract individuals with equal access and ability, care ethics pays attention to the tangible, embodied, lived experiences, histories, and forms of power (or lack thereof) of the various agents involved (Singh, 2021).

Such an approach thus places burdens of responsibility on those in positions of leadership, power, and privilege to attend to the needs, concerns, and vulnerabilities of those who depend upon them. Some of the key theorists of care (Held, 2006) see care as a complement to structural frameworks that we find in forms of law or in organizational codes and policies. In other words, a caring approach comes alongside the existing structures that give order to society or to firms and humanizes interactions. Others (Slote, 2007) advance care as a replacement for these abstract modes of rule-based governance. These reject the assumptions of abstract individualism within law- and code-based ethics and assert care as a humanizing alternative. We need not adjudicate this here to assert that care must be made central to leadership ethics and styles and made a more prominent part of organizational culture. Future-oriented, proleptic leadership, attempting to manifest in the present these more ideal modes of human community to come, should instill care as a guiding criterion in establishing new relational structures and patterns.

Human Action Perspective

Responsible, proleptic, global leadership can best be understood from the individual leader’s perspective, employing a human action framework. The human action framework assumes that different levels of organization impact the leader and the leader in turn impacts these. These levels include the individual or micro, the collective, or meso, the social, or macro, and the universal, or meta. Leadership is

a bridging process between all these levels and is a process of engendering change. Hence, the values that flow from these levels as well as the values imparted by the leader impact the quality of that change. The human action framework is consistent with the responsibility leadership framework which traces the leaders' impact at the micro, meso, and macro levels (Voegtlin, 2016).

Leading proleptically is leading with awareness, with mindfulness that one is being impacted by values emanating from all four levels of human action, the micro, meso, macro, and meta, and that one is also impacting these four levels. Such awareness should serve to make one more conscious of the importance of leading carefully, consciously, and responsibly and with a cosmopolitan identity and worldview. Senge (2015) contended that the best definition of leadership is "the capacity of a human community to shape its future, how we bring into being things we really care about" (n.p.). Leadership thus has a future orientation. Proleptic leadership shapes the future by glimpses of that future invading the present.

The vision of a cooperative equitable global society is the future that pulls the proleptic global leader forward. To unleash the proleptic leader's creative power and to connect with an evolving social and even universal order, the proleptic leader needs to prepare oneself to lead, to possess and practice presence, and several key qualities of leading oneself, leading with others, and leading community, as will be discussed. Through leading, the proleptic leader is infusing society with the values posited by a cosmopolitan worldview and the ethics of responsible leadership and serving as a model of care and compassion. Responsible global leaders are infusing global society with these values as they move between cultures.

In leading proleptically, the future invades the present at all four levels, the universal, social, collective, and individual and through proleptic leadership, the future is realized through all four levels, as illustrated in Fig. 1. Furthermore, while leading the proleptic leader needs to be cognizant and mindful of all four levels and how they are influencing and being influenced by their leadership and events in the world.

The schemata of human action in organizations proposed by Schwandt (2008) provide a framework within which to observe the interactions of the meta, macro, meso, and micro levels and the influence of leaders on systems at these levels and visa-versa. Schwandt (2008) defined action as normatively expended energy in a situation that is goal oriented [and] includes the means and conditions that enable the act to occur. . . such as resources, signal, formation, resources, information, and the time and space to act (n.p.). Such action is future goal-oriented and conscribed by individual and collective norms and values that provide meaning to the relationship between the situation and the end goal. Action within a social system, defined as "a set of categories for the analysis of the relations of one or more actors to, and in, a situation" (Schwandt, 2008, n.p.) entails human structuring interactions both related to the individual actor and the collective.

Human structuring interactions are composed of agents' explicit actions (e.g., setting boundaries, physical interaction, organization of work, social status, rules, leadership) and implicit guiding social patterns (e.g., norms, values, traditions,

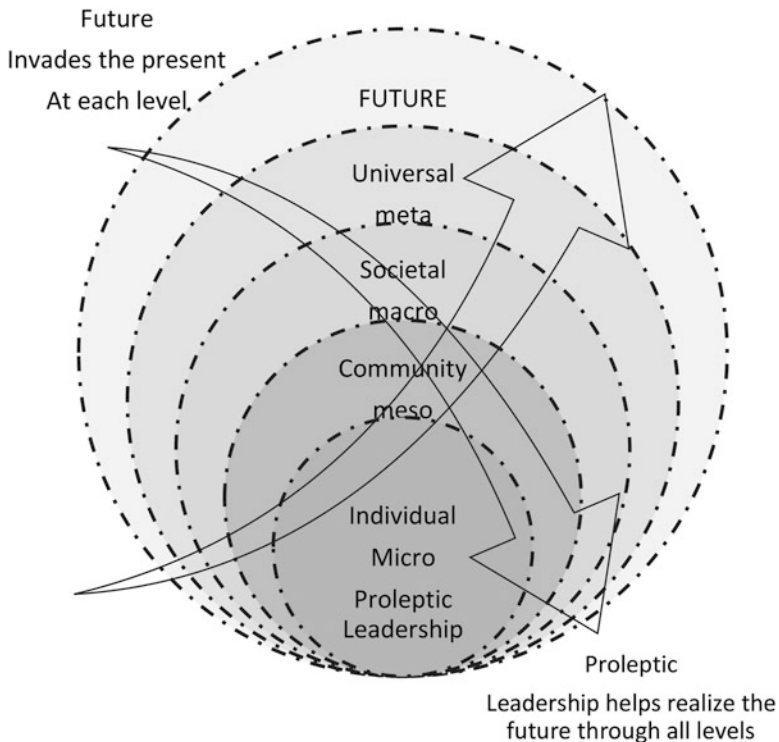


Fig. 1 Inter-relationship between future and proleptic leadership

culture). When individual agents interact with each other, or with objects in their environment, each action potentially alters both the context and nature of the proceeding actions. These interactions, over time, create collective structural patterns (Schwandt, 2008, n.p.). Schwandt (2008) contended that leadership is a structuring activity and process and can occur anywhere within a system. Leadership in process contributes to the collective intelligence of the system. As Schwandt pointed out, given that the micro, meso, macro, and meta levels are all complex adaptive systems, they are characterized by emergence, and also schemata, non-linearity, and self-organization. Individuals' behavior is based on individual schemas, cognitive structures, such as values, meanings, relationships which may change through learning and personality development.

Schemas at the meso and meta levels include routines, rules, normal and shared cultural values, all of which can also change. As previously argued, global identity is formed through merging in and out of multiple cultures, both being impacted by various cultural values as well as infusing the future global cultural values in interactions with others. The fact that these levels are systems that are non-linear means that they can self-generate, self-organize, and create new opportunities for interaction. As Schwandt (2008) maintained: The triadic reciprocal relationship

among agent actions, organizational environment, and personal cognitive, emotional, and efficacy factors regulate motivational, affective, and cognitive functioning of the actor, and over time and space simultaneously influence other actors and enable them to create beneficial organizational and ultimately social and even global environments (n.p.). Reade and Lee (2020) argued that the cosmopolitan competencies of global leaders serve as a

key mechanism to help leaders bridge social divisions through balancing the paradoxes inherent in social dilemmas, navigate social tensions in a multicultural workplace, and promote positive intergroup relations. As a result, a cosmopolitan leader is likely to put practices into place that change the organizational climate to a more inclusive one and hence contribute to building intercultural understanding and inclusiveness in the wider society. (p. 30)

Schwandt (2008) argued that the individuals' personality and understanding of self co-evolve as they interact with other individuals in the context of the collective's social structure. These interactions provide information and feedback for personal cognitive and emotional evolution. Individuals are changed by these interactions by learning and growing self-efficacy and even identity. Consequently, individuals can act as causal agents and help shape the environments they act within. Schwandt's schema provides a framework within which to examine some of the key values, level of consciousness, and other qualities of global leaders as they act at the individual micro level, the meso level, and as influenced by and influencing the macro social and meta universal levels.

Proleptic leadership must remain resilient and agile, open to new possibilities and surprises as it seeks to grasp that ideal future and manifest it partially in the present. Such leading can open the vista for higher levels of awareness and consciousness for individuals and societies. According to integral theorists and developmentalists, the movement to higher levels of consciousness is not automatic but requires certain types of experiences as well as an openness to confronting oneself and one's beliefs and being open to changing, even if uncomfortable or terrifying. Society is also evolving along the same path toward higher levels of consciousness, although as society moves, not all of the people in society move.

In addition, there are disruptive futures that shatter the status quo, such as new technologies, crises such as the coronavirus pandemic, and global disasters such as climate change. Such disruptive futures serve as futures which demand sudden and deep-seated changes in human action and leadership. Leading proleptically is allowing the future to lead us, being open to higher levels of consciousness, being available to be pulled into the future, which in terms of expanded consciousness, cognitive abilities, sense-making is either known or disruptive. Leading proleptically is also leading with the values of cosmopolitanism and responsible leadership and modeling these values to the world. Steps in leading responsibly and proleptically are shown in Fig. 2 below:

The potential future narratives of philosophers, social theorists, and religious thinkers can serve as inspirations. Global leaders can create a common vision by



Fig. 2 Leading responsibly and proleptically

drawing on philosophical and religious sources to sketch a picture of the future, which then pulls them forward. Overall, the future is depicted as ideal, as utopian, a world of equanimity, equality, goodness, and other positive descriptors.

Preparing Oneself to Lead Proleptically

Proleptic leadership calls for intentional preparation. One is typically not automatically or naturally predisposed to an openness toward the future and its radical possibilities in the present. Otto Scharmer, for example, credited Bill O’Brien, CEO of Hanover Insurance, for helping him realize that what counts is not only what leaders do and how they do it but their “interior condition,” the inner place from which they operate or the source from which all of their actions originate (2016, p. 7).

In her study of efforts to create sustainability in rural development communities, Horlings (2011) identified leaders, not as those who hold positional authority, but rather, all those, who follow their inner consciousness and inner values, take responsibility for sustainability in their own communities, localities, and regions. Passion and commitment and the capability to mobilize others are essential in this process . . . as is a shift of will and heart (p. 2).

Furthermore, as Buddhist teacher Chogyam Trungpa (2015) pointed out, our attitude toward ourselves is projected in our interactions with others. Without gentleness toward ourselves, we cannot experience harmony or peace, and instead project a spirit of confusion and inharmoniousness toward others, which militates against forming relationships required for well-functioning and equitable global world (Trungpa, 2015, p. 13).

The wisdom traditions of Tibetan Buddhism stressed the importance of lifelong training of the mind and the heart as a way of aligning people toward compassionate action (Schuyler, 2012). The Daoist concept of “Wu Wei” encourages people to engage in wise introspection and to reflect on their inner self to lead wisely without prejudice or bias. Wu Wei frees oneself from mental stress and selfishness so that the natural self can engage in true learning. A leader needs to understand that one’s perceptions of the world begin in their inner values and attitudes. It is necessary to be cognizant of these and to challenge them to allow glimpses of the ideal future society direct one’s action and to lead proleptically.

To prepare oneself to lead responsibly and proleptically, global leaders need to reflect on their values, ethics, and identity. They should ask themselves whether they are cosmopolitan in their worldview, moral framework, political perspective and attitudes toward others regardless of their nationality, race, ethnicity, economic status, and so on and whether they truly feel responsible for the wellbeing of everyone in the world. Global leaders must reflect on whether their identity is truly global and whether they are comfortable merging in and out of different cultures and honoring the cultural values of those they interact and lead with.

Opening Oneself to the Future

To lead proleptically, it is also necessary to open oneself up to the future and to perceive that future from a deep state of knowing. Several leadership scholars and practitioners have posited approaches to opening oneself to a changed perception of oneself, others, and to the world and to an opening of awareness and consciousness and to the “whole.” This also includes being receptive to the leadership of the future. Kathryn Schuyler (2012) wrote that mindfulness or awareness intrinsically means connecting simultaneously with oneself as an embodied being and with the vastness and interconnected quality of life developing a view of impermanence and the constructed nature of human society (p. xxiii). This opening of self to a deeper level of mindfulness and awareness is the first critical step to leading proleptically after self-preparation.

In their now classic book *Presence: An exploration of Profound Change in People, Organizations, and Society*, Peter Senge, Otto Scharmer, Joseph Jaworski, and Betty Flowers (2004) discovered an approach to connecting self with the whole universal level and to evolve with this level which is also evolving. Scharmer more fully developed this approach in *Theory U: Leading from the Future as it Emerges* (Scharmer, 2016).

By following Theory U, one accesses one's blind spot and learns to access one's authentic self from which one acquires knowledge and inspiration and connects to the emerging future. By listening with an open mind, heart, and will, one moves down the "U" through: (1) "suspending" old patterns of perceiving and understanding to; (2) "seeing" with fresh eyes and redirecting to; (3) "sensing" from the field and letting go to; (4) "presencing," and connecting to the whole where one interrogates the identity of one's self and one's work and letting the emergent self and emergent future come to; (5) "crystallizing" vision and intention and enacting to; (6) "prototyping" the new and connecting it to head, heart, and hand to; (7) "performing" by operating from the whole.

Meditation, contemplation, and journaling are methods that help one achieve presencing and connection with the "whole." Jaworski (2011) employed a similar process to tap into the underlying intelligence, or source, within the universe to guide and prepare one for futures to be created while the future invades the present. In his introduction to Jaworski's book *Synchronicity: The Inner Path of Leadership*, Senge wrote that leadership is about creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world. Ultimately, leadership is about creating new realities, a conception Jaworski shared. Jaworski meditated to connect with this source and employed meditation in his organizational consultancies to help organizations develop collective intelligence to guide them to make effective decisions. Through facilitating groups' connection with the "whole" after individuals have instilled the practice of meditation, Jaworski helped these individuals bridge the individual (micro) with the community (meso) levels and helped them create "collective intelligence" to guide their organizational decisions.

Religious traditions achieve connection with God through meditating on scripture, prayer, and contemplation. These traditions often seek to hear the voice of God for guidance about what actions to take in the present. Proleptic leaders, if coming from a religious tradition, can employ these approaches to open themselves up to God's unfolding plan and co-create with Him.

Integral theorists also offer approaches to opening up to the universal unfolding of the world and to develop an evolutionary relationship to life. Like the other approaches discussed above, the integral approach employs meditation to link into the universal spiritual level for guidance, to live and lead in love and connection, and to rid oneself of the viler traits of human nature.

Opening up to the future would allow responsible proleptic global leaders to envision the possibility of a collaborative more equitable future world despite all the turmoil occurring presently in the world. Being open to this future vision will strengthen global leaders resolve to keep leading as if this ideal future is a possibility and to interact and lead with others while projecting this hope in the future, allowing

glimpses of it to direct their attitudes, actions, and decision. Being open to the future will also allow global leaders to see shorter term changes in the world order and be in a better position to know how to respond to and influence these changes to help avoid catastrophes and to help ensure that changes will benefit humankind and the environment.

Expansion of Consciousness

Consciousness generally refers to the various “worldviews, perceptual frameworks, organizing systems, value orientations, ‘intelligences’ or ‘memes,’ in terms of which people understand and respond to their worlds” (Prinsloo, 2012, para. 3) or the notion of value-laden awareness. Developmental thinkers argue that consciousness evolves through hierarchical levels. The trajectory of this evolution, in general, is toward wider awareness of ourselves vis-à-vis others and the world, the transformation from being ego-centered to being eco- or world-centered and the eventual emergence of the self as cosmos-centric (Beck et al., 2018; Kegan, 1994; Prinsloo, 2012; Wilber, 2017). Determining intellectual, emotional, and behavior aspects of human functioning, consciousness also determines “the inclusiveness, extensiveness, the depth and breadth by which incoming information is interpreted” (Prinsloo, 2012, para. 3).

Developmental psychologists have shown that people traverse a relatively predictable path of cognitive development and sense-making. Kegan constructed five developmental stages or orders. According to Kegan (1994), individuals can make sense of increasingly complex abstractions at each successive stage, view systematically, and eventually perceive all the interconnections and interdependences between people and systems, live more independently, and foster nurturance and affiliation. Increasing freedom is achieved as an individual becomes less defined by the ego and more defined by the world and others.

Being mindful of one’s level of consciousness and opening up to higher levels of consciousness can foster leading proleptically by expanding awareness and developing the cognitive skills necessary to cope with a more complex future. Each successive level of consciousness represents a vision of a future in some sense. Each level pulls one upward if one is open to expanding one’s awareness and if the social conditions require more sophisticated cognitive and sense-making abilities. In their treatise on responsible leadership, Waldman, Siegel, and Stahl (2020) argued that higher levels of consciousness include more solid ethical mental models, frameworks, and values.

To process the complexity of globalization, global leaders require particular cognitive abilities (what one is aware of), a unique self-identity (what one identifies with), and certain values (what one considers most important), all constructs often associated with consciousness. Responsible proleptic global leaders need to be able to cognitively “see” in systems terms instead of in narrow linear terms and need to be able to track changes in local and global systems. They also need to be able to share and possibly impart systems cognition to the people they lead with. Higher levels of consciousness help global leaders master two competences required in complex

environments, according to Turner (2017). These include: “contextual thinking” and “decision-making processes.” Contextual thinking allows leaders to understand the various contributions of individuals in the solution of complex problems. Successful decision-making requires taking all the perspectives in a complex problem into account in the solution (Turner, 2017).

According to developmental psychologists, consciousness evolves over time as a result of the demands of the contemporary age (Kegan, 1994), as a result of one’s openness to the transformational potential of one’s learnings, experiences, and relationships, and as the result of “brutal awakenings” caused by crises in one’s life (Kegan, 1994). Kegan (1994) argued that the modern age places demands on consciousness to expand, and globalization and the radical changes taking place in the world order may well be pressuring global leaders to move to the higher level of consciousness. Beck contended that as life conditions change, complex adaptive intelligences arise in certain leaders and that these two forces interact and “push each other and evolution forward” (Beck et al., 2018, p. 27). Such movement to higher levels of consciousness also depends upon the intentionality and values of global leaders and upon their openness to change. Intentionality is a critical component of self-identity and is an important driver of expanding one’s consciousness.

The Western world is generally characterized as being “postmodern,” although not everyone who inhabits this world is considered to have a postmodern consciousness.

The consciousness of postmodernity, often called the “worldcentric” stage of consciousness, is fostered by values of community harmony and equality (Beck et al., 2018; Wilber, 2017). Reacting to the rigid rationality of modernity, an individual at this stage of consciousness is sensitive to others and the environment and values reconciliation, consensus, dialogue, relationships, diversity and multiculturalism, and contributing to the earth’s resources and opportunities equally among all. The self-identity of those at this postmodern stage is such that individuals view themselves in interaction with systems and hence have an increased understanding of complexity, systemic connections, and unintended effect of actions (Beck et al., 2018; Wilber, 2017) due to interacting systems. They have a perspectival view of reality, meaning that they recognize that reality is not a fixed absolute but is created by how different people perceive it and make meaning out of it. They consequently question their own assumptions and identities and those of others and speak of “interpretations” rather than “truth” (Brown, 2006).

Individuals at this stage transcend strict categories and adapt rules when needed or invents new ones, discusses issues, and airs differences. Graves and Beck argued that at this level, individuals seek inner peace, explore the caring dimensions of community, and have an egalitarian and humanistic code (Beck et al., 2018). Cognitively, individuals at the postmodern stage of consciousness possess what Kegan (1994) called the “self-authoring mind.” Individuals with this cognitive ability think in terms of systems, have the capacity to take responsibility for and ownership of their internal authority and establish their own sets of values and ideologies (Kegan, 1994). Relationships become a part of one’s world rather than the reason for one’s existence. Support at this stage is evident in acknowledgment of the individual’s independence and self-regulation.

The next higher level of consciousness above postmodernity is often called the first stage of what will eventually become the “cosmocentric” level of consciousness. This level may be considered the post-postmodern or transmodern level of consciousness. At this stage of consciousness, an individual recognizes “the magnificence of existence” (Wilber, 2017) and is committed to live responsibly in a condition of always “becoming.” An individual at this stage integrates differences into interdependent, natural flows...complementing egalitarianism with natural degrees of ranking and excellence (Wilber, 2017), recognizing overlapping dynamic systems and natural hierarchies in any context. The self-identity of an individual at this stage of consciousness comprehends multiple interconnected systems of relationship and processes and is able to deal with conflicting needs and duties in constantly shifting contexts... and recognizes complexity and interrelationships... and paradox and contradictions in system and self (Wilber, 2017).

An individual at this level leads in reframing, reinterpreting situations so that decisions support overall principle, strategy, integrity, and foresight (Beck et al., 2018). Graves and Beck called this stage “second-tier being” (Beck et al., 2018). An individual at this stage understands “that chaos and change are natural and integrating the kaleidoscope of natural hierarchies, systems and forms into interdependent, natural flows is a must” (Beck et al., 2018, p. 26). Kegan (1994) argued that this stage of cognitive consciousness is comprised of an interdependent mind, a “self-transforming mind,” which transcends its own beliefs and positions and can maneuver change and uncertainty because individuals at this stage have a higher-level view of the global order and are intent of working toward an integrated world characterized by justice and equality).

Responsible proleptic global leaders ideally should have the postmodern level of consciousness to be able to navigate the complexity of globalization and possess the cognitive skills necessary to perceive in systems. Only a small fraction of the world possesses the self-transforming mind or the beginnings of a cosmo-centric level of consciousness. Ideally, responsible proleptic global leaders would be able to move toward this level of consciousness to help move the world toward the ideal future that humanity at least noetically hopes for.

Responsible proleptic global leaders need to know at which level of consciousness they are perceiving themselves vis-à-vis others and the world and work to open themselves to a higher level through expanding their awareness, working to accept paradoxes and differences, and increasingly focusing on others instead of themselves (Thompson, 2018, 2022 forthcoming).

Leading Oneself, Leading with Others Leading Community Responsibly and Proleptically

Critical Abilities of Leading Oneself

Self-leadership has become popular in the management literature in recent years. The concept of “leading oneself” as conceived by peace scholars Ebben van Zyl and Andrew Campbell (Van Zyl & Campbell, 2019). reflects the values and purpose of

responsible proleptic leadership . These authors contended that leading oneself, or even self-transformation, is the first necessary step to achieving peace in the world, followed by leading with others and leading community. Instead of focusing on leading oneself for performance, the authors proposed leading oneself with emotional intelligence, wisdom, spirituality, morality, consciousness, and sense-making maturity. Leading for peace requires a mammoth social transformation just as does transforming to a collaborative, equitable society. Hence it is an apt model to consider. Leading proleptically, thus, includes leading oneself, leading with others, and leading community and society.

Leading oneself begins with purposefully considering oneself as part of the leadership system in the sense of focusing not only on the output of leading but also on the impact of the leader decision on oneself. Leaders should learn and transform as they lead, not only by evaluating the impact of their decisions but also by being mindful of one's ethics and the qualities of self that led to the decision. Self-transformation needs to be purposeful. As Oliviera et al. (2020) argued:

When self-transformation processes are not purposefully conducted by leaders, the transformation will be left to chance. Leaders have no control over what they are becoming and no way of knowing whether in the overall pathway of their lives they are learning more about responsible behavior. The only way to know is to develop sensemaking processes on the basis of self-vigilance and self-reflection – that is, to constantly question the consequences of their decisions on their own cognitive and emotional systems and their connections with others. (p. 58)

Leading oneself also involves critically assessing one's self-motivation to adapt to a life of ambiguous circumstances and the potential sacrifices this may entail in terms of leaving familiar surroundings and facing increasing complexity as routine (Clark, 2020).

Emotional intelligence has been identified as a necessary capability of responsible leadership (Maak & Pless, 2006). Emotional intelligence includes self-awareness, self-management, social awareness, and relationship management (Goleman, 2005) to be able to coordinate leadership roles and create synergies. Goleman (2006) argued that social intelligence is also critical. Based on the recognition that humankind is fundamentally social, social intelligence operates with the understanding that people "create" each other to a large extent and hence need to understand how to live and work harmoniously in community, understanding the impact they have on each other and how their emotional and cognitive bonds impact their behavior.

Contextual intelligence is also critical since the cultural, social, political, and economic contexts in which global leaders work impacts the approach the leaders take. Khanna (2014) defined contextual intelligence as "the ability to understand the limits of our knowledge and to adapt that knowledge to an environment different from the one in which it was developed" (para. 4). Certainly, global leaders are forced to adjust their mental models as they traverse multiple cultures and interact with a multitude of different individuals.

Closely related to emotional intelligence is spiritual intelligence, which Vaughn defined as "the ability to create meaning based on a deep understanding of existential

questions and the awareness of and ability to use multiple levels of consciousness to solve problems” (quoted in Nullens, 2019). Blencowe (2016) contended that spirituality “is the movement of a soul beyond the boundaries of its own identity, the movement of perception beyond the perceptive capacities – the worlded realities – of the perceiver. It is the recognition of the existence of somethings radically other, the sure knowledge of unknowability. Spirituality decentres the self; it is calling to think, feel and act interestedness in others” (p. 186). Spirituality involves the continual search for meaning and is inextricably linked to ethical and moral behavior “with a focus on sustainability and credibility, rooted in self-knowledge and in the desire for growth and development” (Nullens, 2019, n.p.). The experience of transcendence “may help one to cope with difficulties and to experience higher feelings of purpose and meaning” (Castellon, 2019, p. 96).

Leading with spiritual intelligence requires continued spiritual practice. Nullens (2019) pointed out that the practice of Ignatian spirituality, for example, can help leaders become sensitive to interior movements or motions of the soul such as “desires, feelings, thoughts, imaginings, emotions, repulsions, and attractions” (n.p.) and thereby become more open and mindful leaders. Being spiritual may also help one be more focused on human dignity. . . . [and] can foster environmental awareness and pro-social behavior, possibly through a process of enhanced identification with the surrounding world and a strong feeling of interconnectedness (Castellon, 2019, p. 97). Spiritual discernment is especially important in leading proleptically because the leader needs to discern glimpses of the future, needs to connect to the universal to the extent possible, and needs to be mindful of the four levels of the micro, meso, macro, and meta.

Leading with Others Proleptically

The foundation of leading and following with others in an organization, society, and the global setting is the intent and ability to build relationships of care, trust, and authenticity and to “connect” with others. As Oliviera et al. (2020) wrote, “A great deal of complexity in global challenges comes from engaging in conversations with different stakeholders in different parts of the world, because they not only have different interests but also use different value systems and languages to refer to them” (p. 49). Kathleen Curran’s concept of global resonance is a useful model to employ to guide the building intercultural relationships (Curran, 2018). Global resonance is the mutual and subliminal non-cognitive connection between people that arises from: (1) sincere intent to connect with each other; (2) respecting, honoring, and caring for each other; and (3) expecting brilliance from each other. Global resonance creates “being” a global leader, a state that reflects an emotional and even spiritual connection with others, rather than “doing” leadership. Through global resonance, individuals develop connections in interests, values, and objectives (Figs. 3 and 4).

Global resonance is an inside-out approach to global leadership derived from one’s inner sense of self vis-à-vis the world and the desire to shift the “I-you”

Global Resonance: Being a Global Leader, Inside-Out

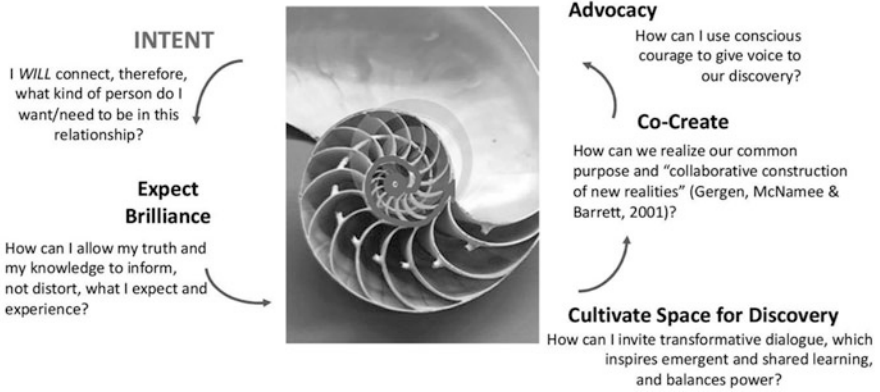


Fig. 3 Being a global leader (Source: Figure by Dr. Kathleen Curran, included with permission)

Inside-Out BEING a Global Leader



Fig. 4 Inside-out being a global leader (Source: Figure by Dr. Kathleen Curran included with permission)

relationship to a “we” relationship. Such “we” relationships establish shared understanding and communal intelligence (Van Zyl & Campbell, 2019) and facilitate the co-creation of a collaborative, equitable society. Clark (2020) argued that:

A global leader has to show compassion in developing complex relationship among diverse people... To help a global leader manage this complexity, he or she has to develop compassion through sensemaking. Leaders use sensemaking when a current situation is different from an expected situation. Sensemaking is implemented by noticing and

bracketing, labeling, and organizing through communication using retrospection, presumption, social and systematic teamwork, and action. (p. 26)

Close relationships build trust which is important in global leadership. Pless and Maak (2006) call the ability to form trusting relationships “relational intelligence” and cite this ability as one of the foundations of responsible leadership. Trust building depends on one’s ability, integrity, and benevolence (Jordaan, 2019). As Jordaan (2019) explained: Ability refers to an assessment of the other’s knowledge, skill, or competency . . . as adequate. . . . Integrity is the degree to which we perceive that the other person adheres to principles and norms that are acceptable to us. Benevolence is our assessment that the other person is concerned enough about our welfare to either advance our interests, or at least not impede them (n.p.). Van Zyl (2019) defined communal intelligence as a shared way of awareness, thinking, understanding and acting within a community to solve problems and carry out tasks for the well-being, welfare and benefit of the community as a whole and for its individual members (p. 41). Collective intelligence or the shift from individual to community intelligence emerges from deep relationships and from communal tapping into the universal (meta) level of awareness (Dyer, 2020).

Collective, responsible proleptic leadership includes enabling a rich and compelling vision of the future to come into being, as an early and necessary stage in allowing others to be drawn forward. Through a process of co-creation or, better, communal midwifery, global leaders facilitate and help the vision from the future to be born in the present. In other words, leadership should not see itself as creating the future vision itself out of its own present resources. Rather, leadership involves the openness, seeking, debate, discussion, reflection, and meditation required to enable this future vision to come into view in the present. This slight change in key ensures that global leaders are not dictating the future through their own goals and desires but allowing a shared and common vision of the future to reveal itself. Enabling as rich and complex a future vision as possible to come into view is a powerful step in motivating and inspiring individuals and society to be pulled forward toward that future reality.

Leading Community and Society

Responsible proleptic global leaders leading community and society need to consider the processes of global transformation and engage in societal deliberation in an attempt to integrate goals of stakeholders and societal, environmental, and economic objectives (Moritz et al., 2018). Employing a Habermasian construct of lifeworlds and systems, Moritz et al. (2018) argued that such leaders as citizens need to work to integrate the lifeworld values and beliefs of people with whom they interact via communicative action at the same time being strategic thinkers capable of mitigating the negative impacts of globalization while ensuring that socio-economic and political systems change in positive directions.

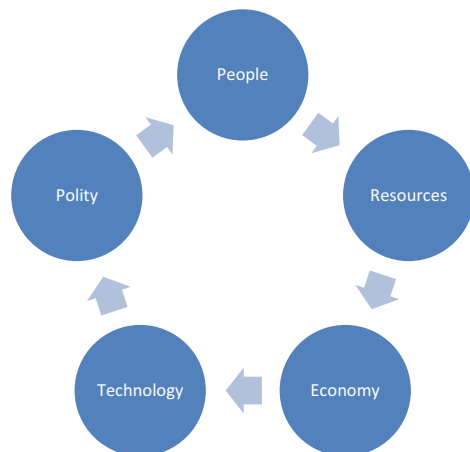
Global leaders lead responsibly and proleptically by visioning and then prototyping a way of living derived from a future somewhat utopian vision, a future which global leaders prefigure in the way they relate and lead interculturality and co-create with those they lead and work with. Global leaders live purposefully, mindful that they are creating a society reflecting their values and that their leadership will serve as an example to society writ large. Leading at the macro societal level connects global leaders with the overarching socioeconomic changes. Here global leaders are cognizant of them, contribute to the required changes, are impacted by them, and ideally help to ensure that the changes give rise to a society with the same cosmopolitan and responsible values the global leaders hold dear.

Leautier (2014) and D'Alessandro and Leautier (2016) offered a useful framework for understanding how these changes impact systems and peoples. Recognizing that gradual changes can become “tectonic,” and hence need to be conscribed by a framework within which to track and direct them, the authors identified “spheres of change,” “patterns of change,” “underlying dynamics of change,” the implications of “complexity” on decision making, and the “risks” of change caused by globalization. They also highlight the importance of “governance” in both decision making and understanding the impact of change.

Leautier and D'Alessandro identified four spheres of change: “people (preferences for location, consumption, production, and reproduction); resources (land, food, water, and natural resources); economies (finance, trade, production, sourcing, and markets); and technology (agriculture, communication, knowledge sharing, manufacturing, and transport)” (n.p.). Polity is also an important sphere of change to consider, especially as peoples around the world are fighting for more influence on the governance of their countries (Fig. 5).

The same authors identified six drivers of change including logistics, increased mobility and connectivity, ownership and financing arrangements, interconnectedness and interaction between knowledge and culture, evolution of key risks affecting

Fig. 5 Spheres of change



decision making around the world, and growing demand for ethical and accountable leadership (D’Alessandro & Leautier, 2016, n.p.). Risks include the increasing instability of the financial system, natural disasters, pandemics, climate change, unrest and discontent, and unsuspected aggressions by so-called enemies. A seventh driver is also important, namely, the global ambitions of nation states and their leaders. For example, China’s plan to dominate world trade and to become the new global power is a major driver of change in the world. Their plan has been greatly expedited by the COVID-19 pandemic and they have moved to take increasing control while the rest of the world floundered. Finally, the eighth driver of change includes technological advances. Leaders must especially take into consideration the impact on the globalized world and developing countries of the Fourth Industrial Age. and the eventual take-over by robotics (Fig. 6).

D’Alessandro and Leautier (2016) also added the locus of change to the framework within which global leaders work. These include “social space (individuals, communities, nations, regions, global society); ecological space (local, global); and economic space (household, city, country, regional bloc, global)” (n.p.). Political space also needs to be highlighted as a locus of change, especially given the drive to democratize countries of the world. Responsible proleptic global leaders need to be aware of the spheres and drivers of change and how they are impacting the locus within which they are working and how the change they are introducing impacts other loci of change, as well as change spheres and drivers (Fig. 7).



Fig. 6 Drivers of change

Fig. 7 Loci of spaces where leaders work



Radical global changes are occurring at a rapid speed. The world as it was configured after World War II and again after the fall of the Berlin wall is transforming and global leaders are on the front lines. In his book *2030, How Today's Trends will Collide and Reshape the World of Everything* (2020), Mauro Guillen of the Wharton School wrote:

That familiar world is rapidly vanishing as we encounter a bewildering new reality driven by a new set of rules. Before we know it there will be more grandparents than grandchildren in most countries; collectively, middle-class markets in Asia will be larger than those in the United States and Europe combined; women will own more wealth than men; and we will find ourselves in the midst of more industrial robots than manufacturing workers, more computers than human brains, more sensors than human eyes, and more currencies than countries. . . .Africa's population will grow the fastest and because of their vast agricultural terrains may be the home of the next industrial revolution. Urbanization will continue, exacerbating CO₂ emissions. Crypto currencies will dominate and the sharing economy will prosper. Power will shift from the United States eastward as China will be the biggest economic market and possibly even superseding the US in military power. India, economically, may be a close second. New silk roads will include the rise of Central Asia also and a return to where previous civilizations flourished. (pp. 3–4)

Several scholars believe that by 2030 global power may well be shared and that the current world order of law and international institutions might move toward a more transnational organization through shared governance. At its best, this transnational organization would maintain the principles of multilateral governance, free trade, human rights and respect for sovereignty (Guillen, 2020).

Cosmopolitans such as Appiah remind global leaders that countries that currently have economic and political power have not even met their obligations in such agreements as the Monterrey consensus which set levels that countries should provide to poorer countries to eliminate poverty, disease, bad governance, and hopefully local wars. Appiah (2021) referred to economist Jeffrey Sachs, author of the concept of sustainable development, that

at a cost of about \$150 billion a year, we can eradicate extreme poverty – the poverty that kills people and empties lives of meaning. I don't know whether the number is correct or whether his detailed proposals are, either. But if he is even half right, the richest nations can together salvage the wasted lives of the poorest human beings, by spending collectively less than a third of what the United States spends each year. (p. 194)

Responsible proleptic global leaders are challenged to help integrate these poorer nations into the evolving world order and to continue to lead and make decisions based on cosmopolitan values.

Conclusion

As argued in this chapter, leading responsibly and proleptically is leading with glimpses of the ideal future and leading mindfully of the impact that the four levels of human action, the micro, meso, macro, and meta, have on one's leading as well as

the impact that one's leading has on these four levels. Leading proleptically requires global leaders to manifest the values of cosmopolitanism, responsibility, and care in the present. Leading proleptically also requires leading oneself, leading with others, and leading society with emotional, ethical, relational, social, situational, and spiritual intelligence, with close and resilient relationships, and with great hope and expectation that we can in fact create a world far more ethical, equitable, and just than the one we live in today. Leading proleptically is to seek ways to seek collaborative solutions to the current and future global trends and help steer these in the direction of the ideal society whose glimpses invade the present. As the world order is shifting dramatically, and the old order is being replaced with the new, the role of the global leader is more important than ever.

As McCoy (2017) concluded:

The basic point is this: every finale signifies the dawn of a new reality replete with opportunity – if you dare to dig beneath the surface, anticipate the trends, engage rather than disconnect, and learn how to make effective decisions for yourself, your children, your partner or spouse, your future family, your company, and so forth. Everyone will be impacted. . . The real voyage of discovery consists not in seeking new landscapes,” Marcel Proust once wrote, “but in having new eyes. (p. 5, p. 8)

Leading responsibly and proleptically is leading with those new eyes.

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Brave Followers' Resistance to Destructive Leadership Across Cultures

14

Alain de Sales

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Abstract

This chapter discusses what brave followers need to do when standing up to bad leadership. There is a detailed explanation of the mechanics of destructive leadership. These concepts are explained by analyzing the destructive practices of European imperialism, after which the processes, institutions, brave behaviors, and sources of power for followers who were under their regime are explained, particularly the courageous followership of MK Gandhi and several others who sought to resist the European regimes in South Africa and India.

Through Gandhi's bravery, he had to balance a *dichotomous* role as an oppressed *follower* under the destructive European leadership while simultaneously becoming a leader of the Indian freedom struggle. Yet history glorifies his role as a leader while neglecting this critical balancing act and the skills required to maintain it. This is of importance for people who want to be either brave leaders or courageous followers.

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The chapter also contains how followers worked toward countering the destructive leadership using a multiplicity of social structures and processes against them. Where these processes did not exist or there was entrenched discrimination, the followers countered through collective action or sought external structures. This chapter is based on the analysis of 80 empirical sources of archival data, which shed some light on the context, leaders, and followers. Thus, reading this chapter will also provide insight into the culture, laws, and institutions that assist with ways to be brave as a follower and resist in the face of destructive leaders across varying contexts.

Keywords

Brave · Context · Courage · Culture · Leadership · Follower · Courageous follower · Racism · Destructive leadership · Structures · Agency · Structuration theory · Structural conflict

Introduction

Most people do not want to take down an empire or even organizations; however, sometimes the circumstances of life leave people with no choice but to battle bravely for the betterment of our world. The difficult choices faced by people can be either to allow themselves to continue to be oppressed by a destructive leadership or to resist or to leave. In other words, the choices that people face are whether to stay and accept the situation, change the current situation, or leave the situation. There is, of course, a cost for staying, resisting, and leaving. However, it is overestimating the risks of being brave, while underestimating the risks of cowardice or conformity, which tends to be commonplace in our decision-making (Chaleff, 2009).

Destructive leadership flourishes when we accept the situation or leave, as those destructive people and conditions get further entrenched and continue to cause more harm. So then, the important question becomes: how do we courageously and skillfully challenge bad leadership? Most of us do not know how to stay and resist effectively. To help the reader understand how a follower can resist effectively, this chapter will first discuss the confluence of factors that contribute to leadership. This exploration will be done using the toxic triangle framework (Padilla et al., 2007). In doing so, we will examine how context, followers, and leaders contribute to destructive leadership. Without such an understanding, it will be impossible to learn or comprehend how to resist skillfully. With that background in mind, the chapter will discuss the importance of the contextual factors affecting both leaders and followers in any situation. The factors are important as some of them can be used to the advantage of followers in their resistance against destructive leadership. These contextual factors will be explored using European imperialism as a case study, and then we will analyze how this resulted in destructive outcomes for millions of people over several hundred years.

Finally, the skillful, determined, and courageous resistance of MK Gandhi and several followers will be outlined, focusing particularly on the processes,

institutions, and brave behaviors they enacted to affect change. There will be a particular focus on the structures that they used to contest power while being under the yoke of European imperialism. The intersectionality of the structures proved critical and will be explored using Giddens' (1984) seminal structuration theory. A fine-grained explanation of this theory will be provided as it will benefit the reader in understanding the power mechanisms of society and the importance of follower agency in making changes for the better.

Factors That Contribute to Leadership, Particularly Destructive Leadership

To challenge destructive leadership, it is essential to understand what factors contribute to it. There are three core pillars that contribute to leadership (Klein & House, 1995). These authors suggest that they are (1) context, (2) leaders, and (3) followers. Collectively, these three pillars define leadership, which can be defined based on outcomes and not necessarily intent (de Sales, 2020; Einarsen et al., 2007). The same pillars can apply to both destructive and constructive leadership. However, the makeup of these pillars is qualitatively distinct in significant ways when destructive leadership has occurred, and therefore it needs close examination.

Another challenge when studying, understanding, or trying to ascertain whether leadership is indeed destructive is that a regime is seldom absolutely destructive (Padilla et al., 2007). These authors highlight that it is entirely possible for a destructive regime to produce certain desirable outcomes, so context, in concert with leaders and followers, produces outcomes on a destructive-constructive spectrum. For instance, Apple Computers former CEO Steve Jobs was often described to have been arrogant and abusive to work for, but on balance, the outcomes that his leadership contributed to were constructive (Milosevic et al., 2020). Conversely, John DeLorean, former CEO of the DeLorean Motor Company, was regarded as one of the most charismatic people in the automotive industry in the 1970s, but his track record of mismanagement and fraud led to the spectacular collapse of the company, and thus, he was classified as being destructive (de Sales, 2020). So it is important to look at the balance of outcomes to determine if destructive leadership has taken place. With that background in mind, we will next turn our focus on the three aforementioned pillars of leadership, with particular attention to factors that contribute to the dark side of leadership.

The Context in Which Leaders and Followers Operate

Central to leadership is the context in which it occurs (de Sales, 2019; Kellerman, 2013). In order to understand the true character of leadership, we have to examine the power plays within the context of people's motives and associated constraints (Burns, 2012). Context is germane to leadership in such a powerful way that at any given time, a single person will often hold a position as a leader and follower

dichotomously (de Sales, 2020). Context is so important that it can radically change how we view the world. For instance, in the context of the global pandemic, nearly every leader discussed how the context of the pandemic, coupled with the dynamic changes in technology and geopolitics, influenced their decision-making and impacts our world (Ashworth & de Sales, 2021). Thus, the importance of context cannot be overestimated. For several decades leadership scholars have been discussing the importance of context under contingency theories which modern scholars assert extends beyond a particular context, and must account for the fluidity in a rapidly changing modern world (Abdelnour et al., 2017; Hill, 1969). In their paper on the toxic triangle of destructive leadership, Padilla et al. (2007) refer to context as the conducive environment wherein several contextual factors contribute to destructive leadership. The factors that the authors suggest as contributing to destructive leadership are (1) instability, (2) perceived threats, (3) cultural values, and (4) lack of checks and balances and ineffective institutions. Next, each of those contextual factors will be described.

Instability

The first element of context is instability, which increases significantly during crises or times of radical change (Thoroughgood et al., 2018). In these instances, followers and societies with (or without) strong checks and balances often allow leaders to increase their power (Padilla et al., 2007). A clear example of this was during the Covid-19 pandemic, which created a large amount of uncertainty and instability in our lives; millions of people around the world were willing to acquiesce hard-fought freedoms by agreeing to curfews or lockdowns which is a form of house arrest, or gave away their rights to personal privacy and obscurity by “checking-in” to locations. In certain authoritarian societies, we even saw the brutal enforcement of such practices, which led to the suffering of millions. Similarly, European imperialism of the first half of the twentieth century initially gained lots of power over their followers because of the instability caused by small uprisings in colonized countries, as well as wars that disrupted supply chains (*e.g.*, the *Boer War* or *World War I*).

Perceived Threats

The second contextual factor is perceived threats. Padilla and his fellow authors (2007, p. 185) describe this as “the perception of imminent treat.” The authors assert that this could arise from the feeling of mistreatment, as was the case in Germany after the Treaty of Versailles. Perceived threats were further heightened during the Great Depression of the late 1920s, which of course contributed to the rise of authoritarian leaders like Adolf Hitler in Germany and Benito Mussolini in Italy, who plunged the world into World War II. When people are more aware of danger, they tend to gravitate toward the calling cry of leaders who can cause destruction while promising protection (Klein & House, 1995; Pelletier et al., 2018). In fact, the extreme actions taken by the Europeans, who imperialized based on perceived threats, were referred to as a “mutiny complex” (Nanda, 1968). This complex was caused by the European community’s continued fear of uprisings from the people they colonized, which led them to commit numerous indignities, penalties, and mass

murder on the peoples of the world – *an example of such destructive behavior will be detailed below in the Jallianwala Bagh massacre*. Destructive behavior is not confined to commonly regarded destructive leaders; in 1943, Winston Churchill's British government imposed grain restrictions during the Bengal famine, which resulted in the death of two to three million people, as the British imperialists feared that the Japanese might enter India (Choudhury, 2021; Mishra et al., 2019). Mishra and colleagues in their studies found that in the period from 1870 to 2016 (nearly 150 years), the 1943 famine was completely because of the failure of Churchill's policies. In this instance, there also appears to have been an element of intent as Churchill is widely regarded to have said: "I hate Indians . . . The famine was their own fault for breeding like rabbits (Murphey, 2019, pp. 272–273)."

Cultural Values

The third contextual factor that contributes to destructive leadership is cultural values. These values are amplified by the avoidance of uncertainty, collectivism, and high power distance (Padilla et al., 2007). Concentration of power, punitive policies, lack of transparency, nepotism, divide and rule, and fear of retaliation for challenging leadership are also related to poor cultural values (Pelletier et al., 2018, p. 5). Cultural values and beliefs that support racism can also contribute to destructive outcomes (de Sales, 2019). There were numerous examples of these cultural values that have resulted in poor outcomes based on European imperialists. During the European rule in South Africa and India, there were racist policies that enforced segregation, and various establishments (including places of worship) were declared "only for whites," which barred entry to people of color in their own country (Tinker, 1979). Gandhi and hundreds of others were often imprisoned because they were challenging discriminatory policies (Chadha, 1997). Britain, meanwhile, also obtained economic and political power by enforcing "divide and rule" policies (Mann, 2005).

Lack of Checks and Balances and Ineffective Institutions

The fourth contextual factor that contributes to destructive leadership is the lack of checks and balances and ineffective institutions. Destructive leadership does not like scrutiny of their actions, and it is often observed that those who challenge destructive leaders are removed or sidelined (de Sales, 2020). Destructive leaders can emerge from or be the result of weak or complicit governing bodies or minimal media scrutiny (Pelletier et al., 2018). This lack of scrutiny permits leaders and their colluders to engage in toxic behaviors (Thoroughgood et al., 2018). This can also foster self-centered individualistic action, which has seen the spectacular failure of several Western organizations, like Enron or Lehman Brothers, in the recent past.

This destruction was more widespread during European imperialism as checks and balances were enforced by those who were perpetrating crimes. For example, in 1919, with the approval of the British army led by General Reginald Dyer, soldiers massacred several hundred unarmed civilians and injured thousands in an enclosed courtyard until they ran out of ammunition – the *Jallianwala Bagh massacre* in *Amritsar, Punjab* (Chadha, 1997). The British, under Lieutenant-Governor of Punjab

Michael O'Dwyer, who had imposed martial law, suppressed news of this incident from getting out to the wider Indian society for nearly two months (Pyarelal, 1956). Eventually, after tremendous public pressure, the British established the Hunter Commission of Inquiry, and Dyer was censured and relieved of this duty but did not face imprisonment for this criminal conduct (Bhattacharya, 2019). It was widely reported that a major section of the British public appeared to approve of Dyer's action, and the "Women of England" even presented him with a sword of honor (Chadha, 1997, p. 240). Further, in 1920, the House of Lords declined to condemn General Dyer despite such blatant and brazen brutality (Radhakrishnan, 1939). In this case, it can be seen that the followers and leaders of the British empire turned a blind eye and remained complicit in the atrocities of a massacre. Thus, it is important to examine how followers contribute to leadership outcomes as well.

The absence of checks and balances on invading European imperialists was codified into phases that often led to genocide on the indigenous peoples on different continents in the East or South (Madley, 2004). In the first phase, the imperialists would invade a new land; in the second phase, indigenous peoples who were unable to compete would fight back using guerilla warfare; third, the imperialists would exterminate the resistance through genocide as their "final solution" and would incarcerate the remaining population and continue their genocidal policies (Madley, 2004). Thus, without checks and balances and as well as external institutions like the International Human Rights Courts or the *United Nations Office on Genocide Prevention and the Responsibility to Protect*, European imperialist governments could regularly function with blatant disregard for human life.

The Different Types of Followers That Contribute to Leadership Outcomes

Broadly, there are three types of followers that contribute to leadership. They are (1) conformer followers, (2) colluder followers, and (3) courageous followers. The first two types of followers are said to contribute to toxic leadership outcomes and are referred to as susceptible followers (Padilla et al., 2007), while the third type of follower has been shown to help improve leadership outcomes or stand up to destructive leadership (Chaleff, 2009; de Sales, 2020). No matter how intelligent or Machiavellian a leader is, destructive leadership can only occur when followers actively or tacitly contribute to it. Followers are the primary defenders against destructive leadership (Kelley, 2008).

Conformer Followers

In any given context, if individuals are not actively leading, supporting, or challenging a leader, then they are likely to fall within the conformer follower bucket of followers. Conformer followers are prone to obey and generally do not initiate destructive actions (Padilla et al., 2007). A more fine-grained analysis of the conformer follower type shows that they could be further divided into three more subtypes: lost souls, authoritarians, and bystanders (Thoroughgood et al., 2012).

First are lost-soul conformer followers, who can be described as having high amounts of unmet basic needs, personal distress in their lives, poor self-concept, and negative self-evaluations with poor self-efficacy (Thoroughgood et al., 2012). This type of conformer follower is vulnerable and can be easily manipulated as they tend to gravitate toward charismatic leaders who can assure them of stability or help make them feel an increase in their self-esteem (Thoroughgood et al., 2012). This often results in the lost souls following unethical or immoral commands. Thoroughgood and colleagues suggest that the members of the Hitler Youth were lost souls. In the context of the East-West divide, it could be argued that European imperialists actively cultivated lost souls through punitive policies that ensured that vast segments of the population remained uneducated and lived in poverty. A significant proportion of the British armed services and police force were made up of colonized people who were continually ordered to attack or mistreat their own people (Pyarelal, 1956), and those who resisted were often removed from their posts and punished, serving as an example to others on the importance of conforming. An example is the Jallianwala massacre, which, under General Dyer's command, was carried out by 50 South Asian troops (Baluchi and Gurkhas), which fired 1650 rounds into a defenseless crowd of men, women, and children, killing nearly 400 people and wounding over 1100 (Chadha, 1997). It could also be argued that these soldiers were also authoritarian conformer followers (discussed next) or colluder followers as the boundaries between types are rarely absolute and change depending on context.

Second are authoritarian conformer followers, who can be described as having rigid, hierarchal attitudes and subscribing to the notion that leaders have a legitimate right to order them to take certain actions irrespective of the ethical or moral consequences (Thoroughgood et al., 2012). In other words, they believe unquestioningly in the positional power of a leader and obey like "good soldiers." The authoritarian conformer followers also subscribe to "just-world thinking," which believes that people who are in positions of privilege have properly earned the right to be there and those who are oppressed or poor are there because of the lack of their own efforts (Thoroughgood et al., 2012). Even today, this concept of not recognizing the unseen privilege prevails in the West in the wake of centuries of European imperialism of the eastern or southern nations and is still a source of contention. The European imperial indoctrination on "just-world thinking" and hierarchical legitimacy was (is) so completely ingrained in followers' thinking that even a highly educated man like Gandhi wrote: "I believed that British rule was on the whole beneficial to the ruled" (Gandhi, 1927, p. 199). Today, a few would classify Gandhi as a follower, let alone a conformer follower, yet that is where his journey began being born under the yoke of British imperialism as a conformer follower. In similar ways to the British, leaders in countries like North Korea maintain power by trying to "control" reality through indoctrination, and the same could be said about modern leaders like Trump, whose untruths are followed by millions (Moss, 2018).

Last are the bystander conformer followers, who can be described as having poor prosocial dispositions and negative self-evaluations, being passive, having low

dominance, being motivated by fear, and seeking to minimize any cost to themselves that may result from not conforming (Padilla et al., 2007; Thoroughgood et al., 2012). They believe that failure to comply with the destructive leader's request will damage them, so they will publicly make positive statements toward a leader while privately expressing their anger and disapproval toward them (Thoroughgood et al., 2012). As stated previously, the Europeans were brutal in their treatment of their colonized peoples, which would include making them crawl on public roads, severe brutal beatings, punitive economic policies, discriminatory laws, imprisonment, torture, murdering unarmed people, or genocide (Chadha, 1997; Madley, 2004). The cost of resistance was so high that it contributed to the bystander behavior in followers, which the imperialists actively cultivated and exploited. It is argued that we are still seeing the imperialists' legacy through the cost of resistance in developing nations around the world as people are living in the wake of European imperialism, but are still being oppressed by their own people, through systems and structures replicated for the benefit of those in power.

Colluder Followers

Unlike conformer followers, who are prone to obey and provide tacit support to a destructive leader, colluder followers actively contribute to a destructive leader's agenda (Padilla et al., 2007). Colluder followers can be subdivided into two further subtypes: acolytes and opportunists (Thoroughgood et al., 2012).

Acolyte colluder followers have bad values and goals that are in common with the destructive leader's (Padilla et al., 2007; Thoroughgood et al., 2012). They have a firm sense of self while actively seeking to express their ideologies, which can be met through a destructive leader's agenda (Padilla et al., 2007). Acolytes can often internalize a destructive leader's agenda, and the greater the extent to which they do that, the more likely they are to carry out the destructive leader's commands actively and aggressively (Thoroughgood et al., 2012). The authors continue that acolyte colluder followers can at times be more extreme in their ideology than the leader and usually have strong power bases. For example, in the previously mentioned *Jallianwala Bagh massacre*, carried out by Britain's General Dyer, who was an acolyte of British imperialism, and Lieutenant-Governor of Punjab Michael O'Dwyer, Dyer, under cross-examination, admitted that if the entrances to the courtyard were larger, he would have gotten armored vehicles and have opened fire with machine guns (Chadha, 1997). Shortly after, Dyer reportedly described himself as the "hero of Jallianwala Bagh" (Chadha, 1997, p. 240).

Opportunist colluder followers are extremely ambitious; they have high Machiavellianism, strong greed, and poor impulse control (Thoroughgood et al., 2012). These followers see the leader as a conduit for their personal gain, be it financial, personal, political, or professional, and therefore, they are particularly susceptible to reward power, which could be bestowed upon them by a destructive leader (Padilla et al., 2007). As an example, to maintain their power, several Indian princes signed treaties with the British imperialists, which allowed them to rule the kingdoms autocratically as long as they continued to support the British regime – the reports

show that they were subject to no laws, had power over life and death, and indulged in their greed, lust, and cruelty (Radhakrishnan, 1939).

Courageous Followers

Courageous followers are those who are prosocial; they have a strong self-concept with good principles, morals, and ethics (de Sales, 2020; Fagin-Jones & Midlarsky, 2007; Shepela et al., 1999). They are said to have a courageous conscience (Chaleff, 2009; Kelley, 2008). Unlike bystanders, courageous followers are willing to sacrifice themselves for the good of others, even at great risk to themselves; this was seen in those individuals who rescued people during the Holocaust (Shepela et al., 1999). It is these courageous followers who are the primary defenders against destructive leaders (Kelley, 2008).

To be an effective follower is not easy, as Malakyan (2014) asserts; if it were easy, the world would have had more than one Gandhi, who resisted British imperialism, or more than one Martin Luther King, Jr, who fought against racism in the United States. Gandhi and King were not alone; they worked tirelessly with a legion of followers against structures and institutions. The skills associated with being a follower are assumed to be innate, but while this might be true if we restrict ourselves to thinking that followers as just passive fearful conformers, it is not true when it comes to being courageous followers and actively challenging wrongdoings. These courageous followers develop bravery through acts both large and small and through a lifetime of effort and practice of cultivating courage as a habit.

The conformer and colluder follower types mentioned above contribute to destructive outcomes, and the aforementioned research suggested that as a destructive regime gets entrenched, conformer followers can start to become colluders with the leader (Padilla et al., 2007; Thoroughgood et al., 2012). However, research has shown that conformer followers with the right effort from courageous followers can also start to exhibit courageous behaviors (de Sales, 2020). As stated earlier, Gandhi was indoctrinated in the belief that British imperialists had a right to rule over the empires of the East and South, but over time, he and millions of others managed to shift this discourse, both internally (in their own minds) and externally, thus making the transition from a conformer to a courageous follower.

Destructive Leaders

The final component of leadership is, of course, the leader. In Padilla et al. (2007) toxic triangle framework, the vertex of the triangle is the destructive leader, who is characterized by (a) charisma, (b) personalized power, (c) narcissism, (d) negative life themes, and (e) an ideology of hate. The authors emphasize that not all charismatic leaders are destructive but destructive leaders are often charismatic.

Charisma is the first way a destructive leader is characterized. Charisma is an essential component of destructive leadership (Padilla et al., 2007). Klein and House (1995) elegantly refer to leadership as being the confluence of (1) a leader with charisma – the “spark,” (2) susceptible followers – the “flammable material,” and

(3) conducive environmental factors (i.e., the context) – the “oxygen.” A benevolent leader can achieve a lot using charisma. However, susceptible followers (i.e., conformer and colluder followers) under the influence of a destructive leader can contribute to disastrous outcomes. For example, Adolf Hitler was charismatic and got his followers to invade sovereign nations and commit genocide, John DeLorean was also very charismatic and was able to defraud millions of dollars from several businesses and different governments, and Jim Jones led a cult to commit mass suicide or the murder of several of his followers (de Sales 2020; Padilla et al., 2007).

Personalized need for power is the second way a destructive leader is characterized. This personalized need for power stems from a lack of ethics, where the leader uses their position of power for personal gain and not to serve the greater good and can describe courageous resisters in ways that are designed to devalue or dehumanize them (Padilla et al., 2007). As Churchill infamously stated while justifying his decisions that contributed to the death of millions in the Bengal famine of 1943, “They [Indians] are beastly people with a beastly religion” (Choudhury, 2021, p. 15). The Anglosphere revere Churchill, and history is often written by the victors. However, on the balance of outcomes, which resulted in the catastrophic loss of life, he can also be seen as a destructive leader, as will be discussed below. As stated previously, the actions of leaders are seldom always destructive or constructive; they occur in a spectrum between two extremes.

Narcissism is the third way a destructive leader is characterized. Narcissism has been correlated with destructive leadership, and these leaders often overreach because of a false sense of invincibility (Conger & Kanungo, 1998). The authors suggest that these types of leaders are known to offer a grandiose vision and confidentially encourage followers to put themselves in untenable positions. For instance, during World War I, Churchill, who was the First Lord of the Admiralty, is said to have “pushed his luck once too often and ended up justly vilified for the dreadful consequences of his strategic incompetence” (Hart, 2011, p. viii) in Gallipoli. His advisors at the time noted that he craved a heroic adventure in Gallipoli, which they were opposed to (Gilbert, 1992). Churchill and the Allies lost, and the battle of Gallipoli ended with nearly 400,000 total casualties on both sides.

A history of negative life themes is the fourth way a destructive leader is characterized. The negative life themes observed in destructive leaders include childhood adversity and parental discord, among other factors (Padilla et al., 2007). It can be argued that a pattern of negative themes emerges from looking at Churchill – from his alcoholism to parental discord to having to try several times to get into the army (Wrigley, 2002).

An ideology of hate is the fifth way a destructive leader is characterized. Destructive leaders’ discourse often centers on vanquishing rivals and destroying despised enemies (Padilla et al., 2007, p. 182). While in general Churchill may not be regarded as having an ideology of hate, when discussing Gandhi, Churchill told a group of conservatives: “it is alarming and also nauseating . . . to see Mr. Gandhi . . . now posing as a fakir . . . while conducting a campaign of civil disobedience” (Gilbert, 1992, p. 499). Churchill is also said to have stated that he hated Indians, calling them beastly people and saying that if the famine was so bad, “why didn’t

Gandhi die” (Choudhury, 2021). Even excluding such statements by Churchill, his leadership contributed to the cavalier and self-glorifying decisions that led to the catastrophic loss of life at Gallipoli in World War I. Furthermore, as the Prime Minister of Britain in preindependence India, his handling of the Bengal famine contributed to the loss of millions of lives, and it was the only famine over a period of nearly 150 years in India that was anthropogenic (Mishra et al., 2019). If we judge a leader by outcomes, then there can be no worse outcome for the peoples of the world than a significant loss of life. If we define destructive leadership as not being intent but repeated outcomes that cause harm to human life, then Churchill was a destructive charismatic leader. This in no way should be seen as condoning the atrocities committed by Hitler and Nazi Germany and others. Instead, by taking an unbiased perspective, it is fair to say that Hitler and Churchill were both destructive leaders of their time. Therefore, it is for this precise reason that leaders should not be romanticized, and followers need to play their critical role in courageously protecting the societies of our world at every turn. It is for this reason that students and practitioners of leadership need to study and appreciate the importance of followership. If we forget lessons of the past, we will repeat them in the future.

Social Structures and Agency That Enable or Challenge Leadership

In the previous section, we saw that context is germane to leadership. Context includes several factors that can enable or challenge leadership. For instance, it can include culture, which is akin to our mental software. Hofstede likened it to our collective programming that distinguishes different groups in society (Hofstede, 1984). This makes leading or changing the way a society behaves extremely difficult and slow. For example, approximately 150 years ago, even though Abraham Lincoln had recognized that racial discrimination and slavery were anathema to American ideals and the United States has rules and laws in place to protect against such actions, instances of racism abound in the United States till today.

The reason that changing the outcomes of leadership is hard and takes a long time is that every individual simultaneously lives within different contexts and structures. These structures can govern an individual's behavior and thinking in every interaction they have, or they can use their agency to change these structures. This structural-agentic tension is described by Giddens (1984) in his seminal structuration theory. Next, we will explore the different elements of this theory while considering its impact on the power struggle between courageous followers and destructive leaders.

Duality of Agency and Structure

Society, as defined by Giddens' (1984) structuration theory, is comprised of both structure and agency, which continually pull against each other and also work with each other. A core premise of the structuration theory is that the rules and resources

drawn upon in the production and reproduction of social action are also simultaneously the means of system reproduction – this is the duality of structure (Giddens, 1984, p. 19). This theory is an all-encompassing theory that could be said to define all social life. Axiomatically, all social life includes leadership and followership and the contextual environment that envelopes them. Therefore, the structuration theory is a very powerful theoretical lens through which we can study the interactions between leaders and followers in society. More specifically, when discussing the cocreation of leadership, we can examine the power dynamics between the different actors in relation to the formation of the various formal and informal “institutions” of society. There are two kinds of institutions in society: formal and informal. Formal institutions are laws and regulations, while informal institutions are cultural norms (Peng et al., 2008). The authors contend that informal institutions have been explained away as background noise, but they often are the foundations of formal institutions. Hence, power can be derived from both formal and informal institutions. These institutions determine how we interact in society in a multitude of areas. Peng et al. (2008) advocate that the level of corruption and transparency in politics is an interesting example, wherein informal institutions can determine the effectiveness of formal institutions.

To explain the structuration theory, let us examine politics as an example to understand the forces at play that dually enable and constrain agency. So when looking at the duality of structure and agency in politics, it is important to understand people’s level of tolerance to both corruption and lack of transparency. Further, the levels of tolerance can be determined by observing how people use their agency to demand less corruption and more transparency in organizations. If there are informal institutions that tolerate corruption (e.g., low ethical standards, laissez-faire attitudes toward bribery or exploitation), the use of agency against it is likely to be minimal. Further, there are people who benefit from corruption and lack of transparency, and those individuals will actively and aggressively use their agency to reinforce formal and informal institutions in order to maintain the status quo. However, as is often the case, it is more likely that people who would prefer more transparency and less corruption feel that they do not have the agency to affect meaningful change. Their challenges in such a culture would be one of courageous followership that demands agency. There is a battle against both formal and informal institutions. Such brave battles can occur where a courageous few take on the task to make a better society for us all. These battles can occur at varying levels, which include formal institutions of society (e.g., churches, corporations, courts of law, families, governments, schools, sports teams, unions, universities, etc.) or can be seen when targeting informal institutions (e.g., child marriage, racism, sexism, and other forms of everyday discrimination), and usually occur where there is a significant inequality in power (de Sales, 2020; Fairclough, 1992). This power disparity does not occur just necessarily at national or international political discourses or within large organizations but can occur wherever there is an interaction between different actors.

Organizations or groups tend to forge structures through repeated interactions but give the perception that there is a concrete social order and that formal leaders are in charge (Uhl-Bien, 2006). The author, however, strongly emphasizes that contrary to

perception, structures are extremely fluid and continually can be changed in small ways because they depend on all actors using their agency to reconstitute them. Either habitual social behaviors reinforce the extant structures, or individuals will use their agency to change the structures that constitute social systems in their world (Giddens, 1984). The author emphasizes that each and every single action can influence or change other aspects of a system in both known and unknown ways and with intended and unintended outcomes. It is why destructive leadership can be defined based not necessarily on intent but on *repeated* outcomes that cause harm to the various constituents affected by it (de Sales, 2020; Einarsen et al., 2007). In other words, a leader who is continually incompetent and causes harm to various constituents or organizations can be considered destructive in a similar way to one who sets out with Machiavellian intent. The actions of such actors should be regarded as a tax on social progress.

As a reminder of what was discussed in the previous section, destructive leadership must be distinguished from a destructive leader, who is just an individual actor in society. Destructive leadership occurs when a destructive leader works in concert with susceptible followers and a conducive context to produce destructive outcomes. Put differently, a destructive leader uses their agency, together with the agency of their susceptible followers, to repeatedly over time increase their power by modifying or abusing structures, which results in disastrous outcomes for different constituents. For instance, this can occur when the destructive leader and their susceptible followers use their agency to manufacture or perpetuate a threat or instability. Here, these actors often use various forms of discourse to amplify the gravity of the threat, which can result in gradual or significant changes to the extant structures. As an example, after the September 11, 2001, attacks on the United States, former US President George W. Bush continually reminded people about the existential dangers of terrorism, which heightened fear and instability in the community and resulted in changes to counterterrorism policies (i.e., structures) and increased his hold on power (Padilla et al., 2007). This has had a profound impact on the collective psyche of the world and resulted in multiple wars and the loss of many lives and freedoms for people, the effects of which are still being felt today when people are continually reminded of the threat of terrorism through the media or by other leaders seeking to gain, retain, or increase their hold on power. This has contributed to a culture of fear in the world. This fearful culture can be described as an informal structure that is perpetuated through the agencies of both leaders and followers.

Giddens (1984) was clear in his assertion that the structuration theory does not take a skewed view with regard to both structure and agency. That is, to understand the structuration theory, one must not see it as structure versus agency but should consider the two as a mutually constitutive duality. "Duality of structure means that social structures are constituted by human action and, at the same time, are the medium of this constitution" (Staber & Sydow, 2002, p. 412). This duality between agency and structures suggests that structures can limit or enable behavior in the absence of a proper understanding of them (Manicas, 1981). Thus, an understanding of the duality of structure and agency and that it occurs at a multitude of levels is of

vital importance for any individual or group seeking to practice their courageous conscience. For followers (all actors), there are “rules of the game” at every level within organizations, which gives many opportunities to practice their courageous resistance until the time when we are called upon to step up during a moment of gravitas. This is how a courageous follower can purposely form new habitual behaviors that benefit the greater good of society. To develop courage, famously, Gandhi, along with his fellow followers (men, women, and children), spent time on farms in South Africa living in cloistered communes, replicating prison-type conditions by sleeping on cold floors, eating simple food, waking up at dawn, and doing manual labor in preparation for the time when they would be arrested for peaceful civil disobedience (Gandhi, 1927). This act was facilitated by the informal institution embedded in the Eastern culture of the importance of the community’s good over individual achievement. Both East Africa and India are shown to be more collectivist and less individualistic than Britain, according to Hofstede’s (1984) seminal study. Hofstede’s study is highly likely to be a good reflection of the culture that Gandhi and his followers lived in at that time.

What Are the Dimensions of the Structuration Theory in Relation to Leadership and Followership?

To explain the mutually constitutive duality of structure and agency, we will now explore each of the dimensions of the structuration theory. The understanding of these dimensions is important in order to develop an understanding of the various agentic paths available to a follower when challenging a destructive leader. The structuration theory has three dimensions, and each has three subdimensions, all of which work in concert with each other through a variety of interactions. As can be seen in Fig. 1 below, the dimensions of structuration are (1) structures, (2) modalities, and (3) interactions. Next, each dimension with its subdimension will be discussed in more detail.

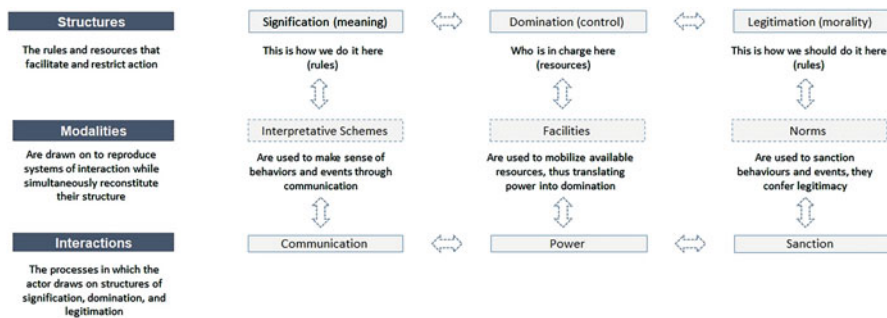


Fig. 1 Dimensions of the structuration theory. (de Sales, 2020, p. 73. Adapted from Giddens (1984, p. 29) and Staber and Sydow (2002) © Courtesy of Alain de Sales)

Structures

The first dimension of the structuration theory that is discussed here is structures. As outlined in Fig. 1 above, structures are described as the “rules and resources, or sets of transformational relations, organized as properties of social systems” (Giddens, 1984, p.25). More specifically, Giddens described structures as the rules and resources that enable or inhibit agency. The three subdimensions of structures are (a) signification, (b) domination, and (c) legitimation.

The first subdimension of structures, signification, is related to the mostly unwritten rules that give “meaning” within specific contexts. Signification refers to *how we do things here* (Giddens, 1984; Staber & Sydow, 2002). The authors declare that there are two aspects of rules: first, they help constitute meaning, and second, they are closely related to sanctions. Here, the rules of what things must get done also imply what is meaningful or not. These, of course, change over time and between places. In different cultures (even subcultures within organizations), the same action might have different meanings. These unwritten rules are extremely powerful as they shape how we interpret the world around us. Giddens strongly emphasizes that while conceptually we regard codified rules (e.g., laws) as the most influential in society, it is the seemingly trivial rules (e.g., turn taking in conversations) that have a more profound impact on social interactions. Another example of culture and organizational context, is that in most contexts allowing someone (external to your organization) to buy you a cup of is part of building a relationship with that person. This social sharing often forges closer connections between people in most cultures as they get to know each other. However, in some cultures, public servants accepting a small cup of coffee can be interpreted as accepting a form of bribe, and so they are cautious to accept it or will decline it altogether. Thus, a knowledgeable actor needs to understand the multiplicity of contexts and balance them when acting in different contexts. With globalization, this is more important now than ever before, and actors that are skilled at this are more likely to be successful as either a leader or a follower.

Leader selection is also tacitly but strongly underpinned by signification, and the meaning that society places on physical attributes differs between the East and the West. For instance, Gandhi (five feet four inches in height) and several other Indian prime ministers have been physically diminutive figures. Additionally, in the 75 years since Indian independence from the British, none of India's prime ministers have served in the Indian Armed Forces. By contrast, in the West, physical size has been shown to be associated with leadership. Several studies in Western cultures have shown that taller individuals (both male and female) are seen as fitting the mold of a leader because they are perceived to be dominant, healthy, and intelligent (Blaker et al., 2013). Several British prime ministers, including Churchill and Clement Atlee, and US presidents, including George Washington and Dwight Eisenhower, have held senior leadership positions in the armed forces.

The second subdimension of structures is domination. As can be seen in Fig. 1 above, domination relates to the control of resources, and, unlike both signification and legitimation, it is not directly related to rules (Giddens, 1984). Resource allocation is a form of power, so it can be seen as the distribution of power in the

scheme of things (de Sales, 2020). Giddens makes a clear distinction between allocative, which is the control over material resources, and authoritative, which is the control over human resources (Staber & Sydow, 2002). In this way, Giddens (1984) states that the resources available to individuals are properties of social systems, which knowledgeable actors can harness through their various interactions. This is important as nearly all people can have that knowledge and use that expertise to their advantage. Thus, this power, while largely available to those in positions of leadership, can be used by those in positions of followership as well. For instance, Gandhi, who failed as a lawyer in India but who spoke English and other Indian languages, gained power in South Africa among other courageous followers through his incidental expert knowledge in that context. Here, he was able to read and interpret the European leadership's changes to rules and resource allocation. As a result, he was able to gain authoritative influence over large numbers of followers.

The third and last subdimension of structures is legitimation. Like signification, legitimation is related to rules and not resources (Staber & Sydow, 2002). However, these are explicit codified rules that refer to *this is how we should do it here*, as shown in Fig. 1 above (Giddens, 1984). These can be regarded as formal institutions that have explicitly codified rules, like churches, corporations, courts of law, or governments. With the duality of structure and agency, a knowledgeable actor can work toward changing the rules that govern legitimation but not necessarily the acceptable norms. For instance, during the mid-1800s, Lincoln issued the Emancipation Proclamation, which declared that all persons held as slaves shall be free. Here, Lincoln, as a knowledgeable agent using this positional power as US President, created a formal rule. Yet this did not eliminate slavery or racial discrimination because this went against the "norms" of the day. With time and space, this has changed, and today, the vast majority of US citizens will not accept slavery as a norm. Similarly, through hundreds of years of imperialism when Gandhi grew up in India, he believed in the norm that the European hierarchy was legitimate because he wrote that British imperial domination was on the whole beneficial to the colonized subjects (Gandhi, 1927). However, the Europeans continued to write more rules (e.g., segregation in churches) to entrench their regimes' power in South Africa and India to increase their legitimation.

Modalities

The next dimension in structuration theory is modalities. Giddens (1984) refers to modalities which are the conduit to explain the primary dimensions of the duality. Here, Giddens links the knowledgeable capacities of agents to structural features. As can be seen in Fig. 1 above, modalities reside between structures and the interactions of agents as they can be drawn on to repeat systems of interaction while concurrently reconstituting the structure of such systems. Modalities are said to be consisting of three subdimensions: (a) interpretive schemes, (b) facilities, and (c) norms.

The first subdimension of modalities is interpretive schemes. As outlined in Fig. 1 above, interpretive schemes are what people use to make sense of behaviors and events. In this way, individuals can replicate the rules of signification. Put in another way, in any given context, it is the lenses that people use to make meaning of that

context. Different actors depending on their history will bring different filters to any given context. In leadership, this is important because one person's hero is another person's villain. So while the Europeans saw Gandhi as a thorn in their sides, the Indians revered him. Further, the European imperialists in both South Africa and India did not want the colonial structures to change, even though they were in the foreign minority in those countries because they benefited from those extant structures.

The second subdimension of modalities is facilities. As can be seen in Fig. 1 above, facilities are used to marshal resources and translate positions of power into domination (Staber & Sydow, 2002). As discussed above, dominating allocative control over material resources and authoritative control over human resources gives individuals power over others. Often, through agency, both leaders and followers reconstitute extant structures by obeying their leaders' commands or by commanding and expecting loyalty. As described, the British empire often used the facilities at its disposal to quash uprisings or stifle peaceful civil disobedience. The Jallianwala Bagh massacre was an example of conformer/colluder followers using their agency to reinforce the domination of General Dyer, the British General. In this instance, the conformer/colluder followers who reinforced the domination were the 50 South Asian troops (Baluchi and Gurkhas) that fired 1650 rounds into unarmed fellow South Asians. Conversely, the unarmed civilians were trying to use their agency to protest against the Rowlatt Act – *this Act was widely seen as curtailing the civil liberties of Indian people in their homeland by the British Imperial government to give themselves ongoing emergency powers to imprison people indefinitely without trial* (Chadha, 1997).

The third subdimension of modalities is norms, which are related to rules and resources. As can be seen in Fig. 1 above, norms are used to sanction people's behaviors, and they can be seen as conferring legitimacy to an existing order (Staber & Sydow, 2002). The authors state that norms are used to evaluate rules and are scattered throughout social systems. Norms are our 'cultural software' of resilient shared meanings and comprehensions, which determine our actions (de Sales, 2019). "Norms are the 'factual' boundaries of social life in which manipulative attitudes are possible" (Giddens, 1984, p. 4). Thus, different groups within social systems will evaluate the same rules differently depending on the norms of that group. Further group identification strengthens common norms, beliefs, and values among its constituent members and increases determination toward the group's goals, which can be manipulated by a charismatic leader (Conger & Kanungo, 1998). When looked through this lens, we can see why society gets polarized once an individual identifies with a group, after which they use their agency to replicate the norms of that group. These divisions can occur along various differences, like race, gender, education, industry, age, religion, geography, or sports team, to name but a few. In the case of European imperialism, these divisions not only were between the ruler and the ruled but were also magnified by policies of "divide and rule." For instance, the British often pitted the Hindu-majority Indians against their fellow Muslims and feared their unity because they are said to have believed that the British's strength in India depended on the differences between these two religious communities

(Bolitho, 1954). Differences between these communities did occur prior to the British arrival in India, but their divisive policies were one of the contributing factors behind the imperialist's success as rulers and the resultant partition of India into multiple countries.

Interactions

The next dimension in the structuration theory that Giddens (1984) refers to is interactions, which are the mechanisms by which actors can draw on the aforementioned dimensions of structures and modalities, with their various subdimensions. Generally, in society, interactions or actions are usually constricted to the proximate context in which they take place (Giddens, 1984). Thus interactions are akin to the previous discussions on leadership and followership being constrained by context. So a skillful and knowledgeable actor (leader or follower) can use their agency to replicate or change the structures. As can be seen in Fig. 1 above, the agentic dimension of the structuration theory is interactions, which consist of (a) communication, (b) power, and (c) sanction.

The first subdimension of interactions is communication, which is related to rules and resources (see Fig. 1 above). The structuration theory suggests that actors make sense of behaviors or events through communication (Staber & Sydow, 2002). The authors state that through the use of communication, individuals use different interpretive schemes, thus reproducing or modifying the rules of signification. Communication is critical as power and discourse are said to be mutually constitutive and indistinguishable (Clegg et al., 2006). The authors describe how former US President George W. Bush's discourse cut through because he used the discourse of old cowboy movies to articulate his opposition to Osama bin Laden. This good versus evil discourse allowed millions of people to familiarize themselves with heroic Western individualism, portrayed through cinema, to understand the significance of his communication. Similarly, other actors like Hitler, Churchill, and Gandhi used discourse either through verbal or the written words to connect followers to meaning. As a testament to the power of discourse, Gandhi's advertisement in a newspaper to rebrand his civil disobedience movement from "passive resistance" resulted in a new term for the movement, called "Satyagraha" (the force of truth and love and nonviolence), which would resonate better with the Indian community (Chadha, 1997). This demonstrates that Gandhi was acutely aware of the power of communication as a mechanism for agency to reconstitute structures.

The second subdimension of interactions is power, which is related to resources (see Fig. 1 above). Being able to act in the world presumes that an individual is able to harness their power to influence others (Giddens, 1984). The author continues that individuals have power, and their action is founded on their capacity to "make a difference" within their context. Individuals always have agency and knowledge and can actively make changes even against forceful oppressors (Wheeler-Brooks, 2009). Thus, understanding implies that we always have agency to change our circumstances save under exceptional circumstances where we are physically or mentally constrained. Using power through his agency, Gandhi, a physically diminutive and often sickly man, exercised bravery to challenge the hegemony of British

imperialism. The British at the time controlled and marshaled the facilities and controlled the resources of an empire but were challenged by unarmed courageous followers who used their agency through collective peaceful civil disobedience and discourse to reconstitute power within that social system.

The third subdimension of interactions is sanction, which is also related to rules and resources (see Fig. 1 above). Sanctioning relates to permissible conduct while other rules (*i.e.*, *signification*) relate to the constitution of meaning (Giddens, 1984). In explaining sanctioning, Giddens describes how the rule defining checkmate in chess is regulative and sanctioning in nature as for a person playing chess, it must be observed. Concurring with Giddens, this author believes that laws are the most overly and strongly used sanctioning types of rules. However, individuals must not underestimate the power of informal sanctions that are applied to people or organizations. Sanctions can be regularly seen on the Internet when a cabal of actors uses their agency to “cancel” an organization or an influencer for practices that do not resonate with their values. The use of sanctions in the modern world can happen at a rapid pace and is a significant contributing factor for leaders and followers alike. Similarly, as will be discussed later, Gandhi and the other courageous followers effectively “sanctioned” action against the British and South African governments to shift the power balance against those regimes through boycotts of goods and services.

Using Internal Ambiguity and Structural Diversity to Counter Destructive Leadership

After understanding the mechanics of structure and agency and their mutually constitutive duality, this section will overlay actions that courageous followers as knowledgeable agents can take in standing up to destructive leaders. The knowledgeable agent can access three types of knowledge: (1) practical, which relates to what actors know or believe about social conditions or the causal reasons for their own actions but which they cannot articulate; (2) discursive, which relates to the ability of actors to articulate the social conditions or the causal reasons for their own actions; and (3) mutual, which relates to the knowledge of conventions and social activities (Giddens, 1984, pp. 374–375). Therefore, nearly every person in society, unless physically or mentally constrained by virtue of being a member of their society, is a knowledgeable agent (Giddens, 1984; Wheeler-Brooks, 2009).

Being knowledgeable agents, these actors can choose to use their agency to either repeat or modify the structures of society. Courageous followers who found themselves within the toxic triangle of destructive leadership tend tirelessly to use their agency to modify the structures of society. When courageous followers use their agency to modify the structures of society, they create what is termed as structural conflicts, which are the foundations of change and agency (Staber & Sydow, 2002). Structural conflicts refer to the capacity to exploit tensions between contradictory structures (Whittington, 1992). The author's analysis of the structuration theory

revealed that structuration conflicts lead to two important sources of agency: (a) internal ambiguity and plurality and (b) structural diversity.

Internal Ambiguity and Plurality

The first source of agency caused by structural conflicts, internal ambiguity, and plurality arises from the confusing and multiplicity of rules governing the reproduction of social structures (Whittington, 1992). The author asserts that this ambiguity and plurality is endemic in complex social systems where actors must exercise discretion in interpreting (the modality of interpretive schemes) what to do in any given context. This source of agency is quite powerful and allows agents to reconstruct the rules of the game in subtle ways. This could be regarded as an incremental approach to changing systems from within a system (i.e., improving things from the inside). If we look at the economic structural system, we can see that there are ambiguities and pluralities; on one hand, we must look after labor, but that can conflict with the rule of profit maximization (de Sales, 2020). Thus, the plurality of plausible rules creates space for the knowledgeable actor to use their agency.

There are also examples of subtly improving structures from within the confines of an organization using internal ambiguity and plurality. For instance, a middle-level manager (a courageous follower) used internal ambiguity to develop a subculture of trust, excellence, and innovation by instituting new practices within their team (de Sales, 2019). This method of agency, while subtle, can strongly help rewrite the rules and help courageous followers gain power by increasing their knowledge, legitimacy, and access to resources by developing new “rules of the game.” However, this method works more effectively if one is not faced with actively destructive leadership. If a courageous follower finds themselves facing destructive leaders, they are likely to need to use the other source of agency spawned by structural conflicts.

Structural Diversity

The second and more powerful source of agency caused by structural conflicts is structural diversity, which is the multiplicity of concurrent structures within any society. Agentic power through structural diversity arises from external contradictions between a system’s fundamental structural characteristics and any outside rules and resources that actors can draw on based on their external and numerous memberships or through alternative systems of activity that they can draw on (Whittington, 1992, p. 704). Not only is this source of agency very powerful, but it is also readily accessible to most actors under many circumstances.

As stated previously, most actors that have been functioning in society are consciously and unconsciously knowledgeable agents. By virtue of being a knowledgeable agent, an actor is likely to be a part of multiple structural systems and thus be able to draw on structural diversity. There are five key structural systems – (1) communal, (2) economic, (3) domestic, (4) political, and (5) intellectual – and they are described as follows (Whittington, 1992): (1) the communal system can have different ethnicities and religions as its dominant structure, with resources like networks, norms of solidarity or morals, and facilities like clubs or places of worship; (2) the economic system can have capitalism or socialism as its dominant

structure, with resources like capital ownership or labor, norms of profitable maximization or ethics, and facilities like corporations; (3) the domestic system can have a familial dominant structure, with resources like patriarchal or matriarchal authority, norms of paternalism or maternalism, and facilities like household or joint families; (4) the political system can have the state as the dominant structure, with resources like legitimate coercion or public sentiment, norms of patriotism or laws, and facilities like the executive, legislative, and judicial branches of government; and (5) the intellectual can have professionals or academes as its dominant structure, with resources like expertise or legitimacy, norms of professional codes or standards, and facilities like professional bodies and universities.

It is reasonable to imagine that any actor could be a part of multiple structural systems simultaneously. For instance, someone could simultaneously be a part of their local community, the company they work for, an industry body, a political organization, a professional association, or a religious body, to name but a few. They are also likely to have access to informal networks through sports or other special interest groups. Each of those structural systems will have its own rules and resources, and being a part of those structural systems implies that the knowledgeable agent could access them against an alternative structure. Of course, each of the multiple structural systems operating concurrently in society will have rules, resources, norms, and facilities (Whittington, 1992).

This simple yet powerful technique of gaining agency through structural diversity was harnessed by Gandhi and other courageous followers in their resistance against British imperialism and was termed as boundary spanning (de Sales, 2020). Put differently, boundary spanning through structural diversity gave agency to a group of largely uneducated, unarmed, poor, and disparate courageous followers, which supplies them the power to unite against the extant, entrenched, and well-resourced structures of European imperialism. When numerous alternative systems in a society contradict any one system, it can accelerate change (Giddens, 1984).

An example of Gandhi and the courageous followers using structural diversity was their opposition to the Transvaal Asiatic Registration Act (TARA) in South Africa. This Act required all people of Asian (largely Indian) ethnicity to be fingerprinted and to live in ghettos (Chadha, 1997). People from India have different ethnicities, languages, religions, occupations, and cultures yet tend to be God-fearing. In a meeting to galvanize support against Gandhi, courageous followers united the diverse cohorts by getting them to take an oath under God and by emphasizing that it did not matter which God it was (de Sales, 2020). The author explains that through this oath, the courageous followers united multiple community structures of ethnicity and religion against the destructive leadership using the power resource of public sentiment and the rules of communal solidarity. In their fight against TARA, which was legislated by local South African authorities, the courageous followers also boundary spanned to external jurisdictions in Britain and India, thus bringing the power of alternative state structures against the South African government (de Sales, 2020). On those other occasions, Gandhi and the other courageous followers used economic structures against state structures by putting

sanctions on the South Africans, preventing them from getting cheap labor to do their hard manual work. Fearful of an economic collapse and not willing to do manual labor in South Africa, the European imperialists gave the seemingly powerless courageous followers concessions, which shifted the power balance away from the oppressive regime and toward the colonized.

Conclusion

A destructive leader is to one person a hero and to another a villain. In one context, an individual may be good but in another may be bad, so the context is critical. This makes destructive leadership particularly challenging to recognize and compounded by several types and subtypes of followers who cocreate destructive leadership. Reading that Churchill could be regarded as a destructive leader may not resonate with some people. It is here where the importance of followership and wise leadership comes to the fore. Individuals seldom make good decisions in all matters at every turn (Grossmann & Kross, 2014). The authors contend that this is foolish behavior, which can be attributed to the problem of “self-distancing,” which implies that we are better when reasoning about problems that do not have an impact on us. In Churchill’s case, the problems of war would have meant that he could not see the forest from the trees. It can be argued that he was clouded by his own disdain for the Indian people or by his desire to be a hero and “win at all costs” at Gallipoli and was not necessarily guided by the preservation of human life or what was the wisest course of action at the time. Considering his life history over many decades, he was an individual who was ambitious and craved power, which led to many destructive outcomes. Learning from this should chastise us from overly depending on leadership to produce outcomes when followers are often the defenders against destructive leadership.

Thirst for power often leads to disastrous outcomes. Leaders almost never use their power wisely over extended periods of time unless supported by followers who are empowered to help them do so (Chaleff, 2009). It is why the role of followership and diverse thinking needs to be elevated. Leaders need others to help them see their blind spots, and they can easily acquire that by surrounding themselves with people from diverse backgrounds (*e.g., age, gender, race, education, socioeconomic status, culture, occupation, or ability*). Those people need to be empowered to act, and this often might be uncomfortable for the leader but can be necessary to prevent destructive outcomes. However, not many individuals want to be surrounded by people who make them feel uncomfortable from time to time. Destructive leaders often do the opposite by surrounding themselves with susceptible followers (*i.e., the colluders and conformers*) who make them feel comfortable, do not challenge them, or even massage their egos (de Sales, 2020). Since individuals generally like to avoid feeling uncomfortable and those in power fight to entrench their power bases through structures and systems, it is important to learn what followers must do to challenge them and protect society.

The chapter, through a fine-grained explanation of the structuration theory, explained that both structure and agency continually pull against each other and work with each other (Giddens, 1984). That is, to understand the structuration theory, one must not see it as structure versus agency but should consider that they are a mutually constitutive duality. The dimensions of the structuration theory include structures, modalities, and interactions that are a confluence of meaning, control, morality, interpretive schemes, facilities, and norms, which when communicated by a knowledgeable agent are powerful and can sanction action. Nearly every person is a knowledgeable agent, unless they are physically or mentally constrained, just by virtue of being a member of their society and the experience and tacit knowledge it brings (Giddens, 1984; Wheeler-Brooks, 2009).

Since society is a multiplicity of complex social systems, the knowledgeable actor (e.g., a courageous follower) can gain agency through key structural conflicts (Whittington, 1992). These structural conflicts of internal ambiguity and plurality and structural diversity are germane to giving the knowledgeable actor agency. While it is axiomatic that leaders are likely to be knowledgeable actors, the structuration theory shows us that followers are also knowledgeable and have a range of power sources to challenge leaders. For a courageous follower, boundary spanning through structural diversity can be more readily achieved when challenging the destructive leadership of an organization by going to external structures. For instance, when working within a corporation that asks an employee to commit fraud, a knowledgeable agent knows that they can use the law or media (including social media) or professional bodies as a power against the extant corporation. Boundary spanning to external structures is significantly harder when living within a totalitarian regime. Yet as was demonstrated through the examples in the chapter, skillful, determined, and knowledgeable courageous followers, through the use of multiple structures, can challenge powerful regimes and create a change.

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Global Followership Models and Practices Within Healthcare Settings

15

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Abstract

Followership and leadership are two dynamic and interactive influences that are interdependent and indispensable in the success of an organization. The practice of followership can be adapted to other industries, including healthcare, to empower all healthcare team members to optimize service delivery. Practicing effective followership significantly impacts organizational performances and serves as a valuable tool to maximize patient care and population health. The objective of this chapter is to integrate the concepts of followership with current practices in global healthcare settings. This chapter discusses global followership models and practices within healthcare settings by highlighting the following: (1) the association between the five types of followership models described by Kelley, 1988, with successful leadership, (2) the linkage between the concepts of “uniqueness” and “belongingness” and applying these to global healthcare settings, (3) the importance of a dynamic leadership-followership interaction within an organization, and (4) key points to address global health challenges by practicing effective followership across the globe.

Keywords

Followership · Leadership · Healthcare · Uniqueness · Belongingness · Global public health

Introduction

In any healthcare setting, leadership sets the tone for the level of emphasis placed on effective and safe patient care. Leaders can make it a priority to encourage teamwork, open and honest feedback, and continuous improvement. Conversely, leadership can set a tone of panic, punishment, and penalty. This style of leadership has been proven to negatively impact communication and patient care (“Summary Data of Sentinel Events Reviewed by The Joint Commission” 2021). Instead, the highest performing organizations have employees that follow their leaders’ example, working daily to improve the care provided to patients across all health settings. Although leadership is principally responsible for creating the framework and culture of a vibrant organization, it is the employees who must be engaged in executing healthcare priorities. The principles and models of followership can be used to attain this expectation of teamwork and patient-centered best practices in healthcare.

The term “followership” is not new. In a 1988 article entitled “In Praise of Followers,” Kelley described how, more often than not, corporate success is due to practicing good followership rather than good leadership (Kelley, 1988). Translating good followership principles to global healthcare organizations by empowering ourselves and our colleagues to lead change can set the tone for better care. Before learning to apply followership principles, it is important to first understand what

makes an effective follower. Kelley described the essential qualities of effective followers: (1) they manage themselves well; (2) they are committed to the organization and to a purpose, principle, or person outside of themselves; (3) they build their competence and focus their efforts for maximum impact; (4) they are courageous, honest, and credible (Kelley, 1988).

These principles of followership did not originate in healthcare. Instead, these ideas matured in Fortune 500 companies. Organizations that most widely adopted these principles would argue that followership is actually more important than the leadership at an organization. This was based on the observation that even those high-performing teams that lost their leader still did better than those groups who were not practicing followership yet still have their leader in place. Like many good principles, followership was subsequently adapted to other industries, including healthcare, to empower all members of the healthcare team to participate in the optimization of service delivery. Kelley described five followership styles that are exhibited by most. These are exemplary, conformist, passive, alienated, and pragmatist styles. Importantly, these followership styles are based on a range of two dimensions: engagement and critical thinking. The level of engagement for followers can lie between the extremes of passive and active. Passive engagement includes those followers who wait for direction from the leader before taking any needed action. Active engagement involves followers taking proactive initiative, actively participating in the organization's needs. For those involved in healthcare, the preference toward actively engaged followers is notable (Kelley, 1988).

The other key dimension to these followership models is critical thinking. The range of critical thinking is between dependent "uncritical" thinking and independent "critical thinking." Dependent, and uncritical, thinkers merely accept information provided to them without active evaluation or further questions. Those followers involved in the provision of healthcare must exercise critical thinking. Meanwhile, independent critical thinkers rarely accept information without questioning. Instead, these types of followers evaluate and analyze information to identify context, consequences, and connections. The five followership styles are described below in additional detail (Kelley, 1988).

Exemplary Followership

Exemplary followers rank highest in both active engagement and independent critical thinking. Exemplary followers think for themselves and are willing to challenge leaders by providing alternative solutions if they disagree with the leader. These followers proactively and purposefully support organizational goals and leader decisions that are aligned with their beliefs. If decisions contradict their beliefs or expectations, then these followers challenge their leaders as part of healthy dialogue. Exemplary followers often go beyond minimum expectations and tend to work well with others as part of a team. These exemplary followers are preferred in organizations and especially in healthcare institutions.

Conformist Followership

Conformist followers are high in active engagement but tend to be less critical thinkers, trending toward dependent uncritical thinkers. Kelley referred to conformist followers as “yes people” calling them an “equally unenterprising” group. Conformist followers are typically very active task completers that unquestioningly follow leader instructions. These followers can be very effective at project management yet won’t actively challenge strategy and rarely provide necessary feedback.

Passive Followership

Passive followers are lower on the spectrum of active engagement and are also dependent, uncritical, thinkers. Kelly refers to passive followers as sheep who unquestioningly follow the leader, but only after being given constant direction. These followers are “lacking in initiative and sense of responsibility,” and after completing a task, passive followers often wait for additional direction before completing the next task. These followers typically benefit from a very micro-managing leadership style, exhibiting very little intrinsic motivation.

Alienated Followership

Alienated followers are typically highly independent critical thinkers but are low in engagement. These followers certainly think for themselves, but instead of being actively engaged like exemplary followers, who proactively provide alternative solutions to the leader, alienated followers are negative critical skeptics. “Often cynical they tend to sink gradually into disgruntled acquiescence” (Kelley, 1988). They consider themselves mavericks who rather than aligning themselves with leadership strategy tend to actively oppose management. Alienated followers are all too common in healthcare and can lead to poor imitative adoption, compliance risk, and less than desirable patient outcomes.

Pragmatist Followership

Those with this followership style are pragmatic who have a moderate level of engagement and display a moderate level of critical thinking. They tend to be uncommitted and generally wait to see where an organization or teams are headed before taking any action. Pragmatist followers often maintain the status quo, are adept at weathering any change, and adopt a “better safe than sorry” approach to leadership.

Overall, all of these followership styles are present in organizations, including healthcare. Managing these different styles is important for both leaders and fellow followers, especially in the context of geographic, cultural, generational, and other

factors that will be further explored in this chapter. Importantly, not everyone can hold traditional leadership positions; however, highly functioning followers can take charge of their own work to become effective followers, exhibiting key leadership characteristics while assuming a supporting role. Incorporating good followership into daily practice has great potential to advance healthcare and improve global health. To do so, this chapter will build on these followership styles (and associated followership dimensions engagement and critical thinking) to link the concepts of “uniqueness” and “belongingness” to the application of followership in healthcare settings globally.

Uniqueness

Individuals seek to balance the need for validation and similarity to others (belonging) and the need for uniqueness and individuation through an optimal level of inclusion in a group to which they belong. Balancing these needs is known as the optimal distinctiveness theory (Brewer, 1991). When the need for either belongingness or uniqueness is attenuated, there can be harmful cognitive, emotional, behavioral, and health outcomes as well as negative impacts on the workplace’s ability to provide exceptional service. Studies have found that exclusion was particularly detrimental to work attitude and psychological health (Hitlan et al., 2006), while differentiation allowed individuals within a group to enhance their skills (Ely & Thomas, 2001). There is clear evidence in the literature that this two-dimensional model of inclusion yields better outcomes across multiple disciplines, including healthcare. In this chapter, we will focus on the critical role uniqueness plays in followership in healthcare.

When speaking to postgraduate healthcare students about their interview experiences for jobs, residencies, and fellowships, a question that comes up frequently is, “What makes you unique?” In recent years, organizations, including those in healthcare settings, have increasingly emphasized the importance of having unique employees. Employers value candidates who will bring different ideas, views, and capabilities to the team and see them as a form of human capital and a source of competitive advantage. The north-west regions have seen a significant shift from hiring employees with the same backgrounds and expertise to making it a priority to hire a diverse group of individuals that could bring their own uniqueness to the team. We have also started to see south-east regions shift their workplace culture and follow this two-dimensional model of inclusion. For example, historically, China has been described as a collectivistic-oriented society, but in recent years, there has been a rise of individualism. In one study, the change of Chinese people’s need for uniqueness (NFU) was measured, and the findings showed NFUs steadily increasing within younger generations. This study provided preliminary evidence for the increasing desire of uniqueness in China (Cai et al., 2018). Not only do employers value uniqueness, but employees themselves are prioritizing and expecting to work for a company that promotes diversity and views individuation as essential. Millennials have drastically transformed the traditional concepts of diversity and inclusion.

As millennials and future generations take on both leadership and followership ranks, their perspectives will demand this contemporary approach of uniqueness (Smith and Turner 2015).

Uniqueness can be defined in many ways and is often paired with the terms diversity and individuation. These have been common terms in corporate cultures in the world, but there are multigenerational differences in how they are defined and interpreted. Deloitte/BJKLI distributed a 62-item survey, which spanned 7 different sectors and resulted in 3726 responses to respondents that included a mix of ages, genders, races/ethnicities, orientations, and various levels of seniority within their organizations. Approximately 26% of respondents were millennials, 47% were generation Xers (born 1964–1979), and 27% were baby boomers (born 1946–1963). Results showed that millennials thought of the terms as a blending of unique perspectives, a combination of different ideas and approaches to achieve better business outcomes and overcome challenges and a possibility to more likely create innovative products and services. Millennials also tended to avoid looking at identifiers such as age, gender, race, etc. In contrast, the older generations viewed uniqueness and diversity as the integration of demographic differences. Generation X and baby boomer generations defined them as fairness to all individuals and their various identifiers (race, gender, religion, ethnicity, and sexual orientation) (Stanford, 2020). Regardless of what generation is defining uniqueness, the underlying principles that uniqueness encompasses are culture and experiences. Followers who value these principles are focused on their “ideal self” and believe that shielding their true identities at work will be detrimental to themselves, their coworkers, their leaders, and their patients and the company they work for.

Culture and Uniqueness

An individual’s uniqueness is made up of a mix of visible and non-visible characteristics. With that in mind, we, of course, should treat everyone as equals, but we should not treat them as the same. Individuals have different backgrounds, beliefs, values, expectations, aspirations, and motivations that should be recognized, valued, and respected. These types of diversity characteristics make up cultural diversity. Culture can be defined as the customary beliefs, social forms, and material traits of a racial, religious, or social group, as well as a set of shared attitudes, values, goals, and practices that characterizes an initiation, organization, or group of people (“Culture | Definition of Culture by Merriam-Webster”, n.d.). A person is influenced by his or her culture. Differences in one’s background (race, ethnicity, age, gender, religion) have been the most explored and measured diversity characteristic among uniqueness studies. According to a 2017 McKinsey report, companies that had teams that ranked in the top 25% for racial and ethnic diversity were 33% more likely to outperform their industry peers in terms of financial profitability (Hunt, 2017). Furthermore, PwC’s 2018 Annual Corporate Directors Survey found that nearly 95% of directors agreed that diversity brings unique perspectives to teams, while 84% believed it also enhanced team performance (“PwC’s 2018 Annual Corporate

Directors Survey | Corporate Compliance Insights”, n.d.). The benefits of giving individuals from different backgrounds a spot on the team have become ever clearer.

The healthcare industry has taken part in this contemporary view of uniqueness. Many sectors of healthcare have increasingly become more diverse throughout the years. In 2009, the Liaison Committee on Medical Education (LCME), the US Department of Education accrediting body for the MD degree in the United States and Canada that is sponsored by both the Association of American Medical Colleges (AAMC) and the American Medical Association (AMA), developed two diversity accreditation standards which mandated that medical schools engage to seek out students from diverse backgrounds (Buerhaus, 2014). The impact of the implementation of these standards was examined, and results showed an increase in female, black, and Hispanic students in medical schools in the United States from 2021 to 2017 (Boatright et al., 2018). Nursing followed suit in seeking to evaluate diversity to be able to tackle the issue accordingly. In 2015, a study evaluated the impact of the 2010 report, *The Future of Nursing: Leading Change, Advancing Health*. The report demonstrated the need for significant change in diversity among nurses to meet the increased demand for uniqueness and to advance improvements in the healthcare system. The percentage of nurses from racial and ethnic minority groups has increased from less than 15% in 1995 to more than 20% in the past few years (Villarruel et al., 2015). While there is some progress in incorporating diversity into the healthcare field, the percentage of diversity, racial and ethnic minority groups, in these workplaces does not yet mirror the United States’ population diversity percentage which, according to the US Census Bureau, is at 37% (“U.S. Census Bureau Projections Show a Slower Growing, Older, More Diverse Nation a Half Century from Now – Population – Newsroom – U.S. Census Bureau”, n.d.).

One’s background impacts their beliefs, values, expectations, aspirations, and motivations. These diversity characteristics are all closely intertwined with one another. Beliefs consist of trust, faith, or confidence in something or someone. Different religious beliefs can be used to guide ethical medical decision-making. Nonreligious beliefs are also important. Healthcare workers that believe in their managers, coworkers, and organization and, most importantly, believe in themselves can yield better patient outcomes. Believing in yourself is the lynchpin of exceptional leadership and followership. Self-confidence brings out the individual’s unique strengths and helps inspire others with assurance and direction. It is a critical step on the path to success in healthcare as it often leads to recognition of one’s ability to accomplish goals and aspirations. Followers that have chosen to aspire must do so to a degree of greatness that sets them apart from others, and in doing so, they will be supporting their leader to the fullest. Having personal unique aspirations can spark motivation and bring value to a team. Motivation can increase job satisfaction and productivity, while superior performance can come from people believing they have the power to make a difference due to the value they bring. Also, followers create different constructions of their role in a hierarchical context, called followership role orientations, and that behavior in these roles is mostly due to role beliefs. Different follower role beliefs can affect one’s performance and patient outcomes. Two followership orientations have been studied, coproduction

orientation and passive orientation (Carsten et al., 2021). Coproduction followership orientation is the belief that followers contribute ideas and opinions proactively or challenge the leader's assumptions. This orientation aligns with Kelley's exemplary followers. Passive followership orientation is the belief that leaders have more insight and knowledge than followers; therefore, they focus on completing tasks assigned by their leader (Carsten et al., 2021). These role beliefs drive behavior and expectations. As seen here, there are many cultural differences that exist and an infinite number of combinations that one can possess. Every combination and every unique characteristic bring different thoughts, ideas, and views to the healthcare team. And as mentioned previously, a diverse team has been shown to produce positive health outcomes, financial outcomes, and economic impacts.

Experiences

No one can live life without learning something, whether it be through successes or failures. What is learned and experienced can shape who we are. Partaking in experiences results in the creation of knowledge which could be in the form of attaining new talents and abilities or reflecting on mistakes and lessons learned. Life experiences are especially important in today's dynamic and ever-changing world. Employers tremendously value individuals that offer a wide variety of previous work experiences as they anticipate they will bring an array of the best skills, thoughts, and ideas learned from previous positions. In fact, most employers will require to see a resume or CV that includes a list of prior work experiences. Past research has found a strong relationship between prior work experience and current job performance (Dokko et al., 2009). This correlation is also seen within the healthcare setting. A 2020 study was conducted to examine practice- and individual-level characteristics associated with gender sensitivity of providers and staff (nurses, medical assistants, and clerks). The study concluded that women's health training and experience in working with women's health professionals strongly paralleled with greater gender sensitivity in the healthcare setting (Than et al., 2020). Similarly, another study looked at the effect of prior experience in a rehabilitation setting on nursing students' attitudes toward the disabled and found that participants with prior work experience in a rehabilitation setting had more positive attitudes toward people with disabilities compared to participants without prior work experience (Bordi & Oermann, 1993). These studies showcase the vital impact unique experiences have in healthcare in terms of patient care and patient experience as well. Having prior knowledge, whether it be through prior work experience or prior training, to know how to respectfully deal with a specific type of population makes the patient feel more accepted. This acceptance can lead to better patient outcomes. Every individual has their own unique experiences that have shaped their way of thinking which can positively contribute to a healthcare team.

Experiences are not just work related and can come from normal day-to-day activities. Regardless of where the experience occurred, learning comes after when one has the opportunity to reflect on what was seen and experienced. Personal

reflection enables individuals to all the great, and not so great, learning and experience they went through. Firstly, the experience could lead to talent development. Work experience can foster professional and personal growth and produce more knowledgeable leaders and followers, while other life experiences can supplement this by providing a foundation on which one makes decisions. Both can lead to the discovery of one's talents and abilities. Recognizing these talents and abilities is vital as individuals can use these talents in their profession and be extremely successful. Individuals can learn many new skills, but if one has a talent for something, it does not need to be mature as it is gifted and requires minimal polishing. Therefore employers, including healthcare employers, ask for and prefer individuals with unique talents. When an individual performs his or her talents and abilities, it should give them excitement, joy, and satisfaction. These feelings can translate to performing well at work. A talented person has uniqueness, confidence, and creativity in their work. Associating these unique skills that are gained through experiences with your career can lead to great outcomes and success; therefore, talent and abilities should always be acknowledged and demanded. Secondly, an experience can be a mistake and serve as a learning opportunity. Making mistakes makes individuals stronger and wiser. They teach people how to act (and not act) in the future and to be calmer when confronted with a similar situation. Mistakes do not define an individual, but the way they respond, reflect, and learn from the mistake is what defines them. So much knowledge can be gained from mistakes and all it takes is the willingness to learn from them. In healthcare, it is of utmost importance to learn from mistakes to avoid repeating mistakes. Mistakes serve as an opportunity to gain newfound knowledge, while also learning what works and what doesn't work well. They can also help familiarize healthcare workers with future potential errors so that they can be caught and dealt with appropriately. Without mistakes, individuals would lose countless opportunities to gain valuable knowledge. Employers strive to obtain employees that have gone through many unique obstacles and mistakes in life due to the value mistakes bring to learning. Those employees can then go on to educate the rest of the healthcare team and provide unique insight and knowledge on certain things. Experiences as a follower are very valuable, and time as a follower should not be viewed as a weakness; rather it should be viewed as a way to grow into a leader. Productive and successful followers become such with greater variety in experiences, whether it be through talents and abilities or mistakes and lessons learned.

How Uniqueness Optimizes Patient Care

It is critical to strive for a workplace culture in which individuality and uniqueness are both noticed and valued. Figure 1 outlines the two key aspects of uniqueness: culture and experiences. One's authenticity in their culture and experiences should be displayed in a positive light and embraced to develop a more inclusive culture. As seen throughout this chapter, literature shows that effective followership is characterized by the acceptance of diversity and emphasis on different experiences and is

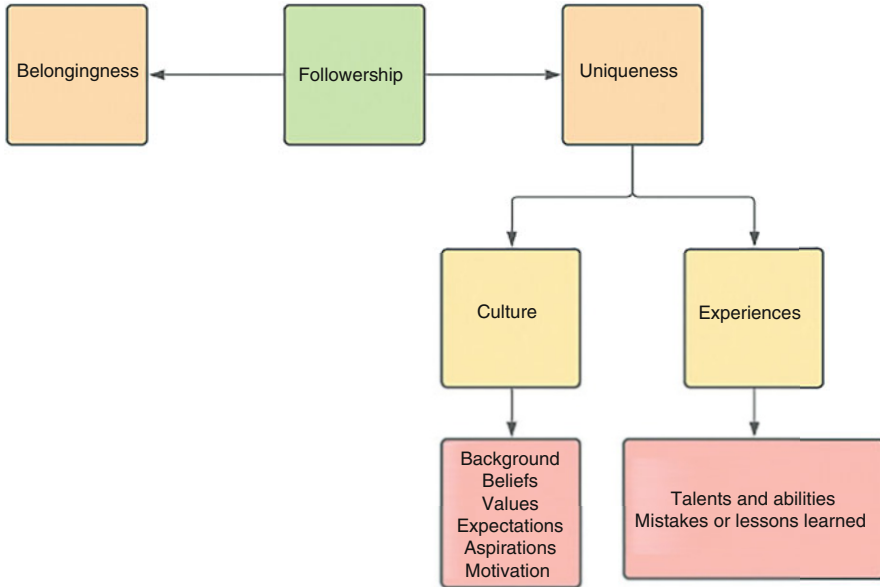


Fig. 1 Uniqueness summarized outline

associated with positive outcomes such as increased creativity and productivity, better job performance, reduced turnover, better customer service, and financial gain. The north-west regions have been incorporating the importance of uniqueness in followership for decades, while the south-east regions are slowly starting to follow suit in the journey of uniqueness. In many different career fields across the world, we have seen organizations become increasingly diverse and employers prioritizing the need for a wide array of employees. We have seen that followers that have the autonomy to be themselves and contribute their own unique knowledge and skills feel a greater responsibility for their actions and work and produce better quality work. In the healthcare field, this attention to uniqueness has led to increased patient outcomes. However, despite this progress, there is still considerable work to be done by many healthcare institutions. There is still a compelling need for further research on the importance of followership in healthcare and how followers' unique characteristics contribute to an organization's success and patient outcomes.

Belongingness

Followership in healthcare cannot be addressed without belongingness and the value it brings. Belongingness is one part of the team dynamic that cannot be overlooked both for the leaders and followers in the group. Regardless of the healthcare profession, being part of a functional interdisciplinary team will be vital in order to prioritize the patient and patient safety. Looking at other industries, you can see

how a sense of belongingness can improve outcomes. In the aviation industry, after the Tenerife airport disaster, a change in culture was established by implementing crew resource management that allowed more efficient communication between the pilot and crew (Jon Ziomek, 2020). It allowed the crew to bring up anything they thought was going wrong to the pilot without the fear of being judged, thus putting a stop to the hierarchy of aviation. This shift in culture also increased the crew's sense of belongingness with the pilot and the airline industry as a whole. In a similar fashion, by creating a sense of belongingness in healthcare, it can improve followership principles to create a progressive functioning team.

However, why is it that belongingness is so difficult to accomplish? Looking at a 2012 American Psychological Association poll of over 1700 employees, more than half of the employees plan to look for new jobs since they felt they were underappreciated and undervalued (Wiggins, n.d.). In the healthcare environment, this can manifest with long work hours and underappreciation, leading to increased stress levels and burnout (Cheung, 2012). Ultimately, this type of environment leads to a loss of belongingness within an organization and a fallout of followership. Therefore, learning from previous examples of belongingness is needed in order to develop a good sense of followership.

Belongingness itself can be defined in many ways. Per the nursing educational literature, it is the ability to be involved with others at various interpersonal levels and influence one's sense of connectedness and esteem, all while reciprocating acceptance and caring of values for others (Levett-Jones & Lathlean, 2008). Though defined by the nursing literature, this can be applied to all healthcare professions throughout the world. In order to create a sense of belongingness within an organization, there are three major areas that need to be explored further, which include receptiveness with role models, collegiality, and independence. Bringing these three themes together, in conjunction with local cultures, helps guide building belongingness into an organization and allows for followership to flourish. In the next section, we will explore how these three themes can influence an organization to develop belongingness and followership in the context of different cultures within healthcare and around the world.

Receptiveness with Role Models

Receptiveness revolves around the idea of initially welcoming an individual into an organization and establishing a culture of belongingness from the start of employment. Looking at a study where dental students were interviewed on belongingness, the initial welcome and receptiveness at a placement site were key indicators of setting the tone for the rest of the rotation and their sense of belongingness at that site (Radford & Hellyer, 2016). It also established how successful the student would be throughout their rotation. Furthermore, receptiveness would not be successful without the right people on board with positive mentors and role models to help guide the new individuals. Finding mentors that help develop a new individual professionally and socially is vital in order to be successful at a new organization.

Receptiveness for new hires in a healthcare setting usually starts with the orientation and establishing the mission and vision of an institution. At orientation, it is important to stress how important open communication between new practitioners and established healthcare workers is. Established healthcare workers have to understand the value they bring with open communication and influencing the culture as well since they serve as role models for new healthcare workers. New healthcare workers have to understand their value early on in an organization to establish belongingness. Setting the tone from day one will influence how individuals practice followership as well. In the dental school study, those students that felt welcomed from the start of their placement felt more confident in their abilities and were able to be more engaged in self-directed learning (Radford & Hellyer, 2016). These are two key components of followership that were being practiced thanks to a positive receptiveness with the students.

Understanding the detriments of not having a receptive environment for new learners is important. In one study, 1425 student nurses were surveyed in northwest of England, UK (Jack et al., 2018). The results showed how student nurses felt like they had been treated negatively by different healthcare professionals while on rotations. Negative treatment was associated with being ignored, unsupported, and just being “a free pair of hands.” Not having a sense of belongingness can start with a negative receptiveness of the organization due to negative mentors. With negative mentors, the odds of success for many healthcare professionals may be significantly lower. In previous studies, mentors have been found to be absolutely vital in whether or not a student succeeds in learning (Walton & Carr, 2012). Therefore, the importance of a positive role model in regard to receptiveness needs to be understood to develop belongingness.

When thinking of a positive role model, there are certain character traits that learners and new practitioners usually look for. Some attributes of a positive role model in healthcare can be found in Table 1 (Vinales, 2015). Role models are something that usually happen naturally with learners and new practitioners gravitating toward them through various encounters. Learning will also come from role models, whether it is intended or unplanned and natural. These role models will

Table 1 Attributes of a positive role model

Approachable
Calm and in control
Deliver a high standard of care
Safe practitioners and up-to-date
Trustworthy
Empathetic
Adaptable
Good communicator
Professional
Inspires confidence
Somebody you would like to be

influence the future practice of the new practitioner and learner whether they want to or not. Many times, healthcare professionals lack awareness that students or new practitioners see them as role models. Therefore, making sure to create an environment where communication is on the forefront is necessary in order to allow for best practices and more importantly belongingness. In the end, role models will significantly influence belongingness in healthcare and beyond. Therefore, having positive role models is absolutely imperative in the receptiveness of new practitioners and students.

Key components of receptiveness include the following:

- Starting from the onboarding of an organization, a sense of belongingness should be instilled by emphasizing open communication and a culture of understanding.
- Finding a healthcare mentor and role model at an organization you are working at can help emphasize receptiveness and help understand the values of the organization. Role models will be found naturally as you engage in the organization.
- Receptiveness is a balance of setting expectations and establishing open communication with the team from the get-go.

Collegiality

Collegiality can be defined as companionship or cooperation between colleagues who share responsibility (“COLLEGIALITY English Definition and Meaning | [Lexico.com](#)”, n.d.). Collegiality plays a major role in job satisfaction and commitment to an organization (Riordan, 2013). For example, at Google, employees have video games throughout the building for team members to come together. This, in turn, helps to build collegiality and a sense of belongingness between colleagues (Riordan, 2013). Although you will likely not find video games in a healthcare setting, there are various ways to build collegiality. In many instances, healthcare workers will be working on diverse teams throughout their professional careers with physicians, pharmacists, nurses, social workers, and many more. However, even with a diverse team, everybody has the same goal of patient safety. Therefore, it is vital to get to know your colleagues at work. It can be through small interactions such as inviting a fellow team member to lunch or even social gatherings outside of work hours. Regardless, creating an environment where fellow healthcare workers can feel comfortable and empowered to make a difference is key in developing belongingness.

Working on a healthcare team involves teamwork but also being able to voice your opinion without backlash. This does not necessarily mean that every person on the team has to agree with everything going on but rather being able to voice their thoughts and be respected. Learning how to disagree and build credibility in a group is crucial in order to practice followership (Kane, 2020). In a study of registered nurses in Malaysia, the idea of collegiality was explored to see what impact it has on belongingness (Mohamed et al., 2014). There were 437 nurses in 2 Malaysian hospitals that took the survey. Nurses work on diverse healthcare teams, and the

desire to be accepted plays a key role in teamwork as well as maintaining job satisfaction. In the study, nurses were able to create their own sense of belongingness by employing three main strategies:

1. Practicing teamwork in all tasks (23.6% of nurses agreed)
2. Always willing to help in performing nursing care to their patients even when not requested (21.7%)
3. Compromising with and tolerating colleagues to maintain a peaceful situation/environment (15.6%)

Taking these learnings and applying them to the broader healthcare environment, we can see how different healthcare professionals come up with their own strategies to increase collegiality and belongingness. This can take form through compromising, teamwork, social interactions, and many more. Understanding collegiality between different healthcare professions is important to develop belongingness. For example, when thinking about interprofessional interactions between pharmacists and physicians, there has been a significant push to create more interprofessional teams, especially outside of just the hospital setting. In Germany and Slovakia (Dubán et al., 2017; Weissenborn et al., 2017) in a survey asking different community pharmacists and general practitioners about collaborative teams, there was a universal push for better collaborative practices between the groups, collaborative practices focused on patient counseling, adherence improvement, in-person interactions, and insurance understanding. By having pharmacists and physicians working together, belongingness can be improved through collaboration and establishing a sense of collegiality between professions. Overall, collegiality is needed within the same healthcare profession and between professions in order to develop belongingness at your institution and beyond.

Key components of collegiality include the following:

- Collegiality cannot be established without honest communication within a team with the expectation of understanding everybody on the team.
- Collegiality requires being open to learning more about your team members and creating an environment that you would want to be a part of.
- Collegiality between different healthcare professions is important when establishing belongingness and necessary to improve patient safety.

Independence

Being able to work independently is an important skill necessary with followership and can be honed with belongingness. Independence comes with respect and self-motivation, both of which are needed to excel in healthcare. When students and new practitioners are entering the workforce, a sense of belongingness can help encourage them to take responsibility and action on their own. In the dental school survey, it was noted that those who felt like they were part of the team and belonged had more

courage to independently work and take on various responsibilities. This independence is important for young professionals as it will set the tone of their own leadership and followership journey, while instilling confidence in their own practice for the years to come.

Healthcare independence revolves around two major ideas of competency and confidence. For new practitioners, having the necessary knowledge is crucial in order to make appropriate decisions. Fortunately, most healthcare providers have gone through adequate training learning the important information to treat patients. Now that we have the knowledge, we have to apply it in a confident manner. For newer practitioners, this confidence is slowly built over time with monitored practice. However, different practitioners have difficulties with both of the major ideas mentioned above. In the one survey, it was seen that new medical doctors had the confidence but had a much higher sense of competency than what was actually observed (Woit et al., 2020). On the flip side, pharmacists had a good sense of competency but lacked confidence. This shows how each healthcare professional has its own battles with developing independence. Overall, for new practitioners, developing a plan to build both competency and confidence in practice is important in order to establish belongingness.

Key components of independence include the following:

- Providing earned independence to students and new practitioners is vital in order to develop competent healthcare skills and confidence.
- Showing you trust a student or new practitioners with independence develops respect and a sense of belongingness.

Culture and Belongingness

In order to have a holistic understanding of belongingness, we have to see the impact culture plays. Depending on where in the world you practice, belongingness may look different. In the Malaysian nurse survey, it was evident that nurses wanted to feel belongingness, and they did that by following orders from higher nurses (Mohamed et al., 2014). They wanted to make sure they did not feel like “social outcasts” in the work environment and did everything they could to fit in (Mohamed et al., 2014). Thus, in a culture like this, it may be more difficult for nurses or other healthcare professionals to voice their opinions to senior healthcare professionals. Although belongingness is important, it is also important to remember patient safety comes first. In this example, it is harder to embrace the balance between belongingness, uniqueness, and patient safety. In eastern society, cultural norms of respect and hierarchy are more strictly followed compared to western cultures (Dickon Stone, 2019). Overall, this changes how collegiality and belongingness between different healthcare professions look, while keeping the patient safe.

In western culture, there is starting to be a push toward a balance between belongingness, uniqueness, and patient safety. Creating an environment where healthcare workers can both voice their opinion and feel respected regardless of

their position is important for both patient safety and long-term employee morale. For example, many hospitals are now integrating nurses into the rounding team for each patient. Therefore, nurses for each individual patient have a say in the decisions going on with their patients instead of just the physicians or charge nurse. This allows for better decision-making and best practices for each individual patient since the rounding team gets a holistic understanding of the patient without communication barriers with the team (Jenkins, 2015). Furthermore, each individual person on the team has the right to speak up and voice their opinion without feeling like an outcast. Overall, this allows for better communication and better sense of belongingness, while upholding uniqueness. With this being said, each local institution has their own culture, and therefore this communication principle may vary.

In this manner, both western and eastern societies have their own version of belongingness. The culture within each society and more importantly at each local institution dictates how belongingness plays out. Learning to prioritize the patient is something that each institution needs to incorporate into their training. Incorporating belongingness and uniqueness training aligned with each cultural domain is critical to prioritize patient safety and to build followership globally.

How Belongingness Optimizes Patient Care

As mentioned in this chapter, healthcare teams are made of diverse individuals from various backgrounds. It can be easy to get lost in the group and feel isolated. This in turn can lead to dysfunctional teams that cannot work together and prioritize the patient. Thus, creating belongingness is integral to having an efficient and functioning team with a good sense of followership. Figure 2 outlines the key aspects of belongingness and how they are integrated into followership. In doing so, teams work to share information, and each individual member is not afraid to speak up when they notice something not going correctly. Team members also have a higher sense of morale and feel like their work is making a difference. Belongingness and followership themselves are both influenced by the culture of each country and local institution. Therefore, incorporating training that aligns with the culture is key in order to have a good sense of belongingness. Finally, in establishing belongingness, it puts the patient first by rallying the team behind a common goal and improving patient safety as a whole.

Practicing Effective Followership

Essential Qualities and Behaviors of Practicing Effective Followership

The practice of effective followership involves individuals proactively engaging in activities through independent and critical thinking. This practice requires followers to be self-reliant and confident in expediting ideas in support of a shared goal or a vision (Kane, 2020). Followership encompasses essential character traits of

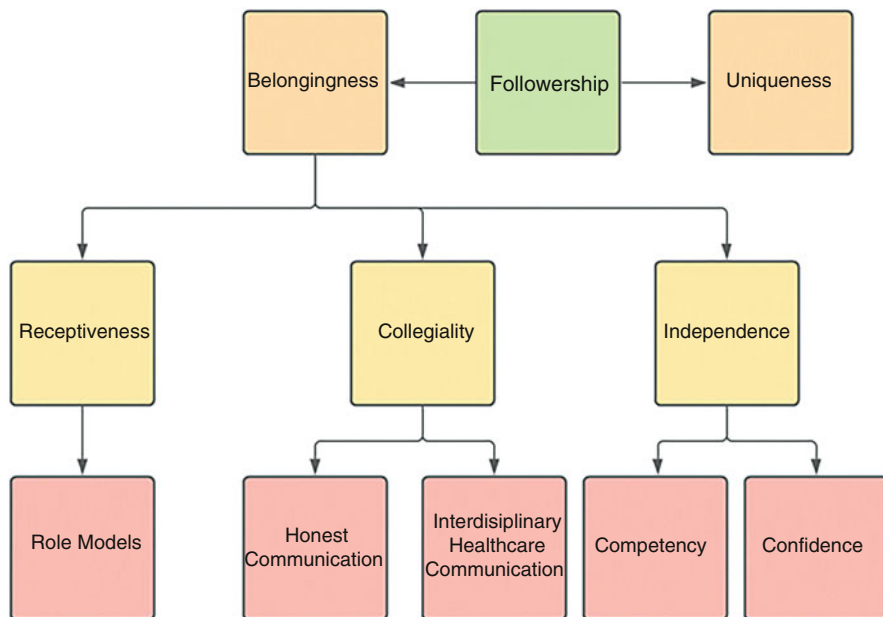


Fig. 2 Belongingness summarized outline

collaborative, honest, enthusiastic, innovative, independent, credible, and intelligent (Agho, 2009). Effective followers can work successfully without strong leadership as they uphold a strong sense of accountability and motivation, and first and foremost, they are highly adaptable to any changing circumstances. Through adaptability, valuable followers understand how they can contribute to their respective roles and proactively work to ensure the organization's success (Kane, 2020).

Effective followers do not blindly comply with a leader's orders; instead, they actively assess each circumstance to grasp the issue better. They collaborate with others while thinking critically and independently, and their high degree of motivation allows for trust in ownership of tasks (Kane, 2020). The pharmaceutical industry is an example of how effective followers demonstrate critical and independent thinking in supporting the organization's shared vision. Pharmaceutical organizations consist of highly motivated individuals that foster the growth of drug development. To support the disease states of focus identified by the organization lead, influential followers develop innovative drug designs, create submission strategies, support leadership ideas, and work collaboratively as a team to bring a new treatment to its final approval. In this circumstance, the leaders point out the direction, while the followers independently provide the support tailored to the situation. If these individuals were to blindly follow the orders and lack critical and independent thinking, futile and unproductive outcomes would have been noticed.

Exercising effective followership allows individuals to achieve an overall objective by critically assessing the best solution based on the available options. Essential

skills of effective followers include cooperation, flexibility, integrity, initiative, and problem-solving (Agho, 2009). A great follower remains objective and has the confidence to pursue the optimal path with clarity and competence. They also show the courage to choose a path that is both aligned to their leaders' expectations and suitable for the team. Great followers demonstrate confidence and self-worth as, without these essential qualities, a follower may become passive or proceed along a path that results in a poor result or failure (Geldart, 2020).

Effective followership also entails the courage to speak truth to power (Geldart, 2020). In circumstances where leaders face challenging decisions and lack consideration of the entire perspective, having the courage to speak the truth allows individuals to deliver the best possible outcome. However, speaking truth to power takes a disciplined approach to seeking out relevant information and insight to form a reasoned and thoughtful opinion. An effective follower will ensure their perspectives be heard when they feel it is vital to the overall success of the objective before undertaking any actions. It also takes courage to present opinions, perhaps in the face of opposing points of view that require the leader's support and to a leader who may not have complete access to all pertinent intelligence while being unaware of it (Geldart, 2020).

Another key quality of practicing effective followership is personal integrity (Geldart, 2020). Personal integrity is the ability to speak the truth, show consistent adherence to that truth, and demonstrate commitment to delivering on promised outcomes. Followers who show these qualities can be trusted implicitly; they become extremely important to the teams and leaders of which they are a member. Followers who genuinely appreciate others, hold others in esteem, and show ownership of outcomes and accountability for commitments are easy to trust and highly respected by their leaders (Geldart, 2020). A follower without personal integrity could put the shorter-term objectives at risk and create the failure of the longer-term goals. The consistent demonstration of personal integrity requires followers to perceive the importance of bringing the full weight of their knowledge and skills to their leaders and ensure that those capabilities are utilized (Geldart, 2020).

Effective followers consistently improve their competence, which consists of what individuals know and their capabilities to accomplish it (Geldart, 2020). Great followers remain alert to emerging trends and resources and acquire those, and they add significantly to a leader's capacity to execute splendidly and successfully. While the leader can provide coaching and necessary support, it is the responsibility of each follower to undertake a consistent approach to their personal development and professional growth instead of simply looking for the leaders' support. By doing so, followers are demonstrating an increasingly greater level of ability to contribute, which can accelerate the achievement and results demanded by their leader (Geldart, 2020). A great follower will recognize the uncertainty and demonstrate initiatives to persevere with their personal growth. Despite challenging circumstances, they act to bring to their leader those new competencies that are critical for the leader to succeed.

Last but not least, the practice of effective followership involves characteristics of strong personal aspiration, which is a critical quality in great followers (Geldart,

2020). Personal aspirations reflect individuals' desire for personal excellence and achievement of goals. Without aspiration, followers may blindly adhere to instructions without personal motivation. Hence, individuals must bring their commitment to personal excellence in all aspects of their performance.

The mastery and refining these qualities, as well as their developing into ingrained behaviors, are best done in the role of a follower. These fundamental qualities and behaviors allow individuals to undertake issues and fulfill overall goals and vision effectively.

Effective followers are engaged; they take ownership of team decisions and regard team achievements and failures as their own. Meanwhile, they think critically when faced with operational challenges and strategically relay feedback and ideas to team leaders. To maximize the probability of a successful outcome for the patient, effective followers "speak up" when necessary to maximize a successful output for patients, regardless of societal constraints or authority gradients formed by authoritarian leaders. They are committed to maintaining operational safety at all costs and consider assertive inquiry and advocacy as a top priority. Effective followership, in a hierarchical sense, requires the ability to "lead from below." It suggests that one is willing to provide timely, informed feedback by assertively making a comment or asking a question about a situation when anything appears to be wrong. Effective followership presumes that one is willing to advocate for a different course of action that is more appropriate than that being pursued by the leader or the team (Sculli et al., 2015). A summary of the essential qualities and behavior of effective followership is described in Table 2.

The Importance of Leadership-Followership

Great followers create great leaders in an organization. Leadership and followership are two dynamic and interactive influences that are reciprocal, interdependent, and indispensable in the success of an organization. Conventional leadership tends to be individual-centric and sets a framework that others adopt; followership, on the other

Table 2 Essential qualities and behaviors of practicing effective followership

Effective followers	Ineffective followers
Collaborative	Blindly follow instructions
Engaged	Dependent
Honest, credible, and accountable	Distractive
Enthusiastic	Lack of motivation
Innovative	Unreliable and untrustworthy
Independent	Passive
Highly adaptable to changing circumstances	Isolated
Willing to present opinions	
Personal integrity	
Strong personal aspirations	

hand, is cooperative and engaged and works within a framework created by another (Hurwitz, 2018; Sculli et al., 2015). This dynamic relationship involves the act of claiming and granting. Ideally, leaders model behavior for others to emulate; however, if no individual reciprocates or engages in the initial action, it would be an unsuccessful and ineffective leadership attempt. Effective leadership is perceived to entail honest, competent, forward-thinking, inspiring, and intelligent qualities and share many similar key attributes and characteristics as effective followers. Cultivating followership skills is critical for growing effective leadership. Leaders should set an example for their followers by empowering them to take the initiative and exert leadership over their specific area of work and encourage honest upward communication. Meanwhile, followership is just as vital as successful leadership, and both leaders and followers can impact work performance, quality output, satisfaction and morale, and group cohesiveness (Agho, 2009).

Routine leadership interventions, such as creating a shared vision, establishing goals, removing barriers, managing tasks, or fostering teamwork, all fit into the category of setting a framework for action. Insofar as others work within that framework, leadership is naturally exemplified, while followers are the ones that often fulfill leadership needs. Furthermore, they shape future leadership actions and contribute to the process of a dynamic, two-way interaction (Hurwitz, 2018). The dynamic exchange between leaders and followers is illustrated in Fig. 3.

There are four different leader-follower configurations that depict the different types of leader-follower interactions under this framework. These include centralized leadership, distributed leadership, shared leadership, and a leadership void (Hurwitz, 2018). Centralized leadership, in which a single group member primarily serves as the lead role, best describes the traditional leader-centric model, in which

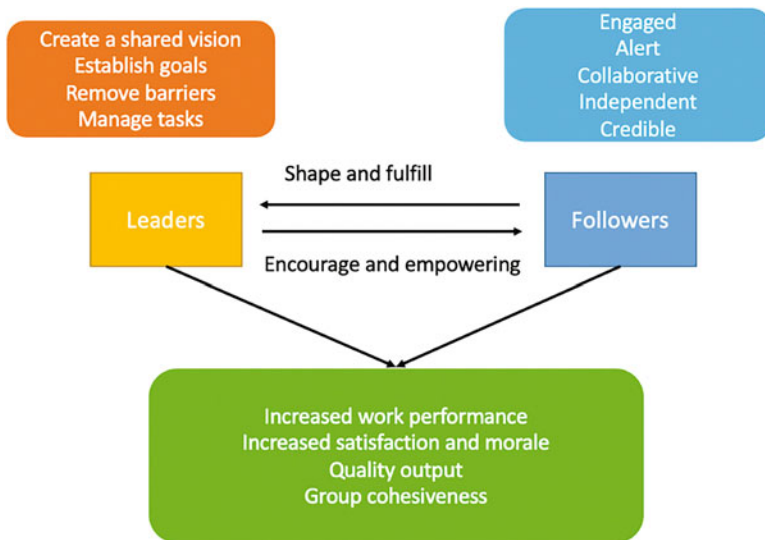


Fig. 3 The dynamic interaction between leaders and followers

one leader governs the group and the remaining members follow the lead. Many of the historic monarchy countries resemble this leader-follower configuration. Distributed leadership occurs when different group members take on leadership responsibilities throughout time, although these roles change infrequently. An example would be the traditional healthcare system in which physicians diagnose and prescribe medications for patients, nurses provide direct patient care, and pharmacists verify and dispense medications. The weight of these individuals' leadership responsibilities may shift over time; however, the leader-follower dynamic is less noticeable. Shared leadership is similar to distributed leadership, except that roles change frequently; in the United States, groups of members from the supreme court, congress, or the senate all hold leadership responsibilities. However, one specific person, such as chief justice, speaker of the house, or majority leader, guides the group to reach a consensus according to the event of interest (Miller, 2021). This displays a fluid leader-follower relationship as individual roles shift and transform throughout time. A leadership void exists when members interact ineffectively, possibly because activities require pooled or sequential interdependence to be completed. A classic example is sports coaching, in which the players simply follow the directions given by the coach. Under this unilateral relationship, without good interactions between the coach and the players or between the players, the outcome would be losing a game.

Any of the four leadership configurations could coexist, but the outcome is likely influenced by the organization's cultural, environmental, individual, and social factors. Meanwhile, the type of leadership-followership configuration can transform overtime under these influential factors (Fig. 4).

A dynamic leader-follower interaction has a significant impact on followers' self-concept and certainly influences the effectiveness of the followers' engagement with the leader (Brewer, 2014). Organizations should create an environment and culture that fosters effective leadership-followership interaction by encouraging leaders to approach followership to complement leadership. The role of effective leaders in achieving organizational success will never be overstated. However, successful leaders will be those who can recognize and value the contributions and critical roles of effective and mature followers. By adopting this perspective, leaders and followers will have a shared responsibility for organizational successes or failures. On the other hand, follower-oriented leaders must develop the skills to integrate effective followership into performance evaluation for all employees and acknowledge outstanding examples of effective followership. For this to occur, leadership development programs should highlight the concept and practice of effective followership and train leaders at all levels to promote and manage effective followership (Agho, 2009).

Collaboration is one of the most effective ways to engage followers. It allows leaders to interact with them, reflect on the different approaches to the issue, and understand the extent to which others agree or disagree. Through collaboration, leaders can merge different views between various stakeholders and finalize the best approach for the best outcome.

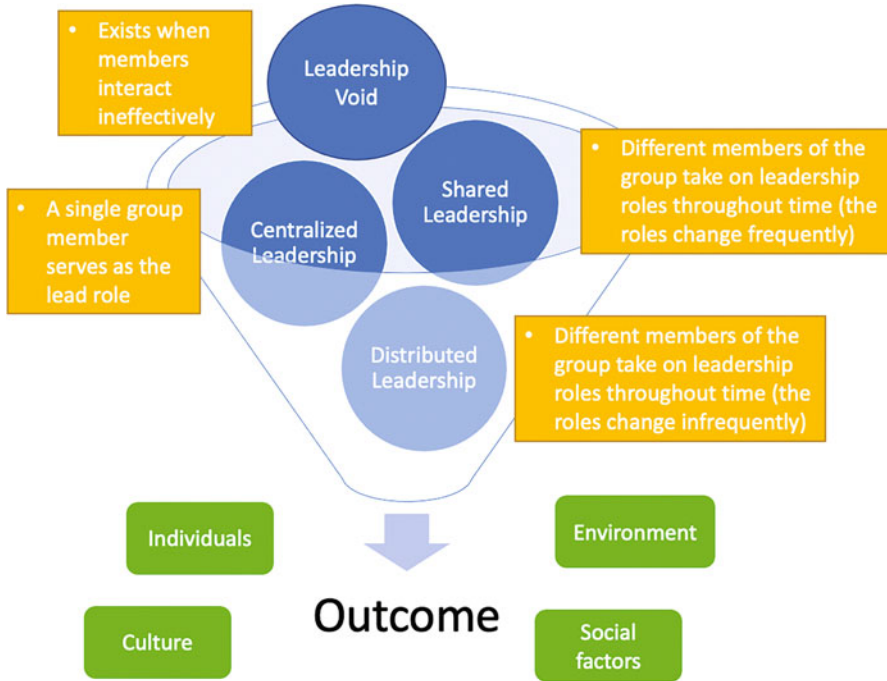


Fig. 4 Four types of leader-follower configurations

The focus of followership ought to be on engagement to ensure the sustainability of leadership. Engagement is the bridge for narrowing the gap between leaders and followers, and without the engagement of followers, leadership influence becomes constrained and ineffective (Brewer, 2014). A dynamic leadership-followership relationship allows leaders to model the way by emphasizing follower-targeted outcomes, including enhancing followers' self-efficacy, self-esteem, energy, and meaningfulness and outcomes exclusive to the leader, such as loyalty, dedication, and collaboration with the leader.

The transformational behavior of leaders and followers allows individuals to focus on the organization's shared goals and vision. This increases followers' sense of self-efficacy, group potency, unit cohesiveness, and motivation to contribute to the group, enhancing social identification and attachment to the work team and, as a result, raising the groups' sense of self-efficacy, group potency, unit cohesiveness, and motivation to contribute to the group. When leaders enact transformational behaviors, such as inspiring a compelling vision of the future or motivating followers to come up with novel ideas, they are likely to evoke a promotion of self-regulation and urge followers to focus on their wishes, dreams, and aspirations. Followers who are focused on their "ideal self" are more likely to display higher levels of creativity, innovation, and efficiency at work. In contrast, when leaders enact transactional behaviors (e.g., monitoring, exerting tight control, micromanaging, or taking actions

to correct deviation for rules and mistakes), this will highlight employees' obligations and responsibilities yet may suppress creativity, well-being, and motivation (Epitropaki et al., 2017).

Addressing Global Public Health Challenges amid the Pandemic

In 2020, the World Health Organization (WHO) released a list of urgent, global public health challenges for the next decade. This reflected the need for a robust support system from all public health professionals, frontline workers, and healthcare organizations worldwide (World Health Organization, 2020). The spread of the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) pandemic has caused substantial damage to countries worldwide, both socially and economically. One of the major global public health challenges includes failure to respond to disease outbreaks and health emergencies. Most recently, the SARS-CoV-2 pandemic has impacted more than 180 countries, causing approximately 5 million deaths worldwide. Thus, all responders must address global health challenges by applying effective followership skills. Steps for exemplifying effective followership in healthcare settings were previously described (Hertig, 2010) and highlighted significantly when applying to global health challenges.

1. *Develop the flexibility to transition between follower and leader.* As discussed previously, leadership and followership are not mutually exclusive concepts. Individuals may play the roles of a follower and a leader throughout different circumstances. The skill to transition between both roles allows individuals to respond and act on health emergencies in a timely manner to ensure patient safety. Additionally, this adaptability will enable followers to contribute to a dynamic and interactive relationship between leaders and followers, while ensuring organizational success.
2. *Maximize your strengths and improve upon your weaknesses.* Influential followers consistently challenge to enhance their competence, while leveraging their existing strengths. This allows individuals to recognize their capabilities and focus on personal growth during uncertain times. It is critical to utilize your strengths and improve upon your weaknesses to better adapt to fluid situations and provide maximal support in various health emergencies despite challenging environmental circumstances.
3. *Engage in continuous performance review and honest feedback.* A good follower will see every opportunity as means to improve. Great followers take in honest feedback, reflect upon areas for improvements, and keep up with the excellent work. In the meantime, they remain alert to surrounding resources and acquire those for self-improvements and personal growth. To practice effective followership amid the pandemic, one must encourage your managers, coworkers, or staff to provide continual and honest feedback regarding your performance. While receiving performance reviews and honest feedback, each follower must take a consistent approach to personal development and professional growth

instead of simply looking for support. This helps maximize the followers' agility to contribute to the team and accelerate the achievements during a global health crisis.

4. *Seek opportunities and be your own advocate.* Develop professional networks, and continually seek opportunities to provide support for global health challenges. Effective followership also entails being your own advocate and having the courage to speak truth to power. Be your own advocate, and encourage people to redefine leadership positions or break apart a long-standing position to give responsibility reserved initially for one individual to many. Advocate for your profession, and work interprofessionally and interdisciplinary to ensure patient safety amid the pandemic. In circumstances where leaders face challenging decisions and lack consideration of the entire perspective, having the courage to speak the truth allows followers to deliver the best possible outcome. This will enable your colleagues to experience the roles and responsibilities of supporters and leaders.
5. *Establish mentorship.* Seek opportunities to grow mentorship in your professional journey. Mentorship opens doors for individuals to become an integral part of another's career journey. It is a two-way relationship in which, as a mentee, you are a true follower and, as a mentor, you are a leader. As mentioned, both roles are critical to ensure the success of an organization. Build strong relationships with key persons in the community who can effectively address public health crises.
6. *Be inquisitive.* Effective followers do not blindly comply with orders. Be inquisitive and actively ask questions to assess the issue in each circumstance better. Uphold strong personal aspirations to develop a desire for personal excellence and achievement of goals. Being inquisitive allows individuals to develop personal excellence in all aspects of supporting the response to a global pandemic.
7. *Always present solutions to problems.* During challenging circumstances, one must recognize the uncertainty and demonstrate initiatives to solve the problems. Avoid approaching leaders, preceptors, or patients with only problems. Act on the problems, and bring solutions to leaders; this helps develop new competencies vital for the leader to succeed in uncertain times, while developing critical thinking skills. In the meantime, keep up-to-date information to respond quickly to health emergencies. You will gain more respect and develop into a successful practitioner when you look into the solution rather than only identifying the problem.

The upsurges of global SARS-CoV-2 infections had pressured public health professionals, healthcare workers, researchers, and regulators to respond to the pandemic quickly (Derrong Lin & Hertig, 2021). Addressing global health challenges is a collaborative effort engaging the world that requires organizations to recognize the importance of fostering a dynamic leadership-followership environment. Strategies to ensure patient safety amid the pandemic should focus on this context within clinical and public health settings. This creates the opportunity to maximize the agility for all entities to respond to any health emergency.

Many factors influence the development of a leadership-followership environment. The existing traditional medical and interprofessional hierarchies within the healthcare workplace created barriers to distributing a well-rounded leadership-followership environment within different healthcare systems. Leaders and followers must act in a fluid context to collaboratively respond to public health challenges (Gordon et al., 2015). The existence of this model within the healthcare context will help improve the overall quality of patient care, reduce human errors, and minimize staff burnout. Meanwhile, the practice of effective followership following this model is key to improving workplace cultures, patient safety, and quality of care amid the pandemic.

To remove traditional hierarchical boundaries, leaders must learn to step back and allow the transition of the role of leader and follower that works best for the situation. By exercising this leadership-followership model, those in nonformal healthcare leadership positions may undertake leadership throughout their professional journey and develop their leader identities (Gordon et al., 2015). This helps the development of collaborative interprofessional relationships and maximizes clinical decision-making that works best for the patients.

Within this context, followers should be empowered to approach situations where they feel comfortable moving away from traditional hierarchies to take control, yet within the appropriate context and within their professional scope of practice. The interplay between individuals, context, relationships, and systems simultaneously plays a significant role in determining the effectiveness of a leadership-followership model during challenging times. The stakeholders' attitudes, systems, and protocols may all be barriers to fully undertaking this model. Thus, it is critical to remove these barriers to create a positive followership experience.

To ensure patient safety during the pandemic, the focus of a global leadership-followership model within the healthcare and public health context should focus on promoting pharmacovigilance and patient safety, fostering medication intelligence, developing efficient and effective communication plans, and executing drug shortages and mitigation strategies (Derrong Lin & Hertig, 2021).

The initial response to a public health emergency begins with determining roles and responsibilities. The duties and responsibilities of the organizations and stakeholders participating in a public health inquiry should be clearly defined early on. Yet, flexibility should be granted to nurture a dynamic leader-follower environment. The process of an emergency response is a collaborative effort across healthcare professionals, public health investigators, leaders, and followers. If the outbreak response is domestic, the duties and responsibilities of the various entities involved should be specified. On the other hand, if the response is international, the country's leader defines communication plans and commitments. Ultimately, organizations should focus on fostering effective collaboration and coordination among all of the agencies and organizations involved in this process (Tumpey et al., 2018).

Trust and credibility can significantly impact individuals' ability to follow public health authorities' recommendations during a disease outbreak or public health emergency. The ability to control and halt the outbreak is dependent upon

established relationships and coordination with leaders and followers (Tumpey et al., 2018). Communication is key for addressing public health challenges; leaders and followers should incorporate the following four factors to maintain public health and patient safety during uncertain times.

1. Empathy and caring
2. Honesty and transparency
3. Dedication and commitment
4. Expertise and competence (Tumpey et al., 2018)

Organizations and stakeholders who deliver communication plans that relay these four factors are more likely to maintain and build trust during a global health crisis. These health-related messages should tailor additional resources to the investigation needs to adapt to the evolving situation amid the pandemic. Effective messaging for outbreak response must resonate with affected populations to maximize the adherence and compliance of prevention recommendations.

1. *Identify and describe the public health threat.* Explain the situation and the affected populations. Acknowledge uncertainties, and provide guidance on action steps for preventing harm or receiving help. Explain what is being done to mitigate risks and harm to affected or potentially affected populations.
2. *Explain the public health actions taken and why.* Describe the agencies that are involved in the response, their roles, and their responsibilities. Forecast possible outcomes throughout the outbreak, while discussing public health activities.
3. *Emphasize a commitment to the situation.* Convey a sense of urgency in resolving the matter. Provide an ongoing assessment of the problem. Present the public with resources and the commitment to resolve the issue. In the meantime, tailor health-related recommendations or guidance, and ensure appropriate health literacy was accepted by the affected populations and public health organizations.

Conclusion

Models of followership that include the concepts of uniqueness and belongness have great potential to enhance global health. Great followers create great leaders in an organization. Leadership and followership are two dynamic and interactive influences that are reciprocal, interdependent, and indispensable in the success of an organization. Not everyone can hold traditional, “named,” leadership positions, but individuals can take charge of their own work and become effective followers, exhibiting key leadership characteristics while assuming a supporting role. It was Andrew Carnegie who stated, “no man will make a great leader who wants to do it all himself or get all the credit for doing it.” Followership principles and models can be used to ensure the healthcare system continues to meet the evolving needs of a global population.

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Shaping the Future of Leadership-Followership Dyad Worldwide

Elizabeth Goryunova and Daniel Jenkins

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Abstract

Generation Z (GenZ), the most ethnically diverse, connected, and technologically sophisticated generation, enters the global workforce and affects its dynamics in profound ways. Recent studies reveal that GenZs (members of Generation Z) are more realistic, career-minded, and entrepreneurial than previous generations. They are globally and environmentally aware, concerned about social justice, and want their ideas to be heard and valued. GenZs rely on technology to access and share information, and to increase their task effectiveness, yet prefer in-person communication and high-intensity relationships/mentorship at work. Their unique characteristics affect the ways they are influenced, motivated, and inspired by their leaders and how they develop as future leaders. This chapter examines how, in the digital age, the characteristics of GenZs are shaping the future of the leadership-followership dyad worldwide, potentially steering the values and views on leadership and followership in North-West and South-East towards a common denominator.

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Keywords

Gen Z · Digital natives · Digital leadership · Followership · Influence exchange · Influence reserve

Introduction

Leadership is a system consisting of three equally important parts: leaders, followers, and context (Kellerman, 2016).

The performance of the system depends on the quality of the interaction between its participants – leaders and followers – and on the nature of the context. The participants' interaction is influenced by their attributes, attitudes, and behaviors which are in turn influenced by their culture and demographic. Thus, cultures across the world differ in their implicit leadership (House et al., 2002) and followership theories, while generational cohorts – shaped by shared social and cultural history – manifest distinct characteristics, values, and different attributions of leadership effectiveness (Duquesnoy, 2011; Menand, 2021; Smola & Sutton, 2002). The workforce in the digital age is diverse, multi-cultural, and multi-generational, and GenZ (those born after 1997) is joining it en masse (Dimock, 2019). Consequently, a well-functioning leadership system needs to account for the multitude of perspectives present in leader-follower interactions.

Furthermore, in the leadership system, leaders and followers interact with each other in a necessarily situated context. Context(s), however, have components that are inextricably linked to each leadership system. In the case of digital leadership, which the authors define as the open, relational, and adaptive process of influence between leaders and followers (Li, 2010; Malakyan, 2020; Narbona, 2015; Sawy et al., 2016; Wilson et al., 2004), the leadership system is situated in a digitalized context (within the larger global context). Digital leadership is open and generally inclusive to any individual who has access to the myriad digital platforms where humans engage.

It is relational because the relationships between leaders and followers in digital platforms – primarily but not limited to social media – occupy a prominent role. And, it is adaptive in that it is “occasional, unpredictable, and organic” (Malakyan, 2020, p. 8) representing human responses and interactions to transpiring events. GenZ, the first truly digital generation, is expected to soon dominate the landscape of the digital age workforce. This is demonstrated through GenZ's characteristics and leadership preferences that seem to point toward a number of attributes of increasing significance to leaders, including digital leadership/e-leadership (Avolio et al., 2000; Gurr, 2006; Seemiller & Grace, 2020). The following section offers an overview of the GenZ-focused scholarly publications that informed our study and resulted in the proposed model of an Influence Reserve and Exchange where digital natives come together to exercise their digital leadership.

Digital Natives in the Digital Age

Currently, GenZ is the least researched generation. However, scholarship focused on GenZ has been rapidly growing. Similar to their parents and grandparents, GenZs' values and characteristics are shaped by the environment they were born into and by the technological advances and socio-political change set in motion by generations before them. A meta-analysis of the existing research on the impact of GenZ on the workplace and leadership of the future yields the following broad categories of topics explored by scholars thus far: (a) strengths and weaknesses of GenZs; (b) values and aspirations of GenZs in the workplace; and (c) GenZ and the future of leadership worldwide.

GenZ is a young and authentic generation that lives in accordance with its values and aspires to apply and further develop its strengths in the workplace and beyond. Consequently, there is a significant alignment and some overlap between categories of GenZs' values and strengths. At the same time, the order of generational strengths and how they are grouped together within that category differs from the order and grouping of values. Thus, GenZs' strengths hierarchy includes tech-savviness at the top, followed by ambition, pragmatism, entrepreneurship, and global orientation (McKee-Ryan, 2021). Yet in the category of values in the workplace, GenZs list aspirations of continuous individual development (related to their ambition) as their top priority, followed by orientation towards causes (related to both their ambition and entrepreneurial spirit) and an organized and positive work environment (related to their pragmatism and mastery of technology).

Of particular interest are the insights into similarities and differences of GenZs' characteristics as they are manifested in different cultures across the globe. The transnational exchange of knowledge and information spurred by globalization at the end of the last century created the *mise en scène* for Millennials who grew up aware of the rich diversity of the world. GenZ was born into a diverse world permeated by open, shared, freely distributed, and readily accessible knowledge and information. They are coming of age when diversity and inclusion are new societal imperatives and accept nothing less. Their egalitarian nature combined with unlimited capacity for global connectivity may lead to the emergence of a new type of culture that is generation-bound, rather than ethnicity-bound, thus profoundly changing the developmental trajectory of the future of leadership and the meaning of the leadership for the future.

Strengths of GenZs

Tech-Savvy

The most frequently mentioned strength and prominent characteristic of GenZs is their mastery of technology, specifically technology as a tool of connectivity and mobilization (social media), efficiency (productive multitaskers), and as a gateway to information (self-learners, well-informed). This is no surprise as, throughout the GenZ literature, GenZs are referred to as “digital natives,” “tech natives,” and

“technogeeks.” Their relationship with technology is described as symbiotic (McKee-Ryan, 2021), where their thinking processes and values are shaped by the virtual environment and where personal and social identity is modeled and can be endlessly reinvented (Targamadze, 2016).

Further, much of the scholarship points to the seamless integration of technology into GenZs’ “habitat” as their natural “extension” that allows them to be efficient and productive by simultaneously performing multiple tasks. At their side, the Internet serves GenZs as an endless reservoir of information that GenZs expect to be instantly at their fingertips when needed (Hope, 2016). The Internet also serves as a remedy for the “fear of missing out” (FOMO) that is common among GenZs by allowing them to remain perpetually “in the loop” and connected to their larger network of peers (Hope, 2016).

Ambitious

The next significant characteristic of GenZs is their ambition. This ambition ranges from a desire to be a part of something bigger than oneself to a desire to influence the world. And GenZs are certain that influence percolates at the bottom of the proverbial pyramid just as much as it flows from the top (Laudert, 2018). As “early starters” and prolific self-learners (Chillakuri, 2020a; Vadvilavičius & Stelmokienė, 2019), they have high self-confidence and a potentially inflated sense of their own leadership skills (O’Neill, 2018) resulting in a focused pursuit of leadership opportunities. Furthermore, GenZs expect that their opinions and contributions are recognized and valued by leaders in their organizations thus giving them a sense of “control mutuality” (Kompa, 2019).

Additionally, their ambition prompts them to move fast, as change agents, and create an impact on their organization (Bejtkovský, 2016; O’Neill, 2018; Sharashenidze, 2015). Whether in the context of an organization or beyond, GenZs not only accept and initiate change but also see it as necessary and are often characterized in the literature as challenging the status quo and tradition, questioning conventional ways, and breaking with the old social consensus for the purpose of social innovation and opportunity to make a difference (Chillakuri & Mahanandia, 2018; McCargo, 2021; Ozkan & Solmaz, 2015; Sharashenidze, 2015 etc.)

Pragmatic

Pragmatism is yet another prominent characteristic of GenZs. Having witnessed pandemic disruption, environmental disasters, and socio-economic failures, GenZs are focused on stable and sensible careers that offer a sense of security. They prefer an opportunity for advancement over an award and understand the value of appropriate credentials in bolstering a career of their choice, leading to them being the most educated generation thus far (O’Neill, 2018).

Related to pragmatism is their self-serving disposition (Laudert, 2018; O’Neill, 2018), their eagerness to acquire sensible skills (Chillakuri, 2020a; Henry, 2020; Lakshmypriya & Ramakrishna, 2020; Ozkan & Solmaz, 2015; Sharashenidze, 2015; Vadvilavičius & Stelmokienė, 2019), their adaptability, awareness of the barriers to a

better future (Hope, 2016; Walton Family Foundation, 2021), resilience, and entrepreneurial spirit that manifests itself through a tendency to be solution-oriented, creative, and employ a “do-it-yourself” approach to problem-solving (Callanan, 2019; Hepburn, 2020; O’Neill, 2018; Vadvilavičius & Stelmokienė, 2019).

Globally Oriented

Finally, GenZs have an inherently global orientation that encompasses self-cultivated diverse global connections which afford them significant economic power (Laudert, 2018; Targamadžė, 2016) and even global influence (Bencsik et al., 2016). They are “we-centered” community builders (Henry, 2020; O’Neill, 2018), and introduce new narratives for citizenship (McCargo, 2021) that include a cultural ethos of social justice, human rights (Lanier, 2017), and being a solution-based part of a greater good (Henry, 2020; Laudert, 2018).

Thus, during the 2019 Global Climate Strike, a climate change protest around the world, the majority of participants were GenZs (Baker et al., 2019). Greta Thunberg, eco-warrior from Sweden, is one of the most recognized GenZs in the world with a legion of followers rivaling that of celebrities and politicians. As reported by the Deloitte, 2021 global survey, a third of GenZs respondents participated in public demonstrations, protests, or marches in the past 24 months, in attempts to influence policies on societal and environmental issues that are important to them and demand accountability (Deloitte, 2021).

Weaknesses of GenZ

Like any generation, GenZs exhibit weaknesses, some of which are induced by the environment they grew up in, and others are signs that this generation is still in their formative process and going through growing pains. For instance, the omnipresence of technology in GenZs’ life appears as a mixed blessing. While it increases their task performance and connectedness, they indiscriminately consume vast amounts of digitally distributed information under the assumption that if it is online, it must be true. This risky business results in infantilism, superficiality, and weak critical analysis skills (Sharashenidze, 2015; Targamadžė, 2016).

Moreover, their addiction to instant social network commentary makes them feel insecure in their workplace if they are not provided with continuous feedback on their performance (Laudert, 2018). Additionally, FOMO keeps GenZs continuously plugged into their online social networks and away from cultivating live relationships, which results in alexithymia (unequipped to articulate verbally) (Deepika, 2021). Consequently, GenZs may exhibit social autism including weak face-to-face interpersonal and listening skills (Bejtkovský, 2016) and an inability to structure information and present it orally (Targamadžė, 2016). Accordingly, GenZ is sometimes referred to as the “silent” generation (Bejtkovský, 2016).

Having entered the labor force during an economic downturn, political instability, and global challenges, 63% of GenZs manifest pessimism and hopelessness about their economic opportunities, and a higher level of dissatisfaction with their pay or

recognition at work (Dua et al., 2022). They prioritize their own values and beliefs, expect job security from their employees, but do not offer loyalty in return (Chillakuri & Mahanandia, 2018; Puiu, 2017) as 77% of them (twice that of representatives of other generations) report looking for another job (Dua et al., 2022). 56% of GenZs claim to prefer permanent employment, yet 25% of them, as compared to the workforce average 16%, are career slashers working multiple jobs (Dua et al., 2022).

A staggering 55% of GenZs (as compared to 31% in older generations) report having mental illness compounded by the lack of affordable health services, hostile work environment, or inadequate access to transportation or stable housing. 18% of GenZs (as compared to the workforce average 13%) report inability to learn new skills to meet changing job expectations; accordingly, their effective work performance or future job prospects suffer. During COVID-19, GenZs were more than three times as likely as older generations to report suicidal thoughts (Dua et al., 2022).

There is a general lack of GenZs' containment with themselves, their future, and the general state of the global society, and employers may consider additional support services for GenZ employees.

Values and Aspirations of GenZs in the Workplace

Continuous Individual Development

The majority of studies in the GenZ literature emphasize the value of continuous individual development reflecting GenZs' ambition, agility, and impatience discussed earlier. This includes both (a) higher education (they tend to stay in school longer) and (b) professional (career) development. Consequently, the length of their engagement with an organization depends on the availability of opportunities for growth and development (Laudert, 2018; O'Neill, 2018). The premium GenZs place on career growth leaves them dissatisfied with their job when advancement is slower than they expect (Barry, 2020; Iorgulescu, 2016).

Moreover, GenZs will "shop" for the workplace where they can actively seek agency, project ownership, and opportunities to lead (Bencsik et al., 2016; Vadvilavičius & Stelmokienė, 2019). And, while GenZs appear to be unburdened with organizational loyalty, they value hard work and crave praise and affirmation. Specifically, GenZ has an affinity for ongoing, "just-in-time" honest, and constructive feedback that contributes to their improved performance. This need aligns with their pragmatism and self-centered orientation (Elias et al., 2021; Henry, 2020; McGaha, 2018; Vadvilavičius & Stelmokienė, 2019). Likewise, they value meaningful relationships with leaders as mentors who facilitate GenZs' professional development (Iorgulescu, 2016; Laudert, 2018; O'Neill, 2018).

Cause Orientation

Additionally, much of the research on GenZ has demonstrated their significant "cause orientation," a reflection of their ambition and global mentality. That is,

GenZs value engaging in worthy causes with measurable impact – something bigger than oneself that benefits others. They are known for personal activism and the capacity to mobilize through social media, prefer to be around people who share their passions, and believe in a better future and making a difference in the world through social innovation (Henry, 2020; McCargo, 2021; O’Neill, 2018).

In addition to their cause-oriented social presence, they value meaningful experience at work and seek employers that share the same beliefs (Chillakuri, 2020b; Hassan & Kodwani, 2020; Lakshmypriya & Ramakrishna, 2020; Targamadzè, 2016). For instance, before applying to work for an organization, they examine its mission, vision, and values, and a majority of female and non-binary GenZs check whether its leadership team is adequately diverse (Thompson, 2021).

Organized and Positive Work Environment

An organized and positive work environment is the next most valuable on GenZs’ list of workplace preferences and reflects their pragmatism. GenZs appreciate clear expectations, succinct communication, as well as structured and well-defined responsibilities that afford them autonomy (Chillakuri, 2020a; McGaha, 2018). As digital natives, GenZs value and expect convenient access to sophisticated technology that ensures task efficiency, including digital communication tools that facilitate connectivity and transparency among leaders and followers. GenZs believe that transparency is a foundation of trust that should be earned rather than bestowed from above, and they value trust as essential for a positive working environment, as it affords agency, flexibility, and, by extension, work/life balance (Elias et al., 2021; Hepburn, 2020; McGaha, 2018; Walton, 2021).

GenZs and the Future of Leadership Worldwide

Our ability to understand the effect of shared GenZs’ attributes and values on the future of leadership worldwide depends on the availability of globally sourced data. Unfortunately, there is a dearth of comparative studies on characteristics of GenZs worldwide. According to Ballantyne and Packer (2013) and Schwartz et al. (2010), generational comparison across cultures may be difficult to accomplish due to the differences in how generations are defined across the world. The studies on GenZ published to date that originate in different countries show significant overlap between findings, but that may be due to the similarity of their samples that are largely based on individuals accessible through higher-education institutions, which represents a fraction of the entire GenZ population worldwide. Nonetheless, GenZ seems to emerge as a worldwide phenomenon and given their global connectivity, it is important to understand whether a “cross-pollination” of values and characteristics is taking place, at what level (superficially or fundamentally), and how sustainable it is. This could predict the developmental trajectory of leadership for the future.

At the same time, the differences gleaned from the comparison of studies around the world command attention and implore a deeper investigation. For example,

diversity and inclusion are listed among the top workplace criteria of GenZs in Western studies, yet a sample of Chinese students did not have any race or gender identities-related issues on their “agenda” (Xu, 2019). A study based in South Africa reported that GenZs believe in the importance of good leaders to exhibit stronger feminine traits (Bornman, 2019). While feminine traits are not specifically listed among the leadership attributes perceived as critical by GenZs in Western studies, this finding could be interpreted as a culture-grounded way to express the appreciation for nurturing leadership qualities, which appears to be universal (Elias et al., 2021; Henry, 2020; Iorgulescu, 2016; McGaha, 2018).

Three separate studies originated in Thailand, Turkey, and Georgia highlighted the generational divide where GenZs dispute in a radical way the legitimacy of the social consensus of older generations, while Western studies mostly promote intergenerational collaboration, such as reverse mentoring (McCargo, 2021; Ozkan & Solmaz, 2015; Sharashenidze, 2015). A Lithuanian publication highlighted weak self-regulation mechanisms and consumerism of GenZs, while the majority of existing studies refer to GenZs as cause-oriented and effective multitaskers (Targamadze, 2016).

All of the information discussed thus far paints a vivid and promising picture of this generation, yet a number of GenZ’s characteristics and values ascertained by various studies appear contradictory in their context and/or nature. For example, as stated earlier, GenZs claim that for efficiency purposes they prefer to communicate by instant short messages and images, versus lengthy emails, yet the surprising reason they favor texting is that it allows them to forgo instant reply and take time to reflect upon their response (Elias et al., 2021). Also, while GenZs are famously known for being plugged into their mobile devices even in their sleep, they paradoxically prefer face-to-face communication, especially to exchange valuable information (Henry, 2020).

Additionally, GenZs are “we-centered” in their sense of community, yet self-centered in their life and career aspirations (Bencsik et al., 2016; Jamal, 2020; Sharashenidze, 2015). They claim to like being *around* people who are passionate about the same cause, but dislike working *with* them as a team and prefer independent work (O’Neill, 2018; Vadvilavičius & Stelmokienė, 2019). They seek agency and opportunities to lead yet are dependent on constant praise and affirmation from their leaders (Deepika, 2021; Henry, 2020; Laudert, 2018). They value transparency yet appreciate meaningful connections with a “person behind the scenes,” or someone in a key leadership position (Laudert, 2018; O’Neill, 2018). And finally, they claim to prefer influence over affluence, yet their influencers are the ultimate self-marketing affluence-accumulating engines lavishly supported by the brands they promote.

Given all the characteristics and values of GenZs discussed here, how do they shape their views on leadership and resulting capacity to engage in the leader-follower interaction process? Furthermore, what is the *modus operandi* (the context) of this generation, how does it fit within the society at large, and how does it shape GenZs as the leaders of the future?

Leading GenZs

Scholars project that by 2025, 27% of the workforce in the world will be represented by GenZ (McCrinkle & Fell, 2019). Consequently, there is a growing discussion among scholars about leadership strategies needed to engage GenZs in the workplace, GenZs as the agents of change, and the future of organizational leadership (Anderson et al., 2017; Bateh, 2018). Some of the discussion is based on the analysis of GenZs' characteristics and values described earlier, and some are based on the information that comes directly from GenZs, as their "wish-list" of leadership qualities. While GenZs do not articulate a preference for a specific leadership style (they are yet to acquire the relevant academic content), they have expressed the following preferences.

Having entered their first full-time employment, they appreciate leaders that trust their employees' potential while understanding their limitations. GenZs expect leaders who offer supportive, non-judgmental, constructive employee feedback, in close connection with an error, and that it is facilitated as a learning opportunity (Deepika, 2021; Elias et al., 2021; Iorgulescu, 2016). They appreciate leaders who are warm, empathetic, encouraging, and good listeners who view their employees as individuals that are willing to lower barriers as well as build and balance professional and personal relationships with employees (Chillakuri, 2020a; Elias et al., 2021; Henry, 2020; McGaha, 2018; Vadvilavičius & Stelmokienė, 2019). Additionally, they look for leaders with integrity, that show respect, empower, encourage agency, offer creative problem solutions, and offer flexibility (Deepika, 2021; Elias et al., 2021; Iorgulescu, 2016; Laudert, 2018). Moreover, leaders that are too delegating, micromanaging, self-centered, or authoritarian were described as detrimental to job satisfaction.

As derived from GenZs' values and characteristics, leadership styles that best fit with this generation are authentic, transformational, adaptive, enabling, and operational leadership (Amiri et al., 2019; Barry, 2020; Dabke, 2018; Deepika, 2021; Elias et al., 2021; Laudert, 2018):

- Core competencies of authentic leadership (Avolio & Walumbwa, 2014; Walumbwa et al., 2008) may align well with the values and characteristics of GenZ. Specifically, GenZ values the relational transparency component of this approach, defined by Dugan (2013) as the ability and willingness to present one's "authentic" self to others, promote trust through disclosure and openness in sharing, communicate one's true thoughts and feelings while also reducing expression of inappropriate emotions, and avoidance of self-representations that are distorted or insincere. As mentioned above, GenZs are drawn to the open and transparent communication channels facilitated through social media and other digital platforms. This high valuation of transparency is tied to trust, which, according to GenZ, is an essential component of a positive working environment.
- Transformational and transforming leadership also align with GenZ's values and characteristics. For example, according to Dugan (2017), transforming leadership

leverages both leaders' *and* followers' mutual morality, motivation, and aspirations to accomplish goals which in turn demonstrates a more profound effect on followers by raising their levels of consciousness to transcend self-interest. For GenZs, who balance we-centered community orientation with self-centered individual aspirations (Bencsik et al., 2016; Sharashenidze, 2015), this duality towards a common purpose is infatuating. Moreover, GenZs tend to value and idealize influence (Bass, 1985), a key transformational factor associated with the full range leadership model (Dugan, 2017), and a primary component of interaction in digitalized spaces. Furthermore, the commonplace DIY approach found on many social media platforms mirrors the "two-way exchange in communication" (Avolio, 2011, p. 62) between leaders and followers where leaders create learning opportunities that contribute to the growth and development of followers (Dugan, 2017).

- GenZs align with adaptive leadership approaches ("the practice of mobilizing people to tackle tough challenges and thrive" (Heifetz et al., 2009, p. 14) because adaptive leadership work is necessary to "reconcile gaps between the espoused and actualized values driving collective action. For example, adaptive work might mean asking the governance board of a company to engage with growing stockholder concerns that their mission explicitly values diversity and their customer base is two-thirds people of color but the racial composition of the board is almost entirely White" (Dugan, 2017, p. 265). Adaptive leadership stresses the importance of clearly defining and detangling authority from leadership, "recognizing that just because individuals have authority does not mean they practice leadership," which directly relates to the rejection of authoritarian leadership by GenZs.
- Connected to this is Enabling Leadership that cultivates the conditions for an adaptive system to emerge. In doing so, enabling leaders foster interaction and interdependency as well as motivate and coordinate the interactive dynamic between leaders and followers (Dugan, 2017; Uhl-Bien et al., 2007). This, of course, is empowering and speaks to GenZs' attraction to leaders who empower and encourage agency (Deepika, 2021; Elias et al., 2021; Laudert, 2018).
- Operational leadership is about a clear message and thoughtful support and encouragement for the organization's human capital, and making sure employees are motivated and have all the necessary tools to excel in their tasks (Scranton, 2021). Operational leaders treat members of their organizational and professional networks as partners and monitor performance by periodic meetings rather than omnipresence and mistrust. It aligns well with GenZs yearning for trust, independence, and well-organized positive work environments (Elias et al., 2021)
- Special consideration should be given to digital leadership. The bulk of GenZs' relationships, interactions, and activities is situated in a digital domain, enabling them to actively engage in a leadership process in the digital context: digital leadership.

Digital Leadership

As mentioned earlier, digital leadership is relational, adaptive, inclusive, and open to any individual who has access to the myriad digital platforms where humans engage (Li, 2010; Malakyan, 2020). Currently, digital leadership is but a small segment of the overall landscape of leadership in the digital age, just like the digital economy is only a fragment of the national economy as a whole. According to the June 2021 Estimates published by the Bureau of Economic Analysis of the US Department of Commerce, the digital economy (goods and services that are primarily digital plus e-commerce) accounted for 5% of total US employment in 2019, and therefore 95% of US jobs are not digital (Bureau of Economic Analysis, 2021). The digital economy comprised 9.6% of the US GDP which implies that 90.4% of GDP is not digital-related. Yet, the essence of digital leadership – digital communication – is adapted across a variety of economic sectors and human activities that may not be otherwise digital-based. Consequently, in the digital age, effective digital connectiveness and communication are important competencies of leaders whether they function in a digital environment or not.

In the emergence of a new digital age workforce where GenZ is expected to soon dominate the landscape as the first truly digital generation, one can anticipate the utility of digital leadership to grow. According to Kellerman (2016):

In the realm of technology leaders are typically surpassed by their followers. They are outclassed, if not out-ranked, by those who are far younger and who, in other contexts, are their subordinates, but here, especially in social media, are much more knowledgeable, much more capable, and much more comfortable. (p. 92)

Individuals who engage in digital leadership will face challenges ranging from effective communication and conveying enthusiasm digitally to building trust without face-to-face interactions (DasGupta, 2011). Yet because of the global reach of social media, those who overcome such challenges may rise to levels of influence that humans have never seen before (Malakyan, 2020).

As noted by Malakyan (2020), there has been an evolution in leadership scholarship from a follower-centered one-directional process of leader-to-follower of the industrial leadership era – and later leader-with-follower – to the two-directional multiple-role identity paradigm of leader-follower where individuals alternately enact the roles of both: leader and follower. That is, “digital leadership is not static positional leadership but rather spontaneous, fluid, short-lived, and role-based” (Malakyan, 2020, p. 8). The leader-follower trade (LFT) framework conceptualized by Malakyan (2020, p. 13) exemplifies a symbiotic, hybrid approach to the leadership process that is critical in complex, ambiguous, and dynamic environments, and especially so in the digital context.

The LFT framework captures the intrinsic leader-follower duality of an individual’s potential to enact sequentially, depending on circumstance, the most appropriate role within their repertoire. As pointed out by Malakyan (2020, p. 6): “Followers seem to act and behave as leaders in the virtual world. Conversely, the power

dynamics between leaders and followers are changing.” Yet, the LFT does not account for the possibility of simultaneous enactment of multiple identity roles that commonly takes place in the digital domain, and is espoused by the GenZ. Therefore, expanding upon the LFT framework and the concept of multiple role identity, the authors propose a framework inclusive of instances where individuals function simultaneously as leaders and followers across contexts, but not in the same spaces.

This new framework emerges from a paradigmatic cultural/generational shift in the interaction between leaders and followers that previously was dependent on titles and affluence and is now dependent on the amount of influence individuals have accumulated within their networks (associated with a specific idea, vision, or common purpose, i.e., not what you do, but why you do it; Sinek, 2010). This shift away from affluence and towards influence is accelerated by digital technology that allows, among all, the change of personal and/or social identity within the virtual space (Heck & Reed, 2020; Targamadzè, 2016). As a result, a framework of the Influence Exchange and Influence Reserve has emerged.

GenZ: Digital Natives as Leaders and Followers Exchanging Influence

The Influence Reserve and Exchange

Building upon the LFT framework proposed by Malakyan (2020) and described earlier, the authors propose a new framework, the Influence Reserve, that exemplifies the total capacity of GenZ’s influence and is made up of multiple influence layers within the Influence Exchange. Each influence exchange layer (layers of the “cake”) is a digital platform/environment where digital natives leaders and followers interact through the currency of influence. The more GenZs enter the “scene” (all cumulative adult occupations and activities), the more influence there is in the Reserve. Said another way, the Reserve grows and becomes more instrumental as compared to other “brick-and-mortar” power-wielding structures of the global society. Also, its growing dominance is in part due to its digital nature (i.e., being easily accessible across the world) (Fig. 1).

The Influence Exchange where one might find GenZ interacting as both leaders and followers is a part of the larger digital and global landscapes in the knowledge-based (postindustrial) economy in a digital era. Nonetheless, to understand the dynamic between leaders and followers within the Exchange, it is important to understand how to play in it. Firstly, value in the Exchange, like leadership, is socially constructed. And, in many ways, value is highly correlated with the characteristics of GenZ described earlier in this chapter. For example, DIY is a currency that has value in the Exchange. Individuals (i.e., influencers) post DIY content (e.g., TikTok), and if that content is clearly communicated and pragmatic, they find subscribers/followers/likes, and their influence within that layer of the Exchange increases.

It is through this process, and this process only, that influence increases. Yet, influence on the Exchange is not reserved only for goods and services. Instead, any Exchange layer (e.g., Twitter) may include a market of social influence as well. Due

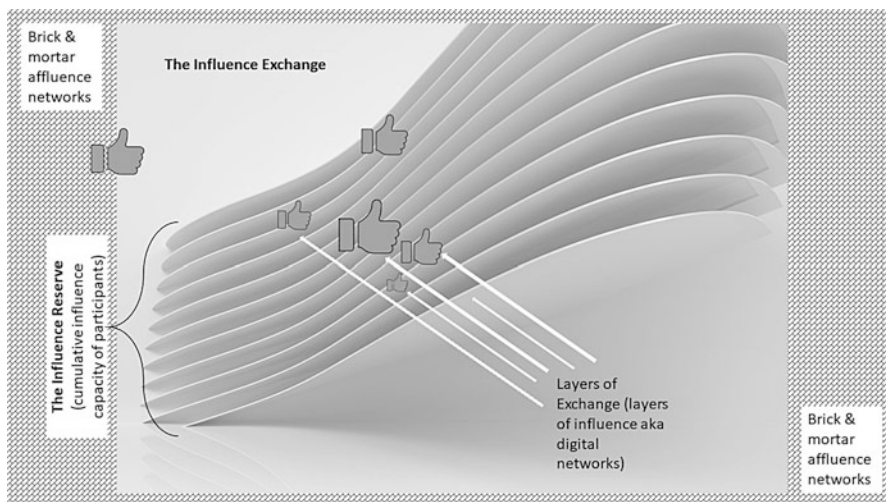


Fig. 1 The Influence Reserve and Exchange (the size of the “like” icon represents the level of one’s influence within various layers of the exchange and beyond)

to the ease and efficiency of access to digital platforms (characteristics the authors resonate with GenZ), communications that result in interactions and “impressions” in an Exchange lead to value. Even so, the messages/communications with the most value must represent an individual’s vision or cause. The influence can be accumulated in the Reserve at a level that humans have never seen before (Malakyan, 2020) and will strengthen the foundation for the digital leadership-followership, an open, relational, and adaptive process of leaders and followers working together to promote positive change in the virtual space and beyond (Malakyan, 2020; Wilson et al., 2004; Narbona, 2015; Li, 2010).

Conclusion

Generation Z enters the workforce en masse and is getting ready to take on leadership roles in the near future. This is the most connected and technologically sophisticated generation. It is entrepreneurial, globally and environmentally aware, focused on social justice, and wants to influence the world. In this chapter, the authors discussed the alignment between GenZ’s value and their salient characteristics, as well as the paradigmatic cultural shift from affluence to influence that changes the dynamic of interaction between leaders and followers, particularly in the context of digital leadership. GenZs are tech-savvy and predominantly function in a dedicated digital space introduced here as Influence Exchange, accumulating influence in the layers of digital networks. Correspondingly, the Influence Reserve is the total “influence” capacity of GenZ. Within the digital domain of the Exchange GenZs exercise possibilities of simultaneous enactment of multiple identity roles as

well as opportunities to function simultaneously as leaders and followers across contexts, but not in the same spaces. As they gain maturity and influence, GenZs are shaping the digital age workforce and the future of leadership worldwide and act as change agents for humanity to gather around shared values of social justice, inclusion, human rights, and environmental sustainability.

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Abstract

Complex global challenges require collaborative solutions and innovative approaches that meaningfully integrate worldwide values and views. These approaches can be found outside of the mainstream of international political traditions and operational modalities: in the arts and, more specifically, in music. The elements inherent in music and ensemble work offer insights enhancing our ability to achieve a harmonious society. Collaboration, innovation, and adaptability are indisputably mastered by performing musicians. Successful symphony orchestras exemplify inclusivity, teamwork, discipline, and true leadership/followership in action. This chapter discusses leadership strategies that enable internationally recognized orchestra conductors and musicians to work together toward a common vision, harmony, and inspirational performance. Lessons from orchestra can be used to build effective engagement of leaders and followers, in the field of music and beyond.

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Introduction

The contemporary global environment is increasingly uncertain and dynamic. Its ambiguity and volatility have been emphasized by the COVID-19 pandemic disruption that exposed the fault lines in the global society and spurred tectonic shifts in social consciousness. The complex problems before humanity can no longer be fully apprehended and solved through scientific logic alone, as their dynamic nature renders them evolving, unstable, and unpredictable. Adequately responding to those challenges requires not only technological tools but also creativity, innovative leadership practices, collaboration, and inclusive multidisciplinary approaches that meaningfully integrate worldwide values and views.

As the interconnectedness of the world grows and economies become increasingly knowledge-based, contemporary organizations shift from rigid hierarchies to a more flat, knowledge-based structure built around teams of experts (Adler, 2006; Bartlett & Ghoshal, 1998, Hunt et al., 2004). Leading teams of highly trained professionals require not only an intimate understanding of their craft/industry/discipline but also the ability to navigate the balance of power between the organization leadership and the experts, while maintaining the spirit of creativity and collaboration (Mumford et al., 2002). According to Mintzberg (1998), leaders need to be professionally, socially, and situationally “in the moment” and environmentally attuned to avoid the so-called concrete floor (a detachment of organizational leaders from professionals) that results in dissent. As Bolman and Deal (2003) put it: “Good Leadership is dynamic, enjoyable, and ultimately spiritual” (p. 9).

Recent leadership research acknowledges innovation and creativity as critical skills that strengthen leaders’ capacity to recognize emerging issues and opportunities and stimulate team collaboration for designing unique solutions for ambiguous problems (Hughes et al., 2018; Kao, 1997; Mumford et al., 2014). Likewise, Weick (2007) argues that problem solvers’ ability to enact their potential can be enhanced through nonlogical activities such as intuitions, feelings, improvisation, imagination, active listening, “synchronous awareness,” and empathy. Compelling examples of the application of these skills and activities can be found outside of the mainstream of international organizational traditions and operational modalities, in the discipline of arts and specifically music.

Music is a universally shared language and activity, a human expression that effectively crosses national boundaries and cultures and brings people together. Collaboration, innovation, and adaptability are indisputably mastered by performing musicians, while the most successful symphony orchestras exemplify inclusivity, teamwork, discipline, and true leadership/followership in action. Since the 1980s, the parallels between orchestra and organization, along with a metaphor of an

orchestra conductor as an organizational leader, have been brought up numerous times in scholarly and popular literature worldwide (Allmendinger et al., 1996; Atik, 1994; Boerner et al., 2004; Hunt et al., 2004; Koivunen & Wennes, 2011; Ladkin & Taylor, 2010; Mintzberg, 1998). However, in order to draw meaningful inferences, it is important to understand in greater detail orchestras as organizations and conductors as leaders (Boerner & Gebert, 2012; Hunt et al., 2004; Koivunen & Wennes, 2011). This chapter is focused on professional orchestras, the dynamic relationship between orchestra leader (conductor) and followers (orchestra musicians), and the strategies that orchestra conductors use in leading diverse teams of professionals toward technically and musically excellent and inspired performance. It highlights effective practices that could help organizational leaders and teams, across sectors and disciplines, perform with inspiration and make wonderful music together.

Leadership Skills and Attributes for the Twenty-First Century

The future of the world is “beset with ambiguity and stress,” where “facts, emotions, anxieties, power and dependence, competition and collaboration, individual and team efforts are all present...” (Pralhad, 1990, p. 30). And yet, as emerging complex problems ripple across continents and national borders, there is a growing universal aspiration for humanity to not merely survive but become the best of what it is capable of (Adler, 2015). Building a global community for the twenty-first century and beyond requires creativity and innovation, as well as a holistic, inclusive, and collaborative approach across cultures, sectors, and disciplines, while leading knowledge-based organizations built around diverse teams of experts requires a comprehensive range of competencies (Boyatzis, 2008; Hughes et al., 2018; Mendenhall et al., 2018; Mumford et al., 2014). Thus, over 200 competencies associated with leaders’ effectiveness in a contemporary global environment were identified by leadership scholars in the most recent 25 years (Mendenhall et al., 2018). Those can be broadly categorized as organizational acumen (such as expertise, intelligence, vision), managing people and relations (including emotional intelligence, team and community building, influencing, building trust), and self-management (metacognitive awareness, flexibility, creative problem-solving).

Similarly, Boyatzis (2008) suggests that effective leaders in the twenty-first century will require a combination of threshold competencies (such as expertise/literacy and rational) and competencies recognized as critical for outstanding performance. The latter includes cognitive competencies (systems thinking, creative thinking), emotional intelligence (self-awareness, emotional awareness/control), and social intelligence competencies, such as empathy and teamwork (Goleman & Boyatzis, 2008; Ippolito, 2015). Emotional and social intelligence competencies otherwise referred to as “affective skills” and creativity are typical for artists and musicians in particular (Ippolito, 2015; Robinson, 2006). Accordingly, Adler (2006) suggests that contemporary leadership “increasingly demands the passionate creativity of artists” (p. 493).

The Intersection of Leadership and Arts (Music)

Whyte (2001) argues that leaders of the twenty-first century must learn artistic discipline; they must learn to respond or conceive of something that will move “in the same direction in which the world is moving, without waiting for all the evidence to appear on their desks” (p. 241). As the demand for leaders with creative intelligence continues to grow, so does the leadership educators’ appreciation for arts-based experiential learning methodologies informed by research at the intersection of leadership and arts. Over the last 40 years, leadership scholars worldwide have been investigating the capacity of various arts for continuous intuition-based innovation (such as visual arts) and yearning for significance (such as poetry, performing arts), while music-making and music ensemble, jazz and symphony orchestra, in particular, are frequently utilized as an organizational metaphor (Adler, 2006; Allmendinger et al., 1996; Allmendinger & Hackman, 1996; Atik, 1994; Barry & Hansen’s, 2008; Boerner et al., 2004; Hall, 2008; Hunt et al., 2004; Ippolito, 2015; Kammerhoff et al., 2019; Koivunen & Wennes, 2011; Ladkin & Taylor, 2010; Mintzberg, 1998; Sutherland, 2013).

Thus, Adler and Ippolito (2016) examine music as inspiration for societal transformation and argue that the dynamics of music and ensemble music-making appear potent enough to bridge cultures and enhance our ability to heal societal dysfunction, address serious world challenges, and achieve a harmonious society. These authors offer examples of music-based interventions (or varied effectiveness) used in healing and transforming societies: providing a voice and developmental opportunities to marginalized populations, calling for unity and solidarity, creating bridges between individuals with conflicting cultural views, and reconciling following a conflict. At the same time, the authors caution that interventions they discussed serve as an illustration of the musical impact, rather than as a step-by-step guide for action.

Barry and Meisiek (2010) examine the role of arts in the workplace and point to the increasingly knowledge-based character of the work environment that places a premium on the creative mindfulness of its members. These authors explore ways to increase creativity in organizations and suggest that “workarts” artifacts, such as art collection, artist-led intervention, and artistic experimentation, may complement and counterbalance the efficiency-driven organizational frameworks by inducing in those involved the ability to see more, differently. When meaningfully incorporated, workarts may “help organizational members to comfortably hold and behold uncertainty and ambiguity” (p. 16). However, the intentionality of workarts selection and therefore their effectiveness depends on organizational “slack” (available excess resources) that becomes increasingly rare.

Sutherland (2013) focuses on arts-based experiential learning and explores the participation of executive MBA students in a choral conducting masterclass utilized as a space for aesthetic reflexivity that results in unforgettable experiences: “memories with resonance” (p. 37). The author argues that creating aesthetic workspaces where participants are engaged in aesthetic reflexivity will help them build memories with momentum to further inform their leadership practice. The author offers a theoretical model for utilizing arts-based methodologies in leadership and

management education but warns to avoid the potential of reinforcing outmoded organizational ideas and advises to pair the model with closely monitored responsible learning outcomes.

Several studies utilize the structure and member relationship in various music ensembles to illustrate leadership concepts. For instance, Bathurst and Ladkin (2012) draw on the experience of conductorless and conductor-led ensembles (a chamber orchestra, a jazz ensemble) as well as interviews of musicians performing in small ensembles, to explore leadership as an emerging plural group-based process that allows all group members to contribute their mastery to the realization of team goals. Soila-Wadman and Köping (2009) suggest that the successful performance of a symphony orchestra is a result of an ongoing creative exchange between the conductor and orchestra musicians, and this process is characterized by strong mutual dependence and adaptation. Hunt et al. (2004) point out that effective conductors inhabit various leadership characteristics (such as expertise, influence, and inspirational tactics) that enable them to be accepted as leaders of creative people (musicians).

As demonstrated by the literature reviewed in this section, music-based leadership interventions, when meaningfully implemented, have the potential to increase mindfulness and creativity and serve as reconciliation channels, thus improving the organizational environment. Consequently, there is a keen interest in utilizing select music-making and music ensemble processes, such as music leadership, for organizations beyond performing arts, while “orchestra conductor” remains a popular metaphor for an organizational leader, especially in scholarship focused on creative organizations.

At the same time, both leadership as a discipline and conducting as a profession (the range of responsibilities and leadership styles) continue to evolve (Boerner & Gebert, 2012; Hunt et al., 2004; Strubler & Evangelista, 2009), calling for a more current and synergetic understanding of the orchestra conductors’ approach to leadership, effective strategies employed for leading diverse teams of professionals toward a successful performance, and potential application thereof to organizational leadership beyond performing arts (Adler, 2011; Shaw, 2004). So, what can leadership scholars learn from the orchestra as an organization and about the leader-follower dynamic, in order to expand the repertoire of their strategies engaging followers in achieving the shared vision?

Orchestra as Organization

An orchestra is a unique organization that relies on utilizing the exact measures of prescribed ingredients, the musicians, the score, the instruments, and the rehearsals, to produce outcomes that transcend the ordinary, amaze, and inspire the audience. The recipe seems to deliver consistent results as long as the orchestra conductor (the leader) is successful in engaging orchestra members (the followers) in a complex collaborative music-making operation. A common analogy compares conducting to driving a bus. The conductor is the only one with a map, the full score containing all

the individual musicians' parts, and as such has studied this map to determine where they are going and the best route to take.

The Evolving Role of the Conductor

Many publications address the evolution of the orchestra conductor's role, particularly in the most recent decades, and the gap between conductors' actual responsibilities and the public perception thereof. Thus, Stubler and Evangelista (2009) point out that music organizations have to adapt to contemporary environments just like business corporations. Consequently, orchestra leadership has evolved to include building relationships with all internal and external organizational stakeholders: orchestra members, board, donors, audience, and media. Likewise, Koivunen and Wennes (2011) emphasize the inadequacy of focus on the conductor as a heroic leader "carrying the bulk of significance" in the organization. They draw attention to the less explored relational aspects of craft such as relational listening, aesthetic judgment, and kinesthetic empathy.

Mintzberg (1998) points out that the best conductors are breaking through the concrete floor of mindless obedience by tending to nuances and constraints and leading their orchestras toward harmony. In that relation, leadership scholars explored whether the conductor's ability to inspire followers and to co-rise with them to the highest level mentioned earlier signals that transformational leadership is inherent to a professional orchestra (Bass & Riggio, 2006). The significance of the role it plays in achieving organizational outcomes is, however, not conclusive.

Thus, Boerner and Krause (2002) suggest that when implemented, transformational leadership in an orchestra may serve as a mediator between job satisfaction and performance beyond expectations. Likewise, Rowold and Rohmann (2009) investigated how the performance of a German nonprofit orchestra depends on musicians' perception of their conductors' leadership. Specifically, they looked at transformational and transactional leadership styles and found both to be independently and positively related to positive emotions and by extension to successful performance. At the same time, the empirical study of musicians in German symphony orchestras found that the effect of the conductor's transformational leadership on the artistic quality of a symphony orchestra depends on the level of cooperative group climate within the orchestra (Boerner and Freiherr, 2005).

Hunt et al. (2004) argue that the common reliance of leadership scholars on the stereotypical image of a conductor as an all-powerful leader may be based on unrealistic views of the profession rooted in anecdotal rather than scholarly evidence. Authors suggest that the contemporary conductor has a wide range of responsibilities far beyond being just the maestro (music expert and teacher) requiring a complex set of skills and attributes that are yet to be systematically investigated by leadership scholars.

Books, magazine articles, and documentaries devoted to the mastery or art of conducting, featuring legendary conductors, offer additional insights. The documentary "The Art of Conducting – Great Conductors of the Past" (2017) features reflections of musicians on their experiences performing under the leadership of world-famous conductors such as Bernstein, Furtwängler, Karajan, Toscanini, and

others. Much as their distinct leadership styles differed, ranging from authoritarian to transformational, each of the featured conductors was an undisputed expert in their craft, exemplary professional, and inspirational influence on orchestra members: “appealed to the soul of the orchestra, jolted the orchestra” (Bruno Walter), “a natural eruption of creativity that spilled over his orchestra” (Bernstein), “one who carries the sound so strongly within himself that he brings out the sound in others (which) is the most beautiful thing an orchestra can experience” (Furtwängler, 2011). The valuable insights into conductors’ leadership techniques are conveyed through the orchestra musicians’ perception. Thus, common strategies of featured conductors include embodied vision, intuition, authenticity, discipline, and developmental impact.

Conversaciones Sobre Música (1983) is a narrative of interviews recorded by Walter Abendroth in 1937 with celebrated conductor Willhelm Furtwängler offering insights into the artistry of his profession. Specifically, Furtwängler emphasizes the importance of a shared purpose and collaboration, as “even a modest, small orchestra, that has learned to work together as an ensemble, may be able to achieve infinitely better results than an orchestra of greater virtuosity if said orchestra relies on routine and lacks common purpose” (p. 51). Throughout the book, Furtwängler reflects on inspiration as the essential element of the creative process, while pointing out that discipline and effort are the foundation of success.

Another prolific conductor Neeme Jarvi is featured in Strubler and Evangelista (2009). The article reflects upon the changing role of a conductor in a symphony orchestra, from an authoritarian to an inspirational leader, and shares Maestro Jarvi’s insights into teamwork, effective communication, and authenticity. Ladkin (2008) extrapolates through a case study featuring musician Bobby McFerrin conducting the Vienna Philharmonic Orchestra that a conductor brings mastery, coherence, and purpose through the engagement of a “nourishing” quality: the inclusive, aware, and safe environment that results in an inspiring performance. Novicevic et al. (2011) draw lessons of effective leadership (such as accountability, trust, fairness, and the interplay of individual and team identity) from the Red Tops dance orchestra leader Walter Osborne who used those tools to build a cohesive and creative team.

Each individual account offers a valuable perspective on the inner voice and unique characteristics of these orchestra conductors, overall; however, these studies reveal two major traits manifested by all orchestra conductors that are universally applicable to organizational leadership: the expertise in their craft and inspiring vision.

Layers of Leadership

While the professional orchestra is commonly thought of as an example of an ultimate hierarchy, a “benevolent dictatorship” led from the top down, a more nuanced picture reveals the many levels of leadership coexisting within the orchestra, where a lot of people can “move the music.” For instance, if the timpanist decides to take a different tempo than the conductor’s, all the players have no choice but to follow that sound, even if it contradicts the silent gestures of the conductor. Leadership is also delegated from conductor to principal players and in turn from

principals to section members, empowering orchestra members to take charge. While delegating such responsibilities and empowering musicians, the conductor serves in a facilitating role, ensuring coordination and synergy of orchestra members in implementing a shared vision. And a collective sense of ownership emerges, where the conductor is not the hero or the savior but a first among equals allows everybody to co-arise to the highest level and engage together in building a community for a higher purpose.

Kammerhoff et al. (2019) and Boerner and Krause (2002) acknowledge that the high level of interdependence in orchestras, where the myriad interrelated tasks need to be performed exactly by highly opinionated and trained musicians, can easily create situations for conflicts to arise. Correspondingly, orchestra leadership is complex and multifaceted, changing at any given moment in the music, and can require many different things: listening and reacting, observing and communicating, and encouraging and supporting. It is an understanding that power is entrusted and given to the conductor and can be withdrawn anytime, as the constituent parties constantly change and adapt to forge a workable partnership built on mutual respect, trust, and collaboration.

As suggested by Cook and Howitt (2012), one of the ways for great leaders to mitigate complexity is to provide a sufficient structure to enable people within an organization to do their best. Yet too much structure can stifle the innovative spirit of professionals. Therefore, orchestra leadership is also an inspirational force that is contingent on the freedom of artistic expression of individual musicians. Artistic expression gives the ensemble life and meaning; it validates the skill and training of each individual in the ensemble.

At the same time, inspiration alone cannot ensure a cohesive performance (Boerner and von Streit, 2007). Considering the fiscal parameters and time constraints under which most professional orchestras operate, it requires balancing with more practical or commonsense approaches that effectively and concisely channel individual expressions toward a harmonious ensemble. Accordingly, as an organizational leader, an orchestra conductor utilizes meticulously choreographed and structured processes to harness the power of creativity and channel the individual ambitions and contributions of highly trained, experienced, and gifted orchestra members toward a dynamic collaborative effort.

Group Processes

Self-Governance

Of special interest to organizational scholars are organizational group processes in unique musician-governed and conductorless orchestras such as the Berlin Philharmonic or the New York-based Orpheus Chamber Orchestra. The Berlin Philharmonic's reputation as one of the best orchestras in the world is achieved through an unparalleled degree of self-governance. The orchestra exemplifies the concept of shared leadership where artistic and personnel decisions are initiated and ratified by the members themselves and where the pursuit of excellence and collective pride in their "product" is at the center of all decisions (Pique, 2015). The Orpheus Chamber

Orchestra provided context for a study on intraorganizational cooperation and coordination that revealed a delicate balance between trust/creative freedom and control over members' actions in creative organizations (Khodyakov, 2007). Vredenburg and He (2003) explored the Orpheus culture of shared influence and collaborative creativity and identified its outcomes, both positive (high commitment, low turnover) and negative (lower efficiency, limited repertoire). They also pointed out that conditions for Orpheus' effective functioning, such as structured workflow and limited time pressure, limit the applicability of its practices to business organizations.

A fair amount of scholarship on a traditional symphonic orchestra explores the group processes and outcomes (such as quality of performance, collaboration, etc.) as perceived by the members of the orchestra (Hunt et al., 2004; Koivunen, 2007). The musicians of the ensemble, all highly qualified professionals in their own right, find their creative freedom constrained to a certain degree by the nature of conductor-led and collaborative ensemble performance. This can lead to routine, uninspired performance and increased job dissatisfaction and seems likely to jeopardize the initiative and commitment of the orchestral musicians (Boerner, 2002; Boerner & Freiherr, 2005; Levine & Levine, 1996; Weeks, 1995).

Contrary to those assumptions, meaningfully structured processes function as scaffolding support allowing orchestra members freedom to focus on creative expression (Cook & Howitt, 2012; Morgeson et al., 2010). The complexity of the structure and organizational processes of a professional orchestra calls for and welcomes self-actualization and leadership across its established multiple hierarchical levels, with opportunities for input from all members of the organization. Realities are constructed, maintained, and changed in daily "here and now performance." This emphasizes the importance of collaboration that is at the heart of the orchestral process, with the essence of orchestra leadership being in community building.

Collaboration

Perhaps unique to the orchestral world is the fact that many orchestral players will have played a given work more times than a conductor has conducted it. Particularly with top-tier professional orchestras, conductors must view their job as collaborators in allowing the interrelationships between the players themselves to manifest to their full potential. This echoes an earlier discussion about knowledge-based organizations, where leaders need to masterfully navigate the balance of power to keep alive the collaboration and creative spirit of highly trained professionals (Bartlett & Ghoshal, 1998; Bolman & Deal, 2003; Hunt et al., 2004).

The professional orchestra is an excellent example of a knowledge- and creativity-based organization. It consists of highly trained, passionate, creative, and expressive musicians (followers) that are led by a conductor (formal organizational leader) toward a common goal: a performance that is technically and musically excellent as well as inspirational. Therefore, orchestra conductors must above all be willing to listen, support, react, grow, and if appropriate alter their artistic concept in light of the response from the orchestra.

Professional musicians engage in collaboration as they join in the community of sound, and while performing, they also must listen, react, adjust, and blend with other members. Thus, the collaborative process is inherent to the professional orchestra, as compared to a knowledge-based organization, where collaboration among teams of experts is “encouraged.” Furthermore, the collaborative process nurtures the collective pride of ownership in orchestras, which acts as a powerful motivator and provides a constant measure of internal “peer-to-peer” quality control. Team leadership is enacted as the process of “the ‘team need’ satisfaction in the service of enhancing team effectiveness” (Morgeson et al., 2010, p. 8).

Achieving Shared Vision

Harnessing the potential of a shared vision is critical for orchestra success. The traditional term for orchestra conductor is “maestro” (Italian for “teacher”), which implies a possession of knowledge above and beyond that of students: knowing the score inside and out, having a thoughtful concept, and being able to both clearly and efficiently articulate and show a path forward: the vision. At the same time, the orchestra is an organization where employees typically have more “technical” skills and experience than their leader, and they appreciate leaders who listen, show respect, and establish rapport. Hunt et al. (2004) suggest that such employees are likely to seek a deeper emotional meaning in their work and organization and look to their leaders to provide that.

When a conductor and musicians are gathered around the same score, each with their respective knowledge, experience, and interpretation, musicians will know “how” to play the notes, while the conductor knows “why” or in what context they should be played and aims to inspire (or convince) the followers to embrace/share vision as their own. This can be achieved primarily by creating a framework of respect in which the conductor, under the time constraints of the rehearsal clock, allows sufficient time and space for the orchestra members to problem solve, adjust, and grow.

Orchestra musicians can tell right away whether the music-making process they are engaged in is about the conductor’s “stamp” or about the ensemble, whether they are forced to adopt an interpretation or are invited to engage in a dialogue about interpretation. Therefore, the art of orchestral leadership requires balancing of authority and layers of leadership within the orchestra with a “*primus inter pares*” approach in which trust, collaboration, empathy, and respect all play a part and individual contributions are integrated where appropriate. Only when these elements are in harmony can the routine reproduction of printed notes on a page transcend through a collective will to achieve a shared vision: something that is greater than the sum of its parts.

Building Trust

In the relationship between leaders and followers, trust is the most valuable commodity. Showing empathy and supporting orchestra members are critical in building trust between them and a conductor. Playing an instrument is hard. Having to do so in front of colleagues and an audience is harder. Add some degree of performance

anxiety, and one can appreciate the bravery, skill, and hours of dedicated ritualistic practice that most professional musicians have undergone. Nobody makes a mistake on purpose, and if a problem occurs, it is incumbent on the conductor to mitigate the situation. The musicians must trust that the conductor is there to “catch them if they fall” and that the orchestra leader knows not only the collective big-picture outcome but the minutiae of what each individual member has to contribute, to support them and find the most expeditious way to get the job done.

The conductor must likewise learn to trust the orchestra musicians. In a book entitled *The Art Firm* (2004), Guillet de Monthoux identifies a dichotomy between two forces found within all musicians, in describing that, while artists are certainly creative and may display certain bohemian, eccentric, and sometimes even mystical characteristics, they are also extremely disciplined and focused having undergone lengthy and arduous training. Therefore, as a leader, the conductor should show empathy and respect for members of the orchestra and regard them as consummate professionals capable of recognizing occasional weaknesses and willing and able to promptly make necessary improvements.

The ability to nurture and maintain mutual trust is identified by interviewees as one of the most important leadership skills and a prerequisite for building a shared vision. They recognize that in the context of the orchestra, trust is not bestowed upon from above, as frequently is the case with other types of organizations. Instead, it is earned through incontestable dedication to discipline and mastery, as well as through authenticity, empathy, support, and respect between all members of the orchestra organization. Assuming conductors are consistent in their aims, both technical (finding the appropriate gestures and vocabulary to describe the sound) and artistic (contextualization and authenticity), and precise in their communications and clarity of vision, the pursuit of shared vision continues with inspiration (excitement/passion/enthusiasm) and conviction (having the players buy into the conductor’s vision).

Empowerment

The conductor is the only performer who has their back to the audience and who does not contribute any sound during the concert. The musicians, who do, need to feel empowered to do their job. When asked, how does one become a great conductor? The tongue-in-cheek reply is “to hire the best players you can find.” Empowerment is based on mutual respect, and some interviewees referred to the orchestra leadership process as “triage,” in which under time constraints the leader’s priority is to create a structure and process wherein a nurturing environment, one that encourages individual input and opinions from the musicians, helps ensure that they will share the same sense of urgencies and priorities and perform well when they feel they are comfortable and technically in control.

During rehearsals, a visionary leader empowers orchestra members to recreate the original spark that was the composer’s inspiration at the moment of creation (composition), in a convincing and unified manner. A successful outcome can ultimately be shared and felt by an audience during the performance when conductors often feel that they can take a less active role and allow the players to take the lead. The

performance is where the many layers of leadership become intertwined, and everyone on the stage must find a way to follow and lead at the same time.

Balancing Authority and Creativity

It is certainly true that “one cannot make music out of the wrong notes.” Mistakes happen. Whether they are caused by a lapse in concentration, fatigue, and stress or result from lack of preparation or sufficient rehearsal time is a perennial question for any conductor. Establishing control and predictability in the rehearsal process helps orchestra members develop competence and confidence, which in turn allows for more flexibility and discovery to happen during a performance.

At the same time, just as good teachers lead their students to discover the truth, rather than imposing their own truth, good conductors recognize that their way may not be the only right way and understand how important it is to allow professional musicians to integrate their individual artistic expression, while at the same time bringing everyone closer to the successful collective outcome.

Accountability

An orchestra performance exemplifies the ultimate “three-dimensional” peer review. Every note played by a musician, as well as the way it is played, is heard and judged by colleagues, by the leader (conductor), and of course by the audience. A musician’s performance is judged on technical and artistic levels by very informed and opinionated people; therefore self-disciplining within the group is very important.

While peer pressure raises the overall level of performance, ultimately it is the responsibility of a conductor as an organizational leader to hold the individual players accountable for their contribution to the organizational performance, hopefully always with tact and respect. At the same time, the players will also hold the conductor accountable for organizational success. Ultimately the buck at some point must stop with the conductor. In many instances, there can only be one “authority,” one “decision,” and one “opinion” lest the music suffers. The conductor is expected to make certain decisions, fix certain problems, and streamline or to a certain extent bypass an overly democratic and potentially messy and time-consuming process. Upon playing a well-known work for the hundredth time, some jaded musicians may complain: “Aren’t we being a bit too democratic? Just tell us how you want it to go.” Professionalism and expertise are equally important for both the conductor and orchestra members, when dealing with matters of accountability, and perform an integral function like a system of internal checks and balances.

Awareness and Self-Control

Leadership scholars recognize that being professionally, socially, and situationally attuned is important to leaders’ effectiveness in a complex and dynamic organizational environment (Mintzberg, 1998). Leaders must “learn to respond or conceive of something that will move in the same direction in which the world is moving, without waiting for all the evidence to appear on their desks” (Whyte, 2001, p. 241). Recent research identifies intuition, feelings, active listening, and awareness “in the moment” as critical skills that strengthen leaders’ capacity to recognize emerging

issues and stimulate team collaboration (Hughes et al., 2018; Mumford et al., 2014; Weick, 2007).

The nature of music-making and ensemble performance is unpredictable and dynamic by its nature, where realities are constructed, maintained, and changed in a “here and now” environment. Therefore self-awareness and self-control are critical. The dynamic nature of the orchestral process is similar to a video game or driving a car. Many variables can affect orchestra performance, including the quality of instruments, the level of playing, the number of prior rehearsals, the audience, the acoustics, the humidity, etc. The orchestra leader must be “aware at every moment of the constantly shifting environment” and be able to “react in a split second.” When conductors are sensitive to the pulse, or the mood of an orchestra, and are in touch with team members, they are able to anticipate the outcome before it actually happens. This indicates a very high level of metacognitive awareness

Leadership and Followership Lessons

Leadership scholars recognize that in a knowledge-based society, organizations are built around teams of highly trained professionals. To keep their collaboration and creative spirit alive, leaders of these organizations need to masterfully navigate the balance of power (Bartlett & Ghoshal, 1998; Bolman & Deal, 2003; Hunt et al., 2004). They also need to ensure sufficient structure so as to allow professionals an opportunity to focus on innovation (Cook & Howitt, 2012; Morgeson et al., 2010). The professional orchestra is an excellent example of a knowledge- and creativity-based organization. It consists of highly trained, passionate, creative, and expressive musicians (followers) that are led by a conductor (formal organizational leader) toward a common goal: a performance that is technically and musically excellent as well as inspirational.

A professional orchestra is unique in that its structure remains, in principle, firmly established in its autocratic heritage, while contemporary “mainstream” organizations are actively striving to become less hierarchical. Creative organizations thrive on and encourage innovation from their professionals, yet this is not necessarily the case in an orchestral ensemble. The musicians of the ensemble, all highly qualified professionals in their own right, find their creative freedom constrained to a certain degree, by the nature of ensemble performance which requires that they suppress their individual artistic opinions in order to better implement the conductor’s overall artistic interpretation. This can lead to routine, uninspired performance and increased job dissatisfaction (Boerner, 2002; Boerner & Freiherr, 2005; Levine & Levine, 1996; Weeks, 1995). This seems likely to jeopardize the initiative and commitment of the orchestral musicians (Boerner, 2002).

Contrary to those assumptions, the complexity of the structure and organizational processes of a professional orchestra calls for and welcomes self-actualization and leadership across its established multiple hierarchical levels, with opportunities for input from all members of the organization. Collaboration is at the heart of the orchestral process, while the essence of orchestra leadership is in community

building. Thus, conductors must above all be willing to listen, support, react, grow, and if appropriate alter their artistic concept in light of the response from the orchestra. At the same time, professional musicians join in the community of sound, and while performing, they also must listen, react, grow, and blend with other members. Accordingly, there is the collective pride of ownership in orchestras, which acts as a powerful motivator and provides a constant measure of internal “peer-to-peer” quality control.

Leadership scholars recognize that leading effectively in a complex and dynamic organizational environment requires being professionally, socially, and situationally attuned (Mintzberg, 1998). Leaders must “learn to respond or conceive of something that will move in the same direction in which the world is moving, without waiting for all the evidence to appear on their desks” (Whyte, 2001, p. 241). Recent research acknowledges intuition, feelings, active listening, and awareness “in the moment” as critical skills that strengthen leaders’ capacity to recognize emerging issues and stimulate team collaboration (Hughes et al., 2018; Mumford et al., 2014; Weick, 2007). The nature of music-making and ensemble performance is unpredictable and dynamic by its nature, where realities are constructed, maintained, and changed in the “here and now” environment. Reflections of our study participants supported the reference of leadership scholars to the need for self-awareness and self-control. At the same time, in contrast to a typical business organization, the collaboration among orchestra members is not something to stimulate; it is there already. Inherent to the organization, it is built on accountability held between peers, orchestra members, the conductor, and above all of the entire orchestra to their audience. Accordingly, the establishment of trust at all levels of the organization is of vital importance.

The ability to nurture and maintain mutual trust is one of the most important leadership skills and a prerequisite for building a shared vision. In the context of the orchestra, trust is not bestowed upon from above as is frequently the case with other types of organizations. Instead, it is earned through incontestable dedication to discipline and mastery, as well as through authenticity, empathy, support, and respect between all members of the orchestra organization. Assuming conductors are consistent in their aims, both technical (finding the appropriate gestures and vocabulary to describe the sound) and artistic (contextualization and authenticity), and precise in their communications and clarity of vision, the pursuit of shared vision continues with inspiration (excitement/passion/enthusiasm) and conviction (having the players buy into the conductor’s vision).

Conclusion

According to leadership research, contemporary organizations move to a more flat, knowledge-based structure built around teams of professionals. Leading teams of highly trained individuals and encouraging their collaboration require mastery of the craft and the ability to navigate the balance of power between leaders and followers. Additionally, leaders need to be professionally, situationally, and socially attuned to the organizational environment. A professional orchestra is an example of a

knowledge-based organization of creative professionals that offers unique insights into the dynamic of the relationship between leader and followers that can be beneficial to the mainstream knowledge-based organizations. Specifically, when organizational structure involves multiple levels of leadership, with emerging and interchanging roles of leaders and followers, the key to power balance may be a meaningful combination of organizational structure and flexibility that allows the channeling of individual creative expressions toward a common goal. Collaboration should be the leading *modus operandi* of the organization. Such collaboration can only effectively take place if firmly rooted in mutual trust, respect, and accountability between organizational leaders and members (followers). The elements inherent in orchestral ensembles, collaboration, innovation, adaptability, and shared leadership, together with the traits exemplified by musicians in these ensembles, inclusivity, teamwork, and discipline, all come together in achieving a common vision, a product, or performance that is not only excellent but, at the end of the day, inspirational.

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Ascendant Leadership: A Model for Global Leadership Readiness

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Abstract

This chapter uses the Delphi method to explore how global leaders integrate leadership–followership models among different countries and cultures. The authors identify how global leadership practices affect social, behavioral, and interconnected societal roles. The authors analyze the effectiveness of several leadership theories through an intercultural framework for the global business community, including

1. Deciding how much risk to assume in an organization
2. Evaluating risk and behavioral expectations within an organization’s core decision-making and team processes
3. Monitoring and managing organizational risks

Two research questions informed this study:

1. What competencies are required for successful and effective global leadership?
2. Can a Global Leadership Competency Model be developed based on these competencies?

The authors further explain the lived experiences of a geographically diverse population, suggesting that globally minded ascendant leaders intellectually motivate their employees in collaborative and individualistic settings by using intercultural communications and provide followers with more autonomy and advanced performance outcomes in their roles.

Such actions include effective decision-making to the extent that global leaders assess their current work environment(s) in a globally connected part(s) and identify potential challenges and opportunities in their practice and professional success.

Keywords

Global leadership and change · Delphi method · Ascendant Leadership · Social intelligence · Cultural intelligence · Disruptive innovation

Introduction

Defining leadership has always been a monumental task (Bass & Stogdill, 1990; Burns, 2010). There are a variety of theories, styles, approaches, behaviors, and characteristics to determine what defines leadership; therefore, having a singular definition has always been untenable. Given the nature of leadership, and the

difficulty in defining it, we can agree that leadership is the act of leading people, whether that means demonstrating consideration and compassion, or being authoritative and dictatorial. Leadership without people is only management.

To that end, because leadership needs to address the human experience, it must be informed by a person's intrinsic understanding, tacit knowledge, as well as environmental and organizational factors (House et al., 2004). When leadership is discussed, the general focus is on a leader's ability to influence, whether through positional or inferred power (Raven & French, 1958); we also tend to focus on organizations as incubators for leadership knowledge, whether good or aberrant behavior. Ultimately, behaviors and characteristics that are rewarded tend to reinforce leadership styles and approaches. When we discuss leadership, we tend to focus on the behaviors most positively received, such as idealized influence, service and support, compassion, and empathy. However, when these attributes are not considered valuably in the organization, they will not translate into practice, which is why it is important to understand the effect of our environment.

Having such a narrow perspective on leadership is easier than looking at a macro approach to leadership. As commerce and business continue to grow and evolve, so does the concept of leadership. An increased number of companies are becoming multinational and global organizations. It is not enough to think about leadership from the same perspective using the same paradigms we have in the past. When we think about leadership from a global perspective, we need to continue to consider the valued attributes associated with intrinsic understanding, tacit knowledge, and environmental and organizational factors, but we also need to account for cultural norms as well. What might be acceptable within the United States may be perceived as contrarian and brash in other countries within the global community (House et al., 2004).

Looking at leadership from a global community lens means understanding and accepting the norms, behaviors, and characteristics of other cultures. It is important to be mindful of actions, behaviors, and styles within different areas of the world. According to the Globe study (House et al., 2004), as we evaluate leadership within different countries, we start to see a picture of what leadership looks like based on a series of factors. There are a variety of characteristics and behaviors that can define global leadership, one being the level of value attributed to relationships, where some cultures believe that relationships are incredibly important to the evolution of leadership, some countries do not. Within the United States, relationships can be perceived as a liability, as opposed to a strength, whereas in underrepresented communities that value relationships, communities of color, and immigrant populations, relationships are endemically linked. Furthermore, in countries that are considered collectivist vs. individualistic, relational leadership can be highly valued. Whereas individualistic business and leadership can be perceived as shallow and greedy (Osland et al., 2018).

Understanding the nuance of leadership takes skill and understanding, it also requires a sense of humility. As we look at global leadership, understanding leadership from a differing perspective and point of view is critical. This study focused on

the perspective of leadership found within the field to understand what others believe was necessary, and of value in a global setting.

The purpose is to develop a catalog of global competencies that leaders could learn and implement to effectively develop their skills base within the global business community. Mainly, looking at emotional intelligence, social intelligence, and cultural intelligence to create a thorough understanding of what the existing leadership gaps are, and how to address them. Using the Delphi method, the researchers were able to leverage global leadership expertise in the field to further existing understanding of what is necessary within the global leadership community to determine what skills are necessary to successfully lead.

The Global Leadership Competency Model offered in this chapter is supported beyond an extensive synthesis of the research and applied literature on the subject to validating the synthesis by engaging a panel of experts to reach a consensus on the degree of importance of each competency. The Delphi method was the analytical methodology to measure consensus among the experts engaged in the study. Once the authors established a list of competencies and the degree of importance of each competency contributed to success and effectiveness, the competencies identified were coded through qualitative content analysis. The leadership model offered in this chapter was then established.

Research Questions Addressed

Two research questions informed the process of developing the Global Leadership Competency Model:

1. What competencies are required for successful and effective global leadership?
2. Can a Global Leadership Competency Model be developed based on these competencies?

The Delphi Method

The roots of the Delphi method can be traced to the Rand Corporation in the 1940s and 1950s in their studies to define and predict military priorities. The first use of the Delphi method aimed to obtain convergence of experts' opinions without in-person interaction among them (Dalkey, 1972, p. 15). The Delphi method is a structured mixed methodology approach intended to examine critical issues through a panel of experts and determine the areas and degrees of consensus among the panel about the various components of the issue. More specifically, Linstone and Turoff (1975) define the Delphi process as "a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem" (p. 3). Delbecq et al. (1975) add that the Delphi method can be described as a "systematic solicitation and collection of judgments on a particular topic through a set of carefully designed sequential

questionnaires interspersed with summarized information and feedback of opinions derived from earlier responses” (p. 10). One of the unique features of the Delphi method is the use of multiple rounds of engagement with the participating expert during which they can revise their assessment of the importance of an item after being informed by the perceptions of other experts in the study.

The Delphi method has applicability to multiple fields and a variety of topics and can be described as an iterative multiround process and a constructive effort in building knowledge by all who share in the process. Linstone and Turoff (1975) also identified a series of seven characteristics of the Delphi method, the presence of any one of which would make the Delphi method applicable to the situation. Their characteristics are as follows:

1. The problem does not lend itself to precise analytical techniques but can benefit from subjective judgments collectively.
2. The individuals needed to examine a broad or complex problem have no history of adequate communication and represent diverse backgrounds concerning experience and expertise.
3. More individuals are needed to interact in a face-to-face exchange effectively.
4. Time and cost make frequent group meetings unfeasible.
5. A supplemental group communication process can increase the efficiency of face-to-face meetings.
6. Disagreements among individuals are so severe or politically unpalatable that the communication process must be refereed or anonymity assured.
7. The heterogeneity of the panel members must be preserved to assure the validity of the results, that is, avoidance of domination by quantity or by the strength of personality (“bandwagon effect”).

Determining the degree of importance of competencies arrived at through an in-depth synthesis of the research and applied literature met all seven of these characteristics and, as such, lent itself to the application of the Delphi method.

The Delphi Process

After applying the characteristics, a systematic approach to data collection, verification, and validation is used as a protocol (Plinske, 2008). The Delphi process begins by soliciting input individually from a panel of experts, followed by the researcher’s review and compilation of the responses. The compiled responses are then sent back to panel members to review and rank. The researcher then reviews and compiles the rankings and sends the results back to the panel to review and rank the group’s collective opinion. The process continues iteratively for multiple rounds, until consensus or stability occurs. (p. 71)

By using successive questionnaires, participants can change their opinion based on the group’s collective feedback, as well as identify items that participants may have missed or initially considered unimportant.

Modified Delphi Process

This study used a modified approach to Delphi. The Delphi processes began with generating a list of items “critical” to the subject of an investigation by reviewing the literature to determine what competencies already existed. This is often referred to as the “idea generation” phase of the study. In this study, instead of soliciting a list of competencies critical to the success and effectiveness of global leaders, the list of competencies was compiled through an extensive and exhaustive review of the research and applied literature on the subject. Hosseini (2007) reports numerous examples of similar modifications to the Delphi methods. They cite Murray and Hammons (1995), reporting that a modified version of the Delphi technique eliminates the brainstorming round and begins with a structured questionnaire.

Experts should be relied upon to initiate the items. However, given the extent of existing literature in this field, using the modified version of the Delphi allows the participants to focus on the ranking instead of having to provide content that can easily be derived from the literature; thus, they stay engaged and ensure that they continue participating in the study. Once the initial list of critical items is identified, the researcher engages the panel in a multiround ranking of items. In each round of the Delphi, the panel members’ rankings are summarized. Measures of central tendency and dispersion are then used to assess the degree of consensus among the participants. Items deemed to have achieved “consensus” based on the rankings analysis are set aside. The remaining items are returned to the panel members, along with their summary measure rank.

Panel members are asked to re-rank their choices based on the added information. The process is repeated three times or until a prescribed algorithm has yielded “stability.” Thus, the researchers have determined that additional rounds of participant rankings would not yield any meaningful results. A discussion of how different researchers have derived consensus and stability is beyond the scope of this chapter.

Panel of Experts

Delphi studies rely on expert consensus to determine the importance of critical items to the issue under investigation. There is no consensus in the field regarding the size of a panel of experts. The size of the panel of experts in the research literature ranges from as few as 5–10 to as many as 30 participants (Delbecq et al., 1975). However, the literature does indicate that participants need expertise and should adhere to the same defining characteristics to the ranking and consensus for it to be valid.

Regardless of the approach used to develop the survey tool, the initial questionnaire can be pilot-tested with a group similar in composition to the panel members (Uhl, 1983). For this study, an expert was defined as a person with the position of director or above in industry, or dean and principal in education, who either work outside of the United States or inside the United States but their company conducts

business outside the United States. Criteria for inclusion included at least 3 years of experience as a director, dean, or principal, unit revenues of at least \$10 million, or serving at least 500 students if in education, or professors and authors who professionally engaged in the study of global leadership competencies. Criteria for exclusion included a lack of fluency in English, or similar language barriers, and an unwillingness to be recorded during the interview. Criteria for maximum variation will prioritize equal genders, long years of experience, diverse geographic regions, industry, position, and age.

Sampling and Recruitment Strategy

This study employed a nonrandom, purposeful sampling procedure. The primary sampling frame for the study was LinkedIn.com. Using the definition of an expert and the criteria identified above, a list of potential participants was created. The list included publicly available names of the participants, their email contact information, company affiliation, and current position. All participants were assured of confidentiality. Informed consent was also provided. This chapter employed a panel of 10 experts. Of the 10 experts who agreed to participate in the study, 9 returned surveys in the first round, while another 7 returned surveys in the second round. The study was deemed to have arrived at stability after the second round, meaning that no additional rounds of the Delphi would yield new findings.

Steps in the Modified Delphi Process

The following is a summary of the modified Delphi process used in this chapter:

- Step 1:** A list of competencies identified in the research and applied literature as critical to the success and effectiveness of global leaders was developed.
- Step 2:** All competencies identified in step 1 were placed on a survey instrument. A seven-point Likert scale ranging from “not at all important” to “extremely important” was developed.
- Step 3:** A panel of experts was formed.
- Step 4:** The panel completed the survey. The panel was allowed to add additional competencies to the list.
- Step 5:** The data were analyzed to determine consensus among the panel members on each competency.
- Step 6:** The list of competencies was increased to include all new competencies recommended by the panel and was placed on a second-round survey, a similar instrument to round 1, except the panel’s ranking of each item was included.
- Step 7:** The panel completed the second-round survey.
- Step 8:** Data were analyzed to determine additional competencies the panel had reached consensus. The study was tested for stability.

Step 9: Steps 5–8 were repeated until stability was reached, that is, no additional rounds of the Delphi would generate participant consensus on any of the remaining competencies.

Challenges in Defining Leadership

A brief overview of observations on leadership studies reveals the challenges and controversies among leadership scholars through the decades. In 1974, Stogdill wrote that the number of definitions of the leadership concept is equal to the number of scholars who have researched the discipline. Leadership is one of the most “elusive and puzzling” topics, agreed Cronin (1984) 10 years later, while Kirkpatrick and Locke (1991) suggested that the study of leadership traits and characteristics reflects one of the most controversial of disciplinary histories. About a decade and a half later, Mendenhall (2008) observed, “Empirical findings within the leadership field are complex, paradoxical, intriguing, and, at times, problematic” (p. 1). A few years later, James Macgregor Burns (2012) echoed a similar view, writing that while leadership is one of the most studied phenomena in literature, it remains one of the least understood aspects.

Indeed, the following examples of scholars’ varying perspectives on leadership, presented in publication date order, illustrate the difficulties faced in attempting to delineate a specific definition of the concept. Burns (1995) defined leaders as individuals who compel followers to strive for specific goals that reflect their own aims and needs as well as those of their leaders. Effective executive leadership, Sashkin (1989) wrote, is dependent upon an individual’s personal characteristics and behaviors, as well as situational awareness. Kotter (1990) suggests that leadership is about producing and coping with change, along with creating a vision for an organization. Leadership studies must focus on the concepts of power and influence tactics, while Wren and Swaetz (1995) write that the situational contingency approach to leadership is the most comprehensive definition.

Effective Executive Leadership

A leader’s perspective must be from “the balcony.” Heifetz and Laurie (2001) offer to prevent getting swept up into the “field of action” (p. 132). Bennis (2000) writes that a leader’s actions will profoundly impact other’s lives. These selections reflect a small portion of scholars’ treatments of the leadership phenomenon (Bass & Stogdill, 1990). In the preface to the third edition of Bass and Stogdill’s (1990) *Handbook of Leadership*, Bass notes that the first edition of this text (Stogdill, 1974) cited 3000 articles. By the third edition, published 15 years later, the author observes that the journal literature has more than doubled. Over 7500 studies of leadership were referenced in their 1990 edition (Bass & Stogdill, 1990). Rost’s (1993) review of leadership literature underscores this challenge. They found that 60% of individual studies were unable to offer a clear definition

of leadership. Nevertheless, worldwide interest in the discipline thrives. Moreover, a search on the subject term “leadership” across 34 EBSCOhost research databases on September 19, 2021, produced 176,368 scholarly journal articles on the phenomenon.

Emergence and Definitions of Global Leadership

Mendenhall (2008) dates the emergence of global leadership studies to the 1950s and 1960s. At that time, the field of study was called “international business” (p. 13). Redding (1997) wrote that what is lacking in the extant literature is the questioning of what the proper conceptual domain of the construct labeled “international business” is (p. 27). Addressing this question, Wilkins (1997) observed that books and articles on international business (IB) were in the thousands, if not tens of thousands. Though Fieldhouse (1986) suggested that IB lacked a unifying construct, Pitelis and Sugden (1991) disagreed, maintaining that an identifiable theory was emerging. Boddewyn (1997) argues on some points with Wilkins but concedes that a conceptual domain is identifiable and suggests negotiated trade and investments that join nations and cross state barriers, as performed by firms private and public, operating and interacting at various personal, organizational, product, project, function, network, industry, global, and other levels. A search in 34 of Pepperdine Libraries’ EBSCOhost research databases from September 20, 2021, revealed that the phrase “global leadership” has not yet been identified as a subject term by professional indexers. Zander (2020) found that at least 17 related studies identify the phenomenon as “cross-cultural leadership” (p. 368). Although the literature reveals an emerging conceptual foundation of global leadership, several authors concur that few attempts to unify the overabundant definitions can be found (McCall & Hollenbeck, 2022; Pless & Maak, 2011).

Meanwhile, the need for effective global leaders who can address worldwide concerns, such as global crises in environmental sustainability, war, refugees and immigration, and income inequality, continues to increase. All of these are issues that demand continuing competent global leadership skills. The recent global COVID-19 pandemic has, moreover, dramatically demonstrated the need for competent, flexible, and ethical global leaders.

Global Leadership Competencies

There are many competencies that are aligned with global leadership.

According to a review conducted by Scalberg (2005), the competencies most referred to in global leadership research are (a) core business knowledge or business savvy, (b) global mindset, (c) cultural interest and sensitivity, (d) honesty and integrity, (f) ability to think creatively, (g) ability to take a broad systemic view, (h) ability to work effectively in social systems, and (i) empowerment of others.

These competencies reveal that global leaders can lead through situations and circumstances that domestic leaders might not be able to (Mendenhall, 2008).

Definition of Global Leadership

In the last decade, improved transport and technological advances have contributed to organizations expanding to a global presence in a variety of economies. Thus, scholars and practitioners have been studying the skills and competencies of those business leaders that conduct activity in a global realm. However, while this concept of global leadership has been widely studied, a definition has not been clearly identified (Turner et al., 2019).

Global leadership can be associated with the effective management of businesses that operate in other countries to provide strategy and a unique value proposition while navigating diverse cultures (Hollenbeck, 2001). For instance, in Mendenhall et al. (2012) scoping review of 14 definitions of global leadership, it was concluded that all definitions possess components of vision and purpose as well as descriptions of behaviors such as influencing, motivating, change, community building, and intercultural competence. Moreover, all definitions included the context of a global community and such performance measures as effectiveness and change. This global context can include political or institutional or multiple geographic differences among stakeholders. Based on their review, Mendenhall et al. thus proposed the following definition based on the constructs of global leadership:

An individual who inspires a group of people to willingly pursue a positive vision in an effectively organized fashion while fostering individual and collective growth in a context characterized by significant levels of complexity, flow, and presence. (p. 500)

Likewise, Reiche et al. (2017) provided the following definition based on their research of leadership typology:

The processes and actions through which an individual influences a range of internal and external constituents from multiple national cultures and jurisdictions in a context characterized by significant levels of task and relationship complexity. (p. 556)

Domestic Leadership vs. Global Leadership

Domestic leadership theories have described effective leaders in terms of possessing certain traits (Kirkpatrick & Locke, 1991) or styles (Blake & Mouton, 1985) of leadership. In addition, Hersey and Blanchard (1993) described situational leadership theory, emphasizing that, to be effective, the behaviors and styles must be matched to the unique situation. In contrast, rather than possessing certain characteristics or behaviors, integrative leadership theories describe leaders as being transactional, transformational, or demonstrating servant leadership. However,

these traditional leadership theories are based on the study of domestic leaders (Hassanzadeh et al., 2015).

There is consensus among scholars that global leadership differs from domestic leadership beginning with the context (Mendenhall et al., 2012). Indeed, global leaders work in environments vastly different from that of the domestic leader (Mendenhall et al., 2012). In short, the global context contains a greater number of diverse stakeholders that need to be considered in decision-making, considering cross-cultural and sociopolitical factors. Furthermore, a global environment is more competitive and unpredictable, thus requiring continuous navigation of change. The uncertainty in the global setting makes decision-making complex requiring keen judgment, and perception and awareness (Levy et al., 2007). Consequently, Hassanzadeh et al. (2015) suggest that to be effective, domestic leaders cannot simply transfer their skills to the global environment. Moreover, there is a difference in required competencies needed for the global leader such as self-awareness and cross-cultural communication.

Mendenhall et al. (2012) describe navigating the complexity of the environment as the differentiator for domestic vs. global leaders. For example, the domestic leader does not need to learn a new culture, government, or laws associated with a country and does not need to adopt a global mindset required to learn a new work context. The domestic leader thus does not need to analyze and make decisions in situations with a higher level of complexity (Levy et al., 2007), for example, managing foreign vendors or supply chains across foreign boundaries. Accordingly, a global leader must have a diverse set of competencies to operate and lead in a diverse, complex environment.

Global Leadership and the Complex Environment of Change

Crisis forms the basis for change, and consequently, the transformative leader shares a clearly defined vision to garner support and counter resistance to change. Furthermore, as part of the transformational process, John Kotter (1996), in their classic work *Leading Change*, said that a sense of urgency must be created to implement change. The global leader must communicate that urgency. One of the global leadership competencies is communication. Organizations must create effective communication strategies from a global perspective to have a competitive advantage over other companies (Lawrence, 2015).

According to Lawrence, global communication is defined as the social-cultural framework where knowledge is transmitted through both verbal and nonverbal cues for the purpose of guiding, influencing, or motivating others to act. From the basis of this definition, leaders must adapt to working within environments that are culturally diverse and complex in nature. As Osland et al. (2013) state, global communication happens through strategizing intentionally and ensuring the organization is engaged throughout the process. Thus, actual change can occur when the organization is engaged in interpersonal communication with its constituents.

The complexity of the global environment necessitates that the global leader work in a dynamic, ever-changing system (Mendenhall et al., 2012). The global leader must not only adapt when dealing with various stakeholders of diverse cultures (Osland et al., 2012) but must also use innovative approaches in different contexts. For example, when collaborating with suppliers in another country, global leaders must adapt to the customs of local vendors. The ability to manage change in different time zones and multiple locations with various exigencies requires considerate skill. Furthermore, the concept of change and change management is not the same for all cultures, contributing to the complexity and inconsistency of the global environment (Osland et al., 2013).

Mendenhall and Bird (2013) describe the complexity of the global environment as the ongoing nonstop interplay of “multiplicity, interdependence, ambiguity and flux” (p. 168). The flux in the environment thus makes change difficult to predict and control, requiring a specific set of leadership skills. Furthermore, Reiche et al. (2017) describe four types of global leader behaviors based on response to high and low levels of tasks according to the flux of the environment and consequent approach to change. The “connective global leader” (p. 560) adapts to different behaviors by building relationships with multiple stakeholders in a low environment of flux. The “incremental leader” (p. 560), like the connective global leader, works in a low environment of flux, but has less need to develop relationships and manages change gradually. The “integrative global leader” (p. 560) works across several boundaries in a high degree of instability, necessitating regular coordination for solutions in change implementation. Lastly, like the integrative global leader, the “operational global leader” (p. 560) works in an environment with a high degree of flux, albeit with a low array of boundaries. This operational global leader focuses on change at a local level.

Global Leadership and Teamwork

While companies undergo organizational change and development, leadership and teamwork directly impact the mission and vision and its employees and leaders. As such, many global organizations have focused on teamwork, relying on employees to come together and complete projects and tasks. With the pandemic changing the trajectory of leading global teams, virtual collaboration has become of utmost importance, causing the global leader to develop more trust, empowerment, cohesion, and imperatively, communication. The traditional or domestic leadership model entailed the idea of a top-down leadership model where one leader was in charge and employees followed the directions and guidance provided by that specific leader. However, this idea of traditional leadership changed drastically, and a more global form of leadership developed, which entailed a new vision of teamwork, having the guidance of more than one leader. According to Denis et al. (2012), leadership in teams is defined as having a plurality style – one where many people become leaders in an organization to guide one another through collaboration, interaction, and resilience. Today, global leadership researchers seek to

expand the view of the importance of competencies by moving beyond what the global leader is from the individualistic point of view to the collective, and more collaborative understanding of the global leadership phenomenon.

Global leaders who encourage resilience building within teams have confidence in both their own abilities and that of their members to ensure organizations run efficiently. Mental models, improvisation, trust, and respect, as well as communication, inspire resilience in teams. From the global leadership standpoint, cultural intelligence and diversity allow members to coordinate and process ideas together, while interacting with one another from various cultural perspectives (Mendenhall et al., 2012). Within teams, mentorship exists; leaders may have active roles as mentors and guide members in the right direction while being open to providing feedback and a strong climate for their team. In addition, teams can collaborate well with each other when they have a positive climate, culture, and the leader encourage dialogue and learning.

Key Competencies

The following assessment of the key literary sources in Global Leadership Competencies has been created by the research team (Table 1).

Culture

Hofstede (2010) defines culture as the collective programming of the mind.

Kemmelmeier and Kusano (2018) define it as a set of acquired habits and conduct practices in which individuals engage whether they are aware of it or not. Paiuc (2021) calls culture a nebulous and dynamic concept that impacts everything, yet suggests it is a deeply tainted concept that society cannot live without. Ang and Inkpen (2008) revealed that culture is best viewed as consisting of two elements, the subjective and objective. The observable and visible parts of culture, such as the economy, political and legal structure, social traditions, arts, language, and relationship structures, are all illustrations of objective culture. As a result, objective culture is made up of institutions, including legal, economic, political, religious, and educational systems, all of which can have an impact on a global leader's capacity to lead a successful global firm (Ang & Inkpen, 2008). Subjective culture is a broad notion that encompasses subjective components like values, beliefs, ecological, and elements such as institutional viewpoints on cultures. As a result, the objective can be defined as the external components, while the subjective can be defined as the interior components that shape culture.

In terms of organizational culture, one can view an organization as a living organism with a plethora of systems and processes. Waterman and Peters (1982) explain that culture is an organization's nature and personality; it is the way in which its members reveal and communicate the organization's perceived

Table 1 Key literary sources on global leadership competencies

Source	Competencies	Definitions
Heath et al. (2017)	Emotional intelligence	Self-awareness The ability to regulate your emotions Being motivated Empathizing Social skills
	Cultural intelligence	Interacting effectively with people of other cultures
	Moral intelligence	Leading with integrity Demonstrating compassion Demonstrating compassion Acting with a sense of responsibility Forgiveness
	Digital intelligence	Knowledge of technology
	Gender intelligence	Creating a more gender-inclusive organization
	Global intelligence	Being knowledgeable in global Issues
Hassanzadeh et al. (2015)	Growth mindset	Openness to new ideas Adapting to new situations
	Fearless	Being fearless
	Idealism	Beings an idealist
	Lifelong learning	Having a commitment to lifelong learning
	Experienced	Having previous work experience in global settings
	Collaborative	Working well with teams Managing working teams well
Thorn (2012)	Cultural awareness	Being multicultural Having problem awareness
	Strategic vision	Having a strategic vision
	Adaptability	Being adaptable
	Teamwork	Fostering and building teamwork
	Communication	Creating open communication
	Relationships	Building relationships
Tubbs and Schulz (2006)	Understanding the big picture	Demonstrating knowledge of the entire organization
	Attitudes	Demonstrating appropriate confidence
		Inspiring others
		Building trust
	The driving force	Delegating responsibility
		Mentoring others
		Being emotionally intelligent
	Communication	Actively listening to others
Innovation and creativity	Making decisions with creativity	
	Continuously learning	
Leading change	Managing change	

(continued)

Table 1 (continued)

Source	Competencies	Definitions
	Teamwork and followership	Developing a team-oriented culture
House et al. (2004)	Team-oriented	Being a team integrator
		Having a collaborative team orientation
	Charismatic/value-based	Being diplomatic
		Competence as an administrator
		Being inspirational
		Being a visionary
	Focusing on performance	
	Being decisive	
Frooman (1999), García-Sánchez et al. (2018)	Innovation	Creatively challenging the status quo
	Making complex ethical decision	Problem-solving
		Affecting the decisions of those with authority within the organization
		Being strategic
	Influencing stakeholders	Acting in a unifying manner
		Fostering innovation
Building community and social capital		
	Architecting	
Cumberland et al. (2016)	Adaptation	Capabilities that enhance competitive advantage and create innovative operational efficacies during crisis management
		One's ability to increase operational efficiencies during a crisis
Goleman (1998b), Boyatzis (2009)	Emotional awareness	Acumen that is learned and replicated in events to improve the crisis management process
		Learned behavior that improves crisis management
Anderson (2005)	Resilience	A management tool that is specific to learning and performance interventions that enables stakeholders to respond with agility and recover from crisis events
		Agility of recovery from a crisis event
Caligiuri and Cascio (1998), Kowske and Anthony (2007)	Ambiguity	The leader's ability to navigate unfamiliarity with agility and acceptance
		Effectively navigating unfamiliarity
Collings et al. (2007), Fanning (2007), Pless and Maak (2011)	Collaboration	Collaboration is the leader's ability to cohesively mobilize the workforce
		Ability to mobilize the workforce
Bartlett and Ghoshal (1991)	Conflict management	A crucial negotiating skill set needed by crisis leaders to extinguish differences and arrive at common goals

(continued)

Table 1 (continued)

Source	Competencies	Definitions
		Leaders' propensity to diminish differences and achieve consensus
Ting-Toomey and Oetzel (2001)	Innovation	Leaders' ability to strategically create long-term value Expertise in creating long-term value
Petrick (1998)	Cultural acceptance	The leader's ability to learn, adapt, and manage new relationships in a culturally diverse setting Capability to learn, adapt, and manage new relationships in a diverse environment
Dragoni et al. (2014), Kim and McLean (2015)	Cultural integration	A leadership skill set that allows melding of perspectives innovatively and collaboratively across culture to create mutuality within individuals who are exposed to another culture Proficiency in utilizing common cross-cultural values
Ng et al. (2012)	Cultural intelligence (CQ)	Directing intrinsically motivated energy toward learning cultural differences that facilitate effective learning Leaders' readiness to accept cultural diversity
	Cognitive skills	Demonstrates clear, decisive thinking to minimize confusion
	Compartmentalization	Integrates emotional intelligence with agility and coherent decision-making during crises
Boin et al. (2013)	Communication	Maintains clear interaction while remaining flexible to change
	Delegation	Shares adequate training and experience to transition visions to reality successfully
	Sensemaking	Objectively gathers data to deliver reliable and trustworthy decisions
	Critical decision-making	Makes high-level strategic decisions
	Vertical and horizontal coordination	Engages mutual cooperation across various organizations
	Coupling and decoupling	Deciphers between systems that should end and those to revive during crisis scenarios
	Meaning making	The leader's ability to provide a clear interpretation of the crisis to stakeholders
	Rendering accountability	Leader's responsibility to address actions taken before, during, and after crisis

(continued)

Table 1 (continued)

Source	Competencies	Definitions
	Learning	Leader should obtain lessons learned during and after a crisis Effective leaders should also develop new solutions based on reflection post-crisis
Mitroff (2004)	Proactive	Acts with a sense of urgency in advance of a crisis
Norton (2010)	Strategic thinker	Conducts high-level decision-making as opposed to operational focus
Naglewski (2006)	Early recognition	Demonstrates foresight of looming risks in preparation for emergencies

community identity. Louis (1980) explains that an organization's vision, beliefs, and mission shape its identity, personality, and the way its members choose to express themselves. As a result, an organization's culture enables and increases the stability of the organization's social ecology. Waterman and Peters (1982) also explain that an organization's culture also helps to instill the commitment of the organization's members to a shared dream, to something larger than the individual. As a result, an organization's culture serves as a guide that shapes the organization's conduct (Louis, 1980). A company's culture is crucial to its success. As a corollary, an organization with a positive culture will tend to encourage employee engagement, excitement, pleasure, and contentment, which will positively impact the organization's and its members' productivity (Chatterjee et al., 2018).

Considering culture is an adaptable governing mechanism that organizes people of an organization into the social system within the organization, Schein (1985, 1992) reveals that it is critical for global leaders to grasp the importance of culture and how it relates to the success of the organizations they lead. As a result, culture is a critical tool that global leaders can use to strategically lead and influence personnel (Tichy, 1982). As a corollary, a global leader is responsible for creating, molding, and controlling the culture of the enterprise in which they lead. This stems from the fact that an organization's effectiveness is highly dependent on the degree to which its members accept the global organization's vision, goal, and strategy (Waterman & Peters, 1982). Panda and Gupta (2001) hold that the more an organization's culture coincides with and embraces its values, vision, mission, and strategy, the more likely it is to succeed. Hence, an organization's leadership must be capable of changing and reforming its organizational culture to align with its goals and mission.

Intelligence: Cultural and Emotional Intelligence

Ang and Inkpen (2008) define intelligence as the ability to grasp concepts and solve problems. It was formerly assumed that this characteristic only could be found in

academic settings. However, there is increasing consensus that it may reside outside academia in real-life settings (Sternberg & Detterman, 1986). Thus, in real-life applications, intelligence manifests in specific content domains, such as cultural intelligence and emotional intelligence (Goleman, 1998a; Goleman et al., 2013; Mayer & Salovey, 1993).

Cultural Intelligence (CQ). Peterson (2018) characterizes cultural intelligence as the capacity to engage in a set of actions utilizing competencies such as language or communication skills, and qualities such as ambiguity, tolerance, and flexibility, which are tailored to the culture-based values and attitudes of the people with whom one interacts or leads. Thus, in an increasingly global society, cultural intelligence provides direction for leaders (Ang & Inkpen, 2008; Livermore, 2015; Paiuc, 2021). Ang and Inkpen (2008) and Peterson (2018) explain that there is no such thing as a fully culturally intelligent global leader; rather, a culturally aware global leader strives to continually grow and progress in their cultural expertise.

Accordingly, a global leader who aspires to be culturally wise must concentrate on developing skills in cultural awareness drive, knowledge, strategy, and action. Livermore (2015) and Paiuc (2021) further elaborate that a global leader who desires to possess cultural intelligence (CQ) must develop competency in CQ drive, which is the desire, motivation, and confidence to adapt within cross-cultural environments. In addition, the leader must develop CQ knowledge, which is an understanding of how societal traditions are both similar and different. Moreover, the global leader evolves in CQ strategy, which is the awareness and ability to plan for multicultural interactions. Finally, the leader expands in CQ action, which is the ability to act in such situations. As a corollary, Paiuc (2021) and Peterson (2018) explain that cultural intelligence is defined as the total of societal knowledge, self-awareness, and unique talents as actions.

Additionally, Paiuc (2021) writes that CQ refers to a person's ability to perform well in situations defined by cultural variety and it applies to both individuals and organizations. Accordingly, Earley and Ang (2003) reveal that the practical reality of globalization in the workplace motivates societal expertise. Nosratabadi et al. (2020) consider CQ a type of awareness that helps explain differences in how people deal with diversity and how they perform in different traditional environments.

Nevertheless, in today's globalized world, cultural intelligence is a vital skill for an international leader to possess because it influences organizational performance (Nosratabadi et al., 2020; Paiuc, 2021). Due to our increasingly globalized society and technological advancements, Paiuc (2021) reveals that international leaders and managers are being pushed to adopt multicultural leadership practices to ensure economic prosperity and commercial growth. That is because while global leaders' CQ has an important and considerable impact on the success of the organizations they lead, the personnel must also develop cultural intelligence for the organization to completely function and be successful (Nosratabadi et al., 2020).

Hence, an organization's staff can improve their ability to identify solutions to challenges the organization faces by enhancing their societal awareness, and this will help them develop a basis for mutual understanding and respect. Subsequently, Nosratabadi et al. (2020) and Paiuc (2021) highlight that global leaders with a high CQ will be better at leading a global organization. Consequently, cultural intelligence has a large and favorable impact on the performance of a continent-spanning organization's economic prosperity and commercial growth (Nosratabadi et al., 2020, Paiuc, 2021).

Emotional Intelligence. Goleman (1998b) and Mayer and Salovey (1993, 1997) define emotional intelligence (EQ) as the ability to recognize, appreciate, and regulate one's own emotions while also being able to observe, understand, and motivate the emotions of others (Goleman, 1998b; Mayer & Salovey, 1993, 1997). Thus, Mayer and Salovey (1997) suggest that the idea and definition of EQ incorporate the notion that emotion makes thinking more intelligent and that one thinks wisely about feelings; thus, this definition connects intelligence and emotion. As a result, a person with the qualities of EQ is deemed well-adjusted and emotionally skilled, whereas a person who lacks these abilities is socially and feeling impaired. To put it another way, a global leader must develop the emotional awareness necessary to manage not only their feelings as well as the emotions of others.

Goleman (1998b) explains that EQ consists of five components: (a) self-awareness, (b) self-regulation, (c) internal motivation, (d) empathy, and (e) social skills. Self-awareness is the ability to recognize one's mood, feelings, motivations, and the way these can influence others (Goleman, 1998b; Salovey & Mayer, 1990). In other words, a global leader must develop emotional self-awareness because one's emotion can influence one's behavior as well as the conduct of others (Goleman, 1998b). The ability to control one's urges and mood is referred to as self-regulation. This skill facilitates the proclivity for delaying judgment and, as a result, the ability to think before acting (Goleman, 1998a; Salovey & Mayer, 1990). A global leader must be able to regulate their emotions and thus deliberate before acting. The internal motivation component focuses on a person's own enthusiasm for their profession, which is independent of money or other external rewards (Goleman, 1998a). Empathy is the ability to understand another person's emotional makeup and to control them depending on their emotional reactions. A global leader must be able to actively listen to and be interested in the ideas and concerns of others. The fifth component of emotional intelligence is social skills, which refers to the ability to manage relationships and form networks (Goleman, 1998b).

A global leader's ability to lead with emotional intelligence is vital to the leader's and their organization's success. Goleman et al. (2013) reveal that there are six strategies by which a global leader can steer an organization with EQ: affiliative, coaching, commanding, democratic, pacesetter, and visionary. Thus, Goleman et al. (2013) suggests that emotional intelligence will facilitate a leader's self-awareness in determining which of the six strategies best suits the needs of the organization and their leadership style. They further explain that through clear

communication, compassion, and relationship-building, the affiliative strategy produces a cohesive, hopeful ecosystem. Coaching aids in the development of employees' capacity by providing direction. When the organization needs precise instructions, for instance, during a crisis, the commanding style could be beneficial; however, it must be used with caution because a commanding approach can be harmful to the organization's ecosystem. The democratic method places a high priority on each employee's participation, resulting in employee buy-in. When it comes to group problem-solving, the democratic method also aids in boosting employee communication and collaboration.

To measure item consensus, the median and the interquartile range (IQR) of the scores for each competency were calculated. IQR is deemed as a statistic used to determine item consensus. The smaller the IQR is, the more panel member's scores reside close to each other, thus achieving consensus. An IQR of zero would indicate perfect unanimity. Plinske (2008) reviewed 15 different studies that employed the Delphi method to ascertain an optimal value for the IQR to represent consensus. Their study revealed that values of IQR used to declare consensus varied from 17% to 40% IQR of the range of the item scales (p. 59).

This study, conservatively, selected IQRs at or below 20% of the range of the item scales (1.4) to indicate item consensus. To enhance the analysis, the research team developed three new indices to measure the stability of an item ranking.

Stability here means the likelihood that successive rounds of the Delphi would generate a different measure of central tendency or dispersion. These three indices are

1. **Median Consensus Index (MCI):** If fewer than 10% of the remaining items showed no movement/change in the median value from the previous round, then other movements in the median are unlikely. It can be determined that the item's ranking is stable. For each item, the median rating for the item from the previous round is subtracted from the median rating in this round. A zero difference indicates that the median scores did not change from the previous round. Therefore, the panel's views did not move from the previous round. The item, therefore, can be deemed stable.
2. **Modal Consensus Index (MoCI):** If fewer than 10% of the remaining items showed no movement/change in the value of the mode from the previous round, then other movements in the mode are unlikely. It can be determined that the item's ranking is stable. The moderating for the item from the previous round is subtracted from the moderating for the item in this round. A zero difference indicates that the mode scores did not change from the previous round. Therefore, the panel's views did not move from the previous round. The item, therefore, can be deemed stable.
3. **IQR Consensus Index (IQRCI):** If fewer than 10% of the remaining items showed no movement/change in the value of the IQR from the previous round, then other movements in the IQR are unlikely. It can be determined that the item's ranking is stable. For each item, the IQR of the rating for the item from the

previous round is subtracted from the IQR rating of the item in this round. A zero difference indicates that the IQR did not change from the previous round. Therefore, the panel's views did not move from the previous round. The item, therefore, can be deemed stable.

Finally, to determine stability, Plinske also reported that stability is achieved after three rounds of the Delphi, or if 85% of the remaining items were deemed to be in consensus (2008, p.59). The study is deemed stable if 10% or less of the items on the survey were deemed stable as measured by the three indices used in this study.

After an exhaustive review of research and applied literature on global competencies, a list of 119 unique competencies was compiled. A survey was developed by adding a 7-point Likert scale next to each competency. Qualtrics software was used to develop and distribute the survey. Intellectus Statistics Software was used to analyze the data.

Round 1: Nine panel members completed and returned the survey. The consensus was reached on 96 of the original 119 competencies. In addition, panel members suggested that seven new competencies should be added to the study.

Round 2: The original 119 items and the 7 new ones form a new 127-item survey. Seven panel members completed and returned the survey. A consensus was reached on 86 of the 126 items. 93% of the items were deemed stable by all three indices.

Also, there was no change in the rankings of 89% of the items on the second-round survey. As such, the Delphi study was at stability. No additional rounds of surveys were needed. It is noteworthy that seven competencies were deemed most important (median = most important, IQR = 0.5, the lowest in the study).

These seven items were

1. Being self-aware
2. Demonstrating clear thinking
3. Having empathy.
4. Having intercultural empathy
5. Interacting effectively with people of other cultures
6. Fostering an inclusive environment for all employees
7. Having cultural intelligence
8. Respecting others

Additional Analysis

The second research question sought to develop a Global Leadership Competency Model. All 86 competencies for which the experts had reached a consensus were content analyzed using qualitative coding to achieve this objective. The goal of the

coding was to group competencies that were similar by nature or were thematically put into distinct categories. All the research team members individually reviewed the consensus competencies and coded the data. Next, the research team met and collectively recorded the data. The themes that were developed were reexamined multiple times. The model presented in the next session represents the results of this collective effort.

This study aimed to develop global competencies that leaders could learn and implement to develop their skills base within the global business community effectively. Emotional intelligence, social intelligence, and cultural intelligence were further studied to create a thorough understanding of what the existing leadership gaps are and how to address them. Using the Delphi method, the authors were able to leverage global leadership expertise in the field to further existing understanding of what is necessary within the global leadership community to determine what skills are necessary to lead successfully.

Conclusion

As a result of the analysis, the research team developed a leadership model to represent the necessary competencies for global leaders to be effective. The three competencies are social intelligence, cultural intelligence, and disruptive innovation. By developing and strengthening these competencies, leaders are better prepared to lead and engage in a global setting, thus becoming ascendant leaders.

Critical to the model are five key characteristics that leaders need to adopt: (a) being people-focused, (b) self-motivated, (c) decisive, (e) diplomatic, and (f) transparent. Leaders who exhibit these skills are more likely to succeed in organizations that rely on a culturally diverse workforce. Each of the key factors when applied together becomes interconnected, allowing leaders to better understand the complexities that exist when operating in different cultures and different organizational settings.

Being people-focused means that Ascendant Leaders understand that the relational nature of leadership is what drives support and collaboration within teams. They build relationships as a primary way of influencing their followers. Being people-focused also humanizes leaders, and they can show compassion, consideration, empathy, and humility. In doing so, they engender trust and respect that is mutual, allowing continued growth. This then leads to the next characteristic that is being self-motivated. Ascendant Leaders have an internal locus of control, they are initiative-taking, and develop a powerful sense of self-efficacy as a result. It is through this lens that they can serve as conduits for their colleagues and subordinates. They understand how to encourage and engage from a nontraditional perspective. They understand that not all subordinates and/or colleagues thrive in transactional relationships, and instead are able to tap into nontraditional forms of value, thus allowing them to engage in motivation and inspiration that is unique to

the subordinates. Lastly, Ascendant Leaders are decisive, while being diplomatic. They are cognizant of the responsibility they carry, while also understanding that their decisions have implications for others. They are likely to earn the trust of their followers by being transparent and understanding that their decisions have long-standing consequences. While short-term gain might be necessary at times, their focus tends to be on long-term solutions. They are looking to create opportunities and generate innovation. Their decisiveness allows them to take risks, thus resulting in the disruption of existing systems and processes, while maintaining the relational aspects of their collegial relationships. It is through these five characteristics that Ascendant Leaders can thrive and excel.

The research team set out to determine what the key competencies were for global leaders. In evaluating the responses from the participants, a model was developed with a clear pathway to effectively lead within a global environment. Thus, the Ascendant Leadership model was created. As this study continues, the leadership model will continue to be refined; however, for now, the empirical data are clear. Leading within a global community requires a shift in perspective and understanding.

Appendix A

List of Codes Found

See Tables 2 and 3.

Table 2 Most important/strongest consensus (med = 1, IQR 0.5/1)

Buckets			
Emotional intelligence	Having empathy	Having intercultural empathy	Being self-aware
Communication skills	Interacting effectively with people of other cultures	Demonstrating clear thinking	
Culture	Having cultural intelligence	Having intercultural empathy	
Inclusivity	Fostering an inclusive environment for all employees	Respecting others	

Table 3 Second most important (med 2, IQR = 0)

Teamwork	Communication	Showing urgency	Relationship-building/RQ	Creativity and innovation	Transformational leadership
Developing a team-oriented culture	Fostering open communication	Acting with a sense of urgency in advance of a crisis	Building internal and external relationships	Being innovative, being an innovator	Being self-motivated, decisive, diplomatic, culturally competent, culturally aware, being transparent
Being collaborative	Minimizing confusion	Creating a sense of urgency	Building strong interpersonal relationships	Practices learning new concepts and ideas	Leading with coherence
Being a team player	Providing a clear interpretation of the crisis to stakeholders	Being aware of potential problem	Acknowledging others' ideas	Being knowledgeable in global issues	Integrates coherent decision-making during crises
Managing teams	Being an active listener	Deciphering between which systems should end and those to revive during crisis scenarios	Demonstrating compassion	Being open to new ideas	Supporting employee development
Working well with teams	Understanding interpersonal skills		Coaching others to help them find solutions toward challenges	Developing new solutions based on post-crisis reflection	Practicing visionary leadership
Encouraging team cohesion	Communicating strategically		Mentoring others		Valuing workforce diversification
	Having interpersonal impact				Inspiring others
	Practicing interpersonal communication				Leading organizational change
	Demonstrating confidence				Making high-level strategic decisions

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Leaderful Mindsets: Positive Pathways to Embodiment and Engagement for Well-Being and Flourishing in Organizations

19

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Abstract

Wellbeing within organizational contexts has become an international research and practice priority. Often, this work focuses on consequences of a lack of wellbeing in the workplace, especially as connected to ongoing improvement and change in work cultures. In this chapter, the authors outline a complementary

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research approach that highlights and prioritizes a positive organisational approach to leadership. Findings from their research on positive leadership in educational organizations offer examples of the potentials and possibilities for growing cultures of wellbeing through focused attention on that which gives life, creates a sense of purpose, cultivates meaning, awakens passion and engages presence at work. In this chapter, the authors conceptualise leaderful mindsets as an agency for positive change and collective wellbeing, and provide examples for how to build, nourish and empower this leadership stance through attention to mental health and mindfulness.

Keywords

Educational leadership · Positive organisational scholarship · Emotions and leadership · Flourishing in higher education

Introduction

Increasingly and sensibly, the focus on well-being within organizational contexts has become an important consideration to bring about improvements and positive change (Cameron, 2012; Lencioni, 2012; Louis & Murphy, 2018; Seligman, 2011). Discussions about well-being have generated a growing body of literature and research, as well as policy discourse on both objective and subjective components (McNaught, 2011; Seligman, 2011; Dodge et al., 2012). Often conceived as psychological well-being, the term encompasses subjective well-being, engagement, relationships, mastery, life purpose, optimism, and autonomy (Deci & Ryan, 2008). In other words, well-being is often perceived as a combination of “feeling good” and “functioning effectively” (Waters, 2011). Dodge et al. (2012) defined well-being as the balance point between an individual’s resource pool and the challenges faced. For McNaught (2011), well-being is dynamically constructed by its actors through an interplay between their circumstances, locality, activities, and psychological resources. In this regard, well-being is considered within the four domains: individual well-being, family well-being, community well-being, and societal well-being. The field of positive psychology has tended to integrate subjective states and objective elements such as family, community, and the built environment (La Placa et al., 2013). In order to convey the multidimensional and relational complexity of well-being, McCallum and Price (2016) argued that “wellbeing is diverse and fluid respecting individual, family and community beliefs, values, experiences, culture, opportunities and contexts across time and change. It is something we all aim for, underpinned by positive notions, yet is unique to each of us and provides us with a sense of who we are which needs to be respected.” (p. 17).

In the field of education, the focus on well-being needs to encompass all stakeholders – leaders, teachers, staff, and students. Much awareness and attention has been given internationally to the need for finding broader measures of success in school that consider well-being as an important indicator of student and school

achievement (Hayward et al., 2007; Kim, 2016). Whereas students have been the primary focus of well-being research in education, most recently, researchers argued that there needs to be a shift in the focus on well-being in educational settings, reframed from the narrow perspective on individual student well-being needs to the promotion of a holistic, ecological perspective encompassing the interrelatedness of well-being within the education sector (Higgins & Goodall, 2021). Recent research on teacher well-being and positive leadership for flourishing in schools (Cherkowski & Walker, 2016, 2018; Cherkowski et al., 2020) offers examples of the possibilities for growing cultures of well-being in organizations through focused attention on that which gives life, creates a sense of purpose, cultivates meaning, awakens passion, and engages presence at work. Findings from this research indicate significant opportunities for school improvement when all stakeholders have paid deliberate attention to positive aspects of organizational life, such as positive relationships, compassion, resilience, and engagement. Positive leadership may be pivotal in the efforts to achieve “flourishing for all” in school organizations. This generative focus on leadership builds on previous research on the influence and effectiveness of formal leaders in transforming schools and school cultures (Leithwood & Jantzi, 2006; Sun & Leithwood, 2012). However, this positive focus represents a shift away from the more typical research approach to school improvement that gives attention to deficits, gaps, and shortcomings (Murphy & Louis, 2018), and is aligned with the growing body of research in the science of positive development. A positive organizational lens for noticing, growing, and sustaining leadership for flourishing in schools and other educational organizations offers benefits for sustainable school improvement efforts that are grounded in, and focused on, well-being as a priority for all.

As will be described in this chapter, leaderful mindsets are an important condition for flourishing in schools that can be nurtured and sustained through positive leadership (Cherkowski & Walker, 2018). Leaderful mindsets are one domain of a model of flourishing schools, along with subjective well-being and adaptive community that are each important aspects of the organization to nurture and sustain for collective well-being. Leaderful mindsets can be understood as a sense of agency undertaken by individuals and groups, regardless of formal roles toward positive change and well-being for self and others. This agency is a leadership stance that emerges from a desire to work with others from collaborative, appreciative, possibility-oriented mindsets, heartspaces, and to do so in embodied ways that focus on process, while ensuring an ethical engagement with attention to equity, diversity, and inclusion. Highlighted in this flourishing in schools model are a set of professional virtues of trust, compassion, and hope that seem to be important catalysts for leaderful mindsets (Cherkowski & Walker, 2018; Cherkowski et al., 2018). These hosting virtues empower and sustain people to work from a stance of leadership, with an agency toward positive change and well-being for all, regardless of their roles. This leadership stance can be a powerful force for positive change and well-being at the levels of the individual, school, and system. In this chapter, research findings on positive organizations and leadership, well-being and mental

health, and mindfulness will be highlighted to demonstrate the ways in which leaderful mindsets can foster positive change and well-being for all.

In the next section, an overview of the findings from positive organizational and psychology scholarship that underpin this chapter will be provided. Leaderful mindsets will be described as an agentic means for positive change and collective well-being, followed by examples for how to build, nourish, and empower this leadership stance through attention to mental health and mindfulness. This leadership stance is not an idealistically optimistic one, assuming that all are able and willing to engage in their work from such a stance, nor does it deny the challenges, stressors, struggles, and traumas that are part of all work and workplaces. However, findings from positive organizational research show that leaders who model, encourage, and foster positive human capacities in organizations, especially in challenging times, build organizational cultures where others tend to model and foster these same qualities (Quinn, 2015; Tombaugh, 2005; Youssef-Morgan & Luthans, 2013). Research shows that when leaders strive to build up their school culture, they demonstrate true and genuine care for the followers' well-being, for growing students' confidence and achievement, and for everyone's potential flourishing (Nettles & Herrington, 2007; Cherkowski et al., 2020). In this chapter, the notion of leadership and followership is extended beyond formal and informal roles with the assumption that leadership manifests as a stance, a mindset, that positively influences change and well-being. Further, this stance recognizes the opportunities for collective movement, growth, and change with or without the influences and resources of the formal leaders. Moreover, embodying leaderful mindsets can be a generative force to bring new life and meaning to the work through the agentic movement with others toward influencing positive change and well-being for all.

Positive Organizational Lens on Leadership

Generative fields of positive psychology and positive organizational scholarship are conceptually fitting for understanding this concept of leaderful mindsets. Positive psychology focuses on the development of positive outlooks, habits, and mental models with a focus on describing and building positive qualities in individuals, rather than a deficit-model approach of trying to repair the negative and destructive ones (Achor, 2011; Ben-Shahar, 2008; Keyes et al., 2012; Seligman, 2002; Seligman & Csikszentmihalyi, 2000). Positive capacities, such as positive relationships, happiness, and resilience, have been found to contribute to improved engagement, higher levels of well-being and happiness, and fewer sick days and leaves from work (Bakker & Schaufeli, 2008; Harter et al., 2003). Thus, there are benefits to paying attention to what makes people feel engaged, connected, and alive.

Positive organizational scholarship (POS) demonstrates that such benefits and advantages are present when there is a focus on the goodness, virtuousness, and vitality in organizations and on the people who work within them (Bakker & Schaufeli, 2008; Cameron & Caza, 2004; Cameron, 2003; Dutton et al., 2010). High-quality connections and relationships at work are linked to team resilience

(Dutton & Heaphy, 2003; Stephens et al., 2013). Compassion at work has been found to increase retention and organizational commitment (Lillius et al., 2008). Positive psychological capital (representative of hope, optimism, resilience, and efficacy) is considered a strong predictor of other positive organizational outcomes such as commitment, performance, and organizational citizenship (Luthans & Youssef, 2007).

Well-being, as the key notion in positive psychology and POS, is viewed as peoples' positive evaluation of their lives and includes positive emotion, engagement, satisfaction, and meaning (Diener & Seligman, 2004) where a focus on positive emotions enlivens peoples' further resources for intellectual, physical, social, and psychological capabilities (Diener, 2000; Fredrickson, 2008). Seligman (2011) noted that well-being includes aspects of feeling good (positive emotions, positive relationships, a sense of meaning) and functioning well (feelings of engagement and achievement). From the research on positive organizations, we note a lexicon of key characteristics that are important to organizational well-being, including terms like creativity, curiosity, courage, collaboration, compassion, integrity, humility, optimism, vitality, meaningfulness, and exhilaration (Cameron et al., 2003). The research described in this chapter is underpinned with the assumption that examining these positive concepts is critical to understanding what it means to flourish for school communities (Cherkowski et al., 2020). From positive psychology, flourishing is understood as the optimal way of functioning that is characterized by goodness and wholeness (Fredrickson & Losada, 2005; Gable & Haidt, 2005). Flourishing is often interconnected with resilience, self-fulfillment, contentment, and happiness (Haybron, 2008; Martin & Marsh, 2006). One of the common elements in what it means to teachers to flourish is the importance of the administrator team in creating conditions for them to thrive as a collective (Cherkowski & Walker, 2018). As will be shared throughout this chapter, stories of positive leadership practiced in schools offer new insights for what it means to lead for flourishing in schools (Walker et al., 2021).

Research on positive leadership has focused on the creation of conditions for positive deviance at work (Cameron, 2012), where the leader and those with whom they work are called to greater purposes in their work and to create differences go above and beyond merely a sense of being positive at work or completing their assigned tasks (Dutton & Spreitzer, 2014; Quinn, 2015). In organizations, positive leadership is about making deep connections that hinge on a sense of purpose and inspired others to develop and grow their potential and those of the organizations, of building strong and meaningful relationships, and cultivating a sense of thriving as ongoing learning and innovation (Carmeli & Spreitzer, 2009). Positive leadership is about creating conditions that move us beyond merely meeting levels of effectiveness toward a more transformative purpose of growing more goodness, virtuousness, and a sense of creating possibilities together through our work.

Murphy and Louis (2018) developed a conceptual model of positive leadership in education that reflects the positive organizational literature; they suggested that positive leadership is about creating conditions for cultures of creativity, in the sense of an agency toward creating a desired future together. In their conceptualization of

positive leadership in schools, Murphy and Louis (2018) outlined four virtue-based dimensions: a positive orientation, a moral orientation, a relational orientation, and a spiritual stewardship orientation. As with the POS research, this model suggests that positive leadership is more than creating an effective organization where everyone is positive while carrying out their assigned tasks. Positive leadership is about creating conditions for positive deviance among many in the school, a positive influence that moves others toward filling out potentials and creating together the possibilities that emerge when focusing on strengths, purposes, and the vitality that is present in all living systems (Cameron, 2012; Quinn, 2015).

Leaderful Mindsets: Enabling Well-Being and Positive Change

Shifting the way that professionals in schools and other organizations learn to see their work and colleagues from an appreciative and positive perspective can lead to a shift in behavior in that same direction (Cherkowski & Walker, 2018). Additionally, learning to see experiences through a lens of appreciation, possibility, and well-being can be a catalyst for nurturing and sustaining well-being for self and others. Learning to seek out and share stories of well-being at work can create internal and external conditions that promote shifts toward well-being for self and others in and through work cultures (Cherkowski & Walker, 2018; Cherkowski et al., 2018, 2020). As explored through this research on flourishing in schools, and supported by research in positive psychology and organizational studies (Cameron, 2012; Dutton & Spreitzer, 2014; Quinn, 2015), leaderful mindsets is a concept that orients leadership as a sense of agency for creating conditions for growth, change, and ongoing improvement for self and others through appreciative, collaborative, possibility-oriented ways of seeing and storying work experiences in ways that open hearts and minds. As indicated, leaderful mindsets is an embodied and agentic approach to work with well-being for all with a focus on process, keeping outcome in sight, and ensuring an ethical engagement with attention to equity, diversity, and inclusion.

Mindsets can be assumed to be core sets of beliefs through which we see, interpret, and respond to and with the worlds within which we work and live (Dweck, 2006; Gergen, 2015; McGonigal, 2015). Leaders who learn to notice, seek out, and share with others in their work a sense of purpose, passion, play, and presence can nurture and grow further opportunities for well-being for self and others (Cherkowski et al., 2018, 2020). The more we see the world as an opportunity to flourish, the more we seem to find opportunities for this to happen, and the more we share with others these flourishing experiences, the more others seem to learn to do the same in their work. As described in this chapter, embodying and engaging from a leaderful mindset contributes to what Cameron and Winn (2012) described as virtuous cycles. Similarly, Fredrickson's (2008) broaden and built theory of positive experiences found that paying attention to positive experiences and moments of well-being grows, builds, and catalyzes further conditions for positive change, growth, connection among many other positive virtues and behaviors. When individuals observe or experience positive deeds, they sense the urge to also act

virtuously. Virtuousness represents the best of the human condition or the highest aspirations human beings hold for themselves, and in organizations, virtuousness is often manifest in collective displays of moral excellence (Cameron & Winn, 2012). In other words, when individuals witness excellent, prosocial, or moral behavior, they are inspired to echo such conduct on their own (Cameron, 2003). Given that we tend to construct our social reality in ways that reflect and reinforce our mindsets (Gergen, 2015), a leaderful mindset reflects and reinforces well-being through learning to see, share, and engage with and for others from an appreciative, collaborative, and moral stance toward positive change for collective well-being.

From a flourishing perspective, and knowing that schools, and other organizations, tend to improve when leadership responsibilities are distributed (Firestone & Martinez, 2007; Spillane et al., 2003), leaderful mindsets are a deliberate and practiced stance of working with others to build cultures of collective well-being in and through growth, change, and ongoing improvement. In part, leadership may be understood as a mindset that can be learned and embodied by all employees, from whatever role and wherever they work in the organization. Research findings show that this is the case when leaders see their work as learning to build collaborative and inclusive opportunities for others to join in the work of contributing to a larger, shared goal (Cherkowski et al., 2020). This mindset also recognizes the importance of growing well-being for all in and through the work of leading for change. Engaging from leaderful mindsets tends to be a generative experience, meaning that the work of leading with and for others often builds well-being through the leadership work. These findings align with research findings from positive psychology indicating that well-being increases with autonomy and a positive sense of achievement (Seligman, 2011) as each member of the work community takes turns leading, following and contributing with and for passion, purpose, presence, and play (Cherkowski et al., 2018, 2020).

This conception of leaderful mindsets may seem similar to other approaches of shared or distributed leadership; however, noticing and then nurturing how each other flourishes at work as a generative approach to growing further leadership for well-being is not necessarily an obvious approach to leadership in education or other organizational settings. The tendency in most organizational research, and in the practice of administration and leadership of organizations, is to focus on how to remedy and eliminate problems, stressors, and negative phenomena and events. This makes sense, given that we are likely conditioned to pay more attention to negative rather than positive stimuli and experiences (Cameron, 2008). However, research shows that where attention is focused matters in terms of what is then valued, encouraged, and empowered in organizational cultures. Leaderful mindsets is a stance, or agency for positive change, that assumes the benefits of paying attention on purpose to an appreciative, strength-based, and positive approach to work in organizations. Although some of those who demonstrate leaderful mindset approaches may have personal capacities and tendencies that influence their desire to build collaborative, inclusive, and strength-based approaches to leading with others for positive change and well-being, leaderful mindsets can be learned and developed through ongoing attention and practice (Cherkowski et al., 2018).

Importantly, developing and adopting a leaderful mindset as a leadership approach does not deny the challenges and struggles facing many employees in organizations that are often characterized by rapid changes, uncertainty, and volatility. There is no denying the struggles and challenges of work, nor the negative or toxic organizational environments that employees may experience (Frost, 2003; Gallos, 2008). Rather, a positive organizational focus attends to the full human experience of those within organizations, with the aim of focusing attention on the conditions that lead to growing more of the goodness, wholeness, and sense of flourishing that may be sought for self and others at work.

Mental Health as an Important Foundation for Leaderful Mindsets

The infusion of well-being and mental health perspectives in curriculum objectives at all levels of the education system creates a more holistic view of students and their needs (Yearwood & Riley, 2010). In any professional setting, empathy plays a key role in crystallizing one's knowledge of others while serving to provide individuals with a source of understanding that deepens their humanity and ultimately their efficacy. While a competitive, individualistic society may help explain the environment within many educational institutions, the need for prosocial experiences such as compassion, belonging, relatedness, among others, is a reminder that the scope of teaching and learning needs to be broadened to consider the communal aspects of affiliation and achievement that may lead to an increased sense of job satisfaction, engagement, and well-being (Gagné & Vansteenkiste, 2013). Furthermore, feeling a sense of joy, happiness, gratification, and pride or contentment resulting in and from work is likely to have increased well-being, energy, and performance, which is also likely to be contagious among colleagues (Keyes & Annas, 2009). The ultimate goal of well-being thus becomes for the common good and commonwealth.

Recent history provided a stark reminder that one's physical health and mental health are inextricably linked (Bakker & van Wingerden, 2021; Quadt et al., 2020). To separate physical and mental health serves only to simplify the innate complexities of human functioning. Look no further than trusted news sources for the COVID-19 worldwide pandemic to be inundated with growing evidence that persons of all ages, educational backgrounds, cultures, and ethnicities have acknowledged an increase in mental health-related symptomatology (Gibson et al., 2021). One does not have to be formally diagnosed with a mood or anxiety disorder to have felt a change in energy levels combined with either bouts of depressed mood or even elevated levels of fear and anxiety during public health ordered lockdowns, mandatory masking, social distancing, and general reductions in one's personal contacts with family, friends, peers, and coworkers (Best et al., 2021).

The pandemic reminded us of the increased need to acknowledge both the physical and psychological correlates of one's personal health to the extent that examining their effects separately serves only to distance us from the truth about living a full life where thriving and flourishing are the norm. It is not feasible to simply rely on educated health care providers, such as physicians, psychiatrists,

psychologists, social workers, and counsellors, to be the only linking forces that help their patients and clients recover from illness, trauma, and loss along with life's many day-to-day challenges. There is a clarion call for all to serve as leaders where possible, stepping up to help fill the void that the overwhelmed healthcare system and mental health service providers are simply unable to address due to staffing shortfalls and endemic challenges with timely access to publicly funded mental health related services.

Of course, many "would-be leaders" might respond appropriately by stating the obvious, ". . .but I'm not a counsellor – how can I be expected to help my students and coworkers with their mental health related issues and problems?" However, this acknowledgment does open the door to consider one's role as teacher, principal, professor, administrator, or formal leader more fully. A more holistic view of one's work with students and colleagues could include help to ensure they are able to benefit fully from the learning opportunities presented to them within classrooms or work-related settings. Furthermore, by the acknowledgment of the importance of maintaining one's health on both fronts, physical and mental, those engaged individuals are able to capture the essence of what it means to lead by example. There is an opportunity to change the discourse and climate within all who take on a leadership influence. For example, choosing to be proactive with approaches to student or colleague engagement can go beyond, yet still include, some key elements of mental health hygiene while staying true to curricula and syllabi.

Connecting with one's constituents (students and/or colleagues) requires an investment of a significant amount of time preparing them for life beyond the confines of leader influence. If, for example, one is working with preservice teachers in a college or university setting, then it is a pivotal role in helping to forge their future as professional educators prepared to face the many challenges within twenty-first century schools and classrooms. Toffler's (1970) *Future Shock* has given way to Tic-Toc challenges and social media gurus destined to become "influencers" in ways that novice teachers can only dream of when it comes to impacting their students in academically sound yet meaningful, inviting, and memorable ways. In other words, the stakes are high when it comes to adequately preparing future generations for a life beyond the imagination of even twentieth century visionaries and futurists. However, the first step might be to acknowledge the whole student seated in the classroom, not just their academic needs but also their social and interpersonal needs too. Friendship, connection, and peer relationships in general remain indelibly etched in the minds of many students long after their graduations. Perhaps they might recall a particularly gifted teacher, but usually it is not their academic prowess that is the most germane aspect of those autobiographical memories. Instead, it is often something extra or special that this person did to help them with a problem, but more often the remembrance is related to some personal event that impacted them in ways that the intuitive teacher noticed and showed genuine signs of concern, empathy, or care. That teacher's actions may have helped a student cope better with their challenges and perhaps even encouraged them to seek further professional help but that actual engagement and interest in them as an individual was likely the key reason why their thought filled actions were not forgotten. In these contexts,

such inspirational encounters between teachers and students can act as an empowering catalyst that leads students to think about future possibilities in proactive and optimistic ways, unlocking self-understanding, worldview, and capacity to act (Barnes, 2021).

Mindfulness: Reflecting on Equity, Diversity, Inclusion, and Decolonization

Continuing with the notion that leaderful mindsets are a chosen stance, an agentic approach from which positive changes and well-being emanate, this chapter recognizes that reflective practices can be reimagined as generative forces supporting renewed ethical engagement and well-being. By drawing attention to reflective practices as integral to embodying leaderful mindsets, and that these practices consider the multiple facets of identity and diversity, there is emergent literature that demonstrates how mindfulness practices can provide the time and space to consider democratic and equitable ways of considering privilege and marginalization (Berila, 2016; Magee, 2019). Already situated in scholarly literature, many of these reflective practices are defined as transformative, critical, experiential, and engaged learning (Sensoy & DiAngelo, 2014; Zajonc, 2013). Hyland (2016) and Purser (2019) proposed an evolving, critical form of social mindfulness that is inseparable from context and history with the aim to think more critically about who is engaging in mindfulness practices and oriented towards informed perspectives emphasizing equity, diversity, inclusion, and decolonization.

Mindful critical reflection cultivates a mindset in which to engage in variations of anti-oppression pedagogy, like critical pedagogy, feminist pedagogy, and anti-racist pedagogy. These approaches typically challenge Western educational thought and disrupt normalized claims of universality by validating and acknowledging for local, place-based, and situated knowledges from multiple perspectives. Within the framework of anti-racist pedagogy, critical pedagogy, and feminist pedagogy, leaders and followers are called upon to learn and to unlearn taken-for-granted knowledge at deep cognitive and affective levels, impacting the sense of self and revolutionizing their understandings of history, society, politics, and economy. Within active modes of reflection, this type of embodied learning promotes new knowledge construction by involving all facets of the self (intellectual, emotional and physical) in an embodied approach to critical reflection and potentially, to well-being.

Westernized mindfulness is rooted in Eastern contemplative traditions such that secular mindfulness was introduced to the West by Kabat-Zinn. Within the context of this reflective stance, he identified seven frequently cited attributes of mindfulness: non-judgment, patience, a beginner's mind, trust, non-striving, acceptance, and letting go (2013). Many of these attributes are similar to Schön's (1983) conceptualizations of reflective practice. In more recent work, Kinsella (2012) extended Schön's notion of reflection to incorporate critical reflexivity. She distinguished between modes of active cognitive reflection situated in professional contexts and

receptive contemplative modes of reflection associated with mindfulness practices. In her theoretical continuum of reflection, she emphasized the importance of a sustained critical examination of the historical, social, political, and economic conditions under which disciplinary knowledges are constructed.

Within a similar lens relating to professional practice, Burrows (2011) explored the concept of relational mindfulness as potential supports for educators as they experience disruption of taken-for-granted assumptions about teaching and learning environments. Further, understanding that mindfulness interventions distinguish between reacting and responding to intense emotional situations, these acquired skills have the capacity to build relational competence in leadership and professional contexts. Developing an open, calm receptivity along with a realistic attitude about long-held opinions, assumptions, and biases towards the self and others can create supportive, calming, and nonjudgmental environments. Of interest is how the capacity to develop receptive reflection through mindfulness practices contributes to well-being by reframing the practice environments to consider multiple perspectives, and diverse ways of being and ways of doing.

Owen-Smith (2018) recognized mindfulness practices as metacognitive exercises and first person investigations exploring awareness, concentration, insight, empathy, and compassion. Within the perspective of mindful attention, exercises in reflection, listening, dialogue, journaling, self-inquiry, and silence can provide opportunities to skillfully navigate well-being and to cultivate emergent awareness of societal engagement. Berila (2014) referred to this as “critical first person inquiry,” that is, the ability to engage with experience based on an open mind, then step back and study the experience. In keeping with Kabat-Zinn’s (1990) definition of mindfulness, “the awareness that emerges through paying attention, on purpose, in the present moment, and non-judgmentally to the unfolding of experience moment by moment” (p. 145), this kind of reflection can be oriented towards an awareness beyond the self to a collective reckoning of an equitable society. In fact, using critical first person inquiry, participants can engage in the process of observing and accepting in a nonjudgmental way, the self and the inherent assumptions, implicit and explicit bias that inform identity and social locations (Kendi, 2019).

Within settler colonial identities, mindfulness practices can be reframed as pathways for advancing reconciliation and decolonization practices in leadership by mindfully acknowledging the rich traditions and the diversity of languages cultures of First Nations, Inuit, and Métis Peoples on whose unceded lands we live, work, and play. Owen-Smith (2018) contended that informal and formal mindfulness practices can sustain participants as they reflect on how their identity locations shape their reactions to the diversity of society. This includes cultivating a growing awareness of the diversity of local and place-based Indigenous history, content, and perspectives. Within this framework, taking the time to be present and to consider long-held beliefs and assumptions can provide opportunities to question and to reflect on implicit practices relating to privilege and to the systemic inequities, marginalizations, and oppressions relating to gender, class, and race. Practitioners can then learn to recognize, understand, and be accountable for their reactions to cultural diversity in society.

Recognition that resistance to equity, diversity, and inclusion (Berila, 2014; Sensoy & DiAngelo, 2014) are present helps those embody leaderful mindsets in ways that deconstruct normalized paradigms of racialized and gendered conceptions of teaching and learning in a fashion that will engender positive change to practices anchored in holistic well-being. Within this context, the integrative nature of learning combined with the ability to critically reflect on self and society could provide a time and space for educators to respond to challenging course content with an open and nonjudgmental mind (Berila, 2014). By acknowledging the privileged and non-privileged ways in which individuals participate in established socioeconomic systems including the reproduction of cultural capital and cultural habitus (Bourdieu, 1977), this type of *conscientization* (Freire, 1970) can provide foundational directions for implementing approaches that consider well-being of equity deserving populations. By cultivating the tools for recognizing, observing, and understanding internal and external reactions to diverse realities, educators can come to a deeper reflection and insightful reflections about their locations in societal systems.

In line with the holistic conceptions of well-being, Dodge et al. (2012) recognized well-being as a multidimensional construct, where equilibrium can be affected by life events or challenges. Understanding well-being as fluid and dynamic, this “active process through which people become aware of, and make choices toward a more successful existence” (Hettler, 1984, p. 14). This ability to cultivate a broader range of awareness also fosters skillful responses to life’s challenges (Soloway et al., 2011). When this occurs, the ability to witness passing thoughts, to not linger and ruminate on thoughts, can lead to nonjudgmental and objective perspectives regarding complex situations (Kabat-Zinn, 2013).

Orr (2002) suggested that mindfulness practices can foster change not only on the intellectual level but also within the heart, body, and spirit, impacting well-being. Within the context of mindful pedagogy, this holistic approach to teaching and learning can provide the parameters to build this foundation of this *embodied pedagogy*. This transformative process requires honesty, authenticity, openness, an ability to sit with discomfort, and a willingness to unlearn marginalization.

Common to these discussions is the discomfort that arises when existing inequalities emerge. Berila (2014, 2016) and Magee (2019) noted that marginalization and oppression need to be unlearned by examining normalized practices, and in particular, interrogate the social systems in which we all participate. While this deep inquiry can be disconcerting and uncomfortable, the attributes associated with mindfulness practices like non-judgment, patience, a beginner’s mind, trust, non-striving, acceptance, and letting go (Kabat-Zinn, 2013) can offer potential pathways that facilitate these reflections, which can in turn lead to new ways of action that reflect social justice and potentially well-being.

Integrating mindfulness, as a critical reflective stance of leaderful mindsets, nurtures a disposition towards sustainable conceptions of well-being cultivating the necessary mindsets for a just and civil society. Langer (2000) supported the premise that mindfulness practices cultivate flexible states of mind by actively engaging in the present, noticing new things and being sensitive to context. This flexible state of mind can support leaders as they navigate not only the challenges of

their workday but also the *complicated conversations* (Pinar, 2019) of equity, inclusion, diversity, and decolonization. Cultivating mindfulness, as a disposition, encourages a move away from a *universal tale* (Palmer, 1998) towards a focused awareness of self, the Other, and of the historical, political, economic, and social variables that shape and impact their perceptions of well-being. It is within this framework that mindfulness can be nurtured to not only support personal well-being but also serve as a habit of mind recognizing a multiplicity of perspectives populating contemporary school populations. Critical reflective stances taken from secular mindfulness practices can provide safe spaces for individuals and groups to consider the impact of expanded awareness of self and society, nurturing informed choices without guiding or imposing those choices. This combination of mindfulness married to equity, diversity, inclusion, and decolonization is an approach to education that illustrates attentiveness and caring in action.

Leadership, Followership, Moral Agency, and Well-Being

Leaders and followers tend to be connected together, as one implies the necessary other and also implies an inherent top-down, power-infused dynamic that places those who follow in a more passive role with the implication that individuals in leadership positions are the real active agents of change. However, when the intricacies of the leader-follower relationship are examined more closely, it becomes apparent that their roles can be active and interactive, not static and fixed. If a shared outcome is desired, then a more fluid interaction between change agents can be promoted where leading and following are simply interchangeable roles where individuals promote mutual respect through their actions, not just their words. Moving the concept of leadership and followership forward, leaderful mindsets offer a new way of thinking about the duality as an embodied, agentic stance of working with others toward positive change and well-being for all. Foundational to leadership, followership, and the conception of leaderful mindsets, is a solid working relationship among participants where role definition is less important than what they are attempting to collectively accomplish. From the boardroom to the classroom, working with others from a leaderful mindset stance may offer a more collaborative approach to working with employees or students, and suggests a combination of humility together with an ability to see the “bigger picture” of what is the mutually agreed end goal and a clear path to reaching it. In doing so, each individual is valued for their unique skills and abilities while also acknowledging that their well-being must be a key consideration within this collaborative and respectful workplace or institution of learning.

Fundamentally, leaders are moral agents in their organizations, responsible for choosing a certain course of action from alternatives. The use of the notion of moral agency varies across sectors but typically a leader (agent) acts on behalf of another person or an organization. Moral agency is a person’s ability to make moral judgments based on some commonly held notion of right and wrong and to be held accountable for these actions (Angus, 2003). Moral agency is characterized by

consistent ethical living, the development of one's moral character, the cost of following the principles of ethics, and the care one has for others (Hester & Killian, 2011). In addition, Bandura (2001) helpfully identified four features of personal agency: intentionality, forethought, self-reactiveness, and self-reflectiveness. Agents are morally bound to pursue the aims of their "principal" and to superordinate their own interests such that they do not violate the rights of others or doing anything immoral (Kutsyuruba & Walker, 2013). But moral agency can also be understood to require positive and diligent attention to positive outcomes and the facilitation of well-being among all constituents, to the extent possible. Leaders as moral agents are bound to do right, to pursue the good, to be ethically excellent, and to foster ethical behavior in others. Moral agency denotes accountability to others for one's own behavior and a responsibility for the behavior of others. In this light, moral agency needs to be understood as a relational concept. As moral agents, leaders must determine the best course of action within a complex web of relationships and contexts.

In our increasingly diverse societies, leaders may find themselves exercising moral agency within and among competing stakeholder interests, including activities, pressures, and circumstances that may jeopardize the well-being of those they are pledged to care for. Developing capacities for moral agency within increasingly complex and diverse settings is an essential capacity, then, for leaders. Moral agency is a complex and layered responsibility that requires that leaders act in different capacities, at different times, with different people. While there is no singular formula for establishing moral agency that can transform organizations towards a higher moral ground, attention to personal and collective well-being of constituents is a key ingredient in the way moral agency is played out to varying degrees and in a variety of ways as leaders engage in decision-making in their daily work.

Conclusion

Throughout this chapter it has been suggested that creating conditions for leaderful mindsets offers benefits for sustainable school improvement efforts that are grounded in, and focused on, well-being as a priority for all. This chapter aligns with the call for innovative leadership practices from the Global North-West perspective. Findings from research on well-being in education, and from those in the field of practice, suggest that one of the important next steps for research is understanding the ways well-being can be defined and lived out in more diverse ways by recognizing the importance of well-being within particular contexts and cultures. Developing leaderful mindsets within and across organizations provides opportunities for many to establish well-being as a priority for them as individuals, and across and with their colleagues as they build collaborative, inclusive, mindful relationships that ensure mental health and well-being as the cornerstone of their leadership stance. As has been described in this chapter, leaderful mindsets offer new ways of thinking about leadership and followership as opportunities for growing agency among many, within and across the organization, to cocreate positive change

and well-being for all. This agency offers ways of seeing differently how to move together toward crafting work and life in ways that nurture and sustain well-being for individuals and the collective.

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Global Leadership and Followership on Climate Justice

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Julia M. Puaschunder

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Abstract

This chapter addresses global leadership and followership on environmental justice with particular attention to global warming. Philosophical and ethical foundations capture a human natural drive toward fairness. Behavioral economics insights inform about humane incentives for an appreciation to protect the environment. Macro-economic modeling outlines global inequalities due to climate change in order to derive innovative global leadership and followership climate justice solutions within society, between countries and over time between generations.

The chapter is structured as follows: The introduction opens with the philosophical roots of fairness and responsibility as a basis for distributive justice for global leadership and followership on climate stabilization. The first part concerns the roots of climate justice in intertemporal discounting and environmental influences on human decision-making and perception as prerequisites for justice

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in the environmental domain. Micro-economic empirical work offers behavioral insights on human-imbued cues and external influences to guide human behavior toward conscientious time use and environmental appreciation. The second part presents a concrete climate justice solution via climate bonds over time in-between overlapping generations. The third part pursues a future-oriented environmental justice implementation with a novel taxation and bonds transfer strategy. Macro-economic modeling maps international climate change-induced economic gain and loss perspectives in order to depict global leadership and followership schemes to determine the roles on universally fair climate stabilization strategies. Innovative redistribution schemes are proposed to share the burden of climate change more equally within society, between countries, as well as over time.

Overall, the chapter offers economic behavioral insights how to nudge people toward conscientious time use and appreciation for the environment. The macro-economic analyses draw attention to global economic injustices arising from climate change to be remedied by leadership means taken on an individual agent level, within the social compound but also on the organizational level and the global governance stage. Elucidating how to allocate the benefits and burdens of climate change in a novel global leadership and followership strategy can ensure humankind to feel a fair solution was found to enjoy a favorable environment in today's and tomorrow's world.

Keywords

Climate Change · Climate Change Gains · Climate Change Losses · Climate Justice · Climatorial Imperative · Global Warming · Green Bonds · Intergenerational Equity · Macroeconomic Modelling · Redistribution · Tax-and-Transfer Strategy · Taxation · Warming Earth

Introduction

A warming earth under climate change is pressuring current and future generations' living conditions. This chapter addresses global leadership and followership strategies with attention to climate justice. This introduction is dedicated to ethical imperatives and economic calculus laying the foundation to protect climate-disadvantaged current world inhabitants and future generations. The introduction also describes the meaning of leadership and followership in justice for inequality alleviation via redistribution within society, over the entire world countries and over time.

The philosophical roots for climate justice are derived from Hans Jonas' interpretation of Immanuel Kant's categorical imperative and John Rawls' veil of ignorance. Despite empirical evidence that some countries may economically gain from climate change in the short run, Kant's categorical imperative advises to only actively engage in actions that one passively wants to endure. Leadership should

only engage in actions with consequences that leading countries would also justify and appreciate if being followers of the global climate justice agenda. Hans Jonas' extension of Kant's categorical imperative to the environment suggests a common but differentiated responsibility to ensure a stable climate. Even if human beings believe in a superiority of humankind over nature, all human actions should only be justified toward nature if the consequences to nature are all around favorable including the biosphere and future generations.

John Rawls' veil of ignorance advocates for analyzing the ethical predicament around climate change without knowing whether one has a gaining or losing economic prospect in the short-run. Even if a country is winning from global warming in the short run, the ethical predicament of global warming should only be evaluated in its whole consequences to all world actors and future generations. Economic foundations of Kaldor's compensation criteria and disproportionate impacts of climate change as well as unequally distributed economic gain and loss prospects in light of climate change are the foundation for redistribution to enact climate justice. Global leadership and followership on climate justice therefore should build a strong core of redistribution pact between climate change winners and losers uniting the whole world, and also with its future generations.

Overall, the chapter captures global leadership and followership strategies on climate justice in order to alleviate inequality in the environmental domain on the three dimensions of climate justice within a society, between countries and over time. The chapter starts with attention to the individual decision maker's choices regarding environmental protection in intertemporal discounting. Behavioral insights are derived how to nudge people into conscientiousness of environmental protection. The chapter also offers insights of macroeconomic models to estimate future economic growth prospects in light of climate change in order to find innovative redistribution schemes to spread the gains from a warming earth around the globe. Building on common and international law, those countries that have better means of protection or conservation of the common climate should become climate justice leaders that also face a greater responsibility to protect the earth for the climate justice follower countries that lose out from climate change the earliest and most. The foundations of global climate justice leadership and followership then lead toward a concrete redistribution plan. Taxation and climate bonds are introduced for redistribution to share the economic benefits of global warming among the world to alleviate those parts of the world that have run out of favorable climate time already.

Overall, the research is meant as very first preliminary step to inspire innovative climate protection incentives from a welfare redistribution perspective to ensure fair and sustainable living conditions for this generation and the following.

Global Environmental Leadership and Followership

Never before in the history of humankind have environmental concerns in the wake of economic growth heralded governance predicaments as we face today. In the financing of climate change mitigation and adaptation efforts, the most recent United Nations Conference of the Parties (COP26) on climate change revealed the need for climate justice leadership strategies that can be followed by the entire world (Sachs, 2021). Climate change presents societal, international and intergenerational fairness as challenge for modern economies and contemporary democracies all over the world. In today's climate change mitigation and adaptation efforts, high- and low-income households, developed and underdeveloped countries as well as overlapping generations are affected differently and therefore form differing leadership and followership clusters within society, around the world and over time (Puaschunder, 2016b).

The Paris Climate Agreement signed in 2015 by 195 United Nations Framework Convention on Climate Change (UNFCCC) member countries recognizes the importance of combining mitigation, adaptation and finance to effectively handle global warming and its negative consequences worldwide. The recent World Bank report underlines the importance to fund climate change mitigation and adaptation strategies with multifaceted ways and steer markets toward a zero-carbon emissions direction via renewable energy solutions (Semmler et al., 2021). In the most recent COP26 debate about redistributing funds for climate control to alleviate climate injustices, a focus on innovative financing strategies following economic impact analysis schemes was demanded (Sachs, 2021).

The climate change predicament is manifold: While the climate change scientific community is convinced that urgent actions are needed to prevent further global warming and that keeping the global average temperature below 1.5 °C above the pre-industrial level is necessary to avoid catastrophic damages (Schleussner et al., 2016); economists are concerned with finding feasible incentives and financing mechanisms of emission reduction; while public policy specialists are already now dealing with the consequences of future damages (High-Level Commission on Carbon Prices, 2017; Stern, 2008). Innovative strategies and unconventional compensation schemes to raise funds for climate stabilization are therefore currently required by public and private sector entities alike that are informed by evidence of individual motivating mechanisms and data-driven climate injustices accounts. This chapter proposes an economically-informed categorization into climate stabilization leadership and followership schemes that distribute the responsibility to protect in a taxation-bonds-transfer scheme.

This chapter addresses the leadership and followership politics of climate change. Global warming is having an extraordinary impact on the economic, social and eco-system effects of market economics. Economic gains and losses in a warming climate differ throughout the world. To address the economic effects of climate change, first individual decision making and discounting will be studied to derive a human-imbued universal understanding of the necessity to protect the environment from degradation. The chapter then considers current empirical trends and

international efforts to combat climate change, with particular attention to the role of climate change alleviation leadership and followership (Sachs, 2021). The chapter argues for a determination of climate change leaders and followers based on ethical imperatives and economic facts. Climate change induced inequalities are proposed to be alleviated with a climate taxation-bonds strategy that incentivizes market actors to transform the energy sector and mitigate as well as adapt to climate change. In the financialization of climate policies, fair climate change benefits and burden sharing within society, in-between countries all over the world but also over generations will be introduced in a novel taxation-and-bonds strategy.

This chapter tries to put forward novel theories, methods and models to capture the dynamic interaction of global leadership and followership on climate stabilization. Behavioral nudges and economic incentives guide the protection of the environment around the globe. The chapter then presents empirical knowledge how to determine climate change winners and losers around the globe in order to balance climate change benefits and burdens within society, between differently-affected nation states and over time among overlapping generations. All the mentioned theories and economic models are targeted at informing novel policy strategies in the age of environmental care.

Climate Justice

Globalization features a globally-integrated economy that leveraged pressure on contemporary society. Globalization appears to have brought economic improvements for some, while it also has worsened societal conditions for others. Disparities have been noticed in free trade benefits distributions around the world (Barry & Reddy, 2008; Miller, 2010; Moellendorf, 2002, 2009a, b). Unfairness has also been criticized toward some of the world's most vulnerable communities in the negotiation of global agreements that determine economic outlooks and societal conditions (Barry & Reddy, 2008; Miller, 2010; Moellendorf, 2002, 2009a, b). International distributive justice outlines a gap in the wealth of economic prosperity on a globalized scale (Rawls, 1999).

The vast disparities in the gains and losses from global economic integration and concerted productivity demand for global and international justice leadership to aid (Chang, 2002; Pogge, 2001, 2002; Singer, 2002). Justice regulates human behavior in relation to another. On a globalized world, the justice obligations range from fairness within a state to harmony in-between countries and generations. International justice focuses on justice among nations, whereas global justice targets fairness among agents around the world.

Injustice considerations guide the moral compass and interactions of individuals toward each other (Plotke, 2003). Fairness can be seen as a fundamental interest and innate human feature that structures relationships. Philosophical imperatives back global and international justice (Rawls, 1999). In the international arena, international law requires states to promote justice. Within global governance contexts, responsibilities of all parties involved are guided by goodwill justice considerations.

The capacities and roles of international actors to enact justice vary as do the individual obligations and global motivation levels in light of historical disparities.

Climate change now makes injustices inherent in globalization more apparent than ever before (Puaschunder, 2020). Unfairness in the age of climate change may stem from who caused the problem in CO₂ emissions. Disparity is also noticed in the societal pressures to live in harmony with the environment. Inequality arises in the economic prospects countries face in light of climate change given different starting grounds on mean temperatures around the world and different productivity factors compositions dependent on climate.

All these variables set out a scheme of global responsibilities to protect the environment. Global climate change solutions will need a complex set of global leadership and followership that can only be adopted if the parties involved feel that a fair solution was found in the distribution of responsibilities to protect and transfer payments to aid. Global climate leadership and followership can aid in the understanding of roles and economics can guide on the obligation burden sharing distribution so all parties feel being treated on fair common grounds.

Climate change is a problem unsolvable by one actor, country or generation alone. Climate stabilization will require the cooperation of the most diverse set of actors any humankind predicament ever required. Global warming also raised concerns of global and international justice. Human-made climate change stems from actions of international agents and institutions. The practices and activities that cause climate change vary in the international arena. But also the outcomes of human-made climate change affect the residents in each country differently. In the climate change problem, we are all together – but the practices of individuals, institutions, policies and activities influence people, nations and generations differently. Currently emerging literature points at the disproportionate burden price mark-ups for sustainability places on already marginalized communities (Woo, 2021). Within households, female are more likely traditional guardians of household and may be affected heavier by the day-to-day climate-related impetus on a family's nutrition, health and well-being.

While there is a most important wealth of research on the negative impacts of global warming, the literature seems scarce but just emerging on the disparate impacts actors, nations and whole generations face in light of climate mitigation and adaptation demands. Unraveling the potentially underrepresented economic short-term benefits of a warming globe aids in understanding patterns of inequality in international development (Puaschunder, 2020). Mapping different economic prospects implied by climate change may help explaining already noticed climate-related migration and investment patterns (Puaschunder, 2020). Elucidating unnoticed inequalities may shed important light on what actors may be more prone to take necessary leadership climate stabilization action on an individual level, within the household compound, in society, on the global state but also at the generational level in order for followers to benefit from redistribution.

Today's most pressing social dilemmas regarding climate change demand for inclusive solutions comprising of fair global leadership and followership distributions. Climate justice accounts for the most challenging global governance goal that

affects every single individual decision maker. Within society, the burden of climate change abatement and adaptation appears to be weighting disproportionately among different groups. In the current climate change mitigation and adaptation efforts, high- and low-income households but also developed and underdeveloped countries as well as generations are affected differently. Understanding the bounds of environmental limits has also become a blatant demand to avoid ethical downfalls beyond the control of singular nation states infringing on intergenerational equity – the fairness to provide an at least as favorable standard of living to future generations as enjoyed today. Globalization increasing internationalization of public and private concerns creates a need for an international outlook of intergenerational equity. Global common goods predicaments demand for intergenerational justice on a global scale. Economic disparities provide a vital ground for redistribution schemes based on climate change winners and losers that should form leaders and follower groups. Ethical imperatives but also behavioral humane features guide in the necessity to protect the environment and stabilize the climate.

The following chapter addresses the climate change predicament in order to propose an economically-informed global leadership and followership strategy to enact environmental justice. The introduction opens with the philosophical roots of fairness and responsibility as a basis for distributive justice (Rawls, 1999). The chapter then offers empirical work on human-imbued cues and external influences to guide behavior in international and global environmental concerns. Global injustices arising from climate change in the wake of globalization are proposed to be remedied by means taken on an individual agent level, within groups but also on the organizational level and the global governance stage.

Empirical behavioral micro-economic research strives to outline individual motivational factors for considering intergenerational justice in the environmental domain. Macro-economic modeling maps international climate change macro-economic gain and loss perspectives in order to derive universally-fair leadership and followership nomenclatures to enact climate stabilization strategies. Innovative redistribution schemes will be proposed to share the burden of climate change more equally *within* society, *between* countries as well as *over time*. Economic analyses will unravel how to allocate the benefits and burdens of climate change in a fair manner pegged to global leadership and followership on climate justice and ensure humankind to feel a fair solution was found to enjoy a stable climate in today's and tomorrow's world.

In a history of turning to natural law as a human-imbued moral compass for solving societal downfalls on a global scale in times of crises; this chapter covers global leadership and followership to enact climate justice around the globe. The first part of the chapter concerns intertemporal discounting and environmental influences as prerequisites for environmental justice. The account of a human natural drive toward intergenerational fairness provides the basis for climate justice solutions to alleviate climate inequalities within society, between countries and over time between generations. The second part presents a concrete climate justice solution over time via climate bonds, in which one generation leads on establishing the bonds via debt and the following follows the regime by paying back debt in lieu of a stable

climate. The third part addresses a future-oriented environmental justice implementation with a novel taxation-and-bonds-transfer strategy, in which economic climate winners lead in redistributing some of the gains of global warming to climate losing territories as followers.

Overall, the chapter captures fundamental values and economic factors that organize our actions toward each other and our collective lives as overlapping communities based on implicit leadership obligations and followership roles. Environmental and climate-related impacts on our relations to each other will be covered on an individual, national and generational level. The chapter builds the case for argumentations that all inhabitants of the world are entitled an equal share of the value of global warming in proportion to their relative losses due to climate change. Beneficiaries of climate change have a higher responsibility to protect and share the benefits of global warming to the followers that have a more immediately-declining economic prospect in light of climate change. A global climate stabilization leadership and followership funding scheme will be introduced to propose fairness strategies to equally share climate change gains and evening out different starting grounds that may have been historically reinforced through globalization. Unequally distributed climate change gains and losses and the levels of carbon emissions of nations and individual consumption patterns thereby become the basis for redistribution responsibility argumentations based on global climate leadership and followership schemes.

Philosophical Foundations

Intergenerational fairness is as old as humankind. Intergenerational equity arises from the elderly wanting their offspring to prosper in at least as favorable conditions as experienced. The natural behavioral law of intergenerational equity was lived for centuries and transpired in the social compound as practiced in ancient, traditional customs ever since. Intergenerational equality is grounded on a human-imbued wish for fairness as there is an ethical preference for fair welfare distribution among different generations. Acknowledging intergenerational equity as a natural behavioral law may serve as a legal basis for the codification of human rights of intergenerational equity. A pro-active overcompliance with contemporary sustainability legislation may stem from a broader social contract within society. Intergenerational equity as a natural behavioral law leads to incorporate responsibilities and embrace discretionary activities that contribute to societal welfare and the well-being of future generations.

Climate justice has been attributed as a natural behavioral law over time that unites countries around the globe and connects our common humankind's past to our future (Pope Francis, 2015; Puaschunder, 2016c). A novel introduction of attention to climate change economic benefits drives a demand for distributing the gains from a warming earth around the globe with respect for offsetting the losses implied by global warming.

Ethical foundations provide the groundwork for a distinction of global climate leadership and followership patterns in countries that reap benefits from a warming earth and are passive or agnostic about global warming mitigation to be obliged to finance those countries that are impacted negatively by climate change the most and fastest in order to offset the most immediate and gravest climate change-related losses. In addition, building on common and international law, those countries that have better means of protection or conservation of the common climate should also face a greater responsibility to protect the earth (Puaschunder, 2016d). In the distribution allocation decision, philosophical foundations serve to back the demand for sharing the positive externalities of climate change by global climate leaders and acknowledging the need for climate stabilization via redistribution into climate strategy follower countries.

With reference to Immanuel Kant's Categorical Imperative proposing to "not impose on other what you do not wish for yourself" and suggesting to "treat others how you wish to be treated," the climatorial imperative fortifies the idea of a common but differentiated responsibility to ensure a stable climate and decent living conditions around the world (Kant, 1783/1993; Puaschunder, 2017c). Based on ethical imperatives, the climatorial imperative advocates for the need for fairness in the distribution of the global earth benefits among nations based on Kant's (1788/2003) imperative to only engage in actions one wants to experience themselves being done to oneself. Passive neglect of action on climate mitigation is therein considered as an active injustice to others (Chichilnisky, 1996; Chichilnisky et al., 1998; Puaschunder, 2017c). Applying Kant's categorical imperative (Kant, 1783/1993) to derive a global climate leadership and followership strategy leads to the conclusion that climate leaders should not engage in action that is harmful to climate followers, even if the action would be short-run beneficial as the overall situation is harmful to the entire world and jeopardizes the future living conditions.

The global leadership and followership strategy also leads to a natural obligation to alleviate the consequences of global warming. Potential economic climate change benefits should be distributed around the world by global climate leaders to compensate for climate change implied losses in those parts of the world that have run out of favorable climate time already in global climate following territories. Since the birth into a nation on earth is involuntary, by birth one may owe a share of the windfall gains acquired simply by the fate of where one was born to those territories that will be losing in light of climate change in the wish to overcome climate injustice. As outlined by the correlation between Greenhouse Gas emissions and economic climate change gain prospects, those countries that have the prospect of getting economically richer from climate change are also causing the problem (Puaschunder, 2020). Based on philosophical notions, being born into climate-prosperous regions by fate naturally determines the obligation to distribute some of the climate change related benefits (Puaschunder, 2020). A higher contribution to the climate change onset and passive neglect to change environmentally-harmful behavior should be taken into account when calculating the redistribution transfer payments in relation to other nations and inform the strategy to attribute the world into climate leaders and climate strategy followers (Puaschunder, 2020). The climate

leaders should be those countries with a short-term rising GDP prospect that have a greater obligation to protect the overall welfare of all world countries. These climate leaders should redistribute their gains from a warming globe into those climate strategy follower areas that will likely lose from climate change in the short-run and foremost.

As for particular focus of fairness in the interplay between human and the environment, the German philosopher and New School professor Hans Jonas, a proponent of philosophical biology, addressed the underlying predicament between biological life and economic striving. Jonas (1979) insists on paying tribute to dignity in nature to raise the living human, who only developed within nature. In Jonas' philosophy not only human are bestowed with freedom but also plants and animals are characterized by their own freedom and striving. Human thus have to pay tribute to the ethics of human responsibility in relation to nature, which implies an underlying affinity in the relation of human with nature (Jonas, 1979).

Jonas breaks with a long dualistic tradition in philosophical thought that stressed the elevating difference between human and nature. Jonas is thereby critical of anthropocentric philosophical positions that portray human independent of nature and self-sufficient in their thoughts. In outlining the alienation from nature prevalent in the philosophy of his time, he established forethinking philosophical leadership on the embeddedness of human in natural, social, environmental and cultural conditions that become the spring feather of environmentalism, ecological economics but also behavioral insights. The self-realization of human and their relation to but also dependence on nature creates an obligation or responsibility to protect and conserve nature. Responsibility includes taking care for the continuous existence and well-being of the related nature.

Jonas builds on Immanuel Kant's categorical imperative but extends the scope of responsibility and ethics to the entire biosphere. Individuals should only act in ways that are in harmony with continuous life and sustainable living conditions on earth. Jonas (1979) advocates for self-realization based on *Bildung* (education) of human. Intelligence is pegged to morality and power to responsibility. *Bildung* in harmony with the overall ecosystem is nurturing a natural inclination toward preservation and enrichment of life of this generation but also future living beings. The connection of life to others and the wider social and environmental communities creates a natural dependency to care for each other and moral obligation to preserve the life and livelihood of others. Self-realization is naturally transformed into a claim for preservation. The power dominance of human over nature coupled with self-realization forms a natural responsibility to protect the earth, in which human are embedded. Who is the strongest also has the greatest ethical obligation to protect the weakest, which includes other human, the environment and future living and being on earth (Jonas, 1979). In this philosophical scheme, global leadership of a just climate stability solution addresses human being global climate leaders that have a natural obligation to protect the following nature and environment.

Extending parental care for children, in Jonas' philosophy there is also the future-orientation of care for future existence. Ethical considerations also involve the well-being of future generations within environmentally-favorable conditions

and prosperity of humankind. Moral obligations arise from the co-existence but also the mutual care as well as inequality between human and nature in terms of power and self-awareness. Being a climate leader thus also embeds this generation in relation to the following generations that follows the lead of today.

Jonas is also forethinking the conflict of technological capacities' effect on the biosphere. Technological innovation is assessed and valued in relation to the well-being of humanity and the sustainability of the biosphere. Human knowledge and technological power to affect the condition of the entire biosphere as leaders have created a natural responsibility and obligation to protect and conserve followers in the biosphere. Biosphere is elevated from being just an instrument for human purposes to an end in itself that needs to be cherished, conserved and protected. Human leadership on existence and well-being are portrayed dependent on the responsibility to protect the environment and future generations whole-roundedly and future-orientedly.

The realization that the climate change problem connects the globalized world in a common stratosphere and a global ecosystem but also includes the well-being of future world inhabitants underlines the complex character of the global warming problem. The existence of tipping points and irreversible lock-ins implies an urgency in the climate agenda that has to be pursued by the entire world community quickly as the neglect of today can set the entire future generations on an unfavorable trajectory. Based on the political insight of the Conferences of the Parties (COP) agreements in the United Nations Framework Conventions that all world leaders have to come together to ratify climate agreements, one realizes the importance of a widespread support of climate change mitigation and adaptation around the globe. The most recent COP26 meeting of 2021 has emphasized hierarchies of climate change causing countries, which are also more likely to economically benefit from global warming in the short run (Sachs, 2021). This chapter therefore proposes a novel climate stabilization leaders and followers scheme based on a nature obligation to protect the earth and an economically-informed redistribution obligation scheme.

The obligation relation between climate stabilization leaders and followers can be based on social contract ideas in the tradition of Thomas Hobbes, Jean-Jacques Rousseau and John Lock. Building on philosophical foundations, John Rawls' (1971) idea of the veil of ignorance is a thought experiment to structure a free, equal and moral society. Principles of justice should thereby be chosen by parties free from consideration of their advantageous or disadvantageous positions in relation to each other. Similar concepts have been argued in Adam Smith (1761/2014) with an impartial spectator, who is not incentivized by market mechanisms.

Climate change produces climate change winners and losers concurrently. John Rawls' veil of ignorance (1971) can aid society to agree on supporting climate stabilization efforts without the consideration of the position one may find her- or himself in a warming temperature. John Rawls' veil of ignorance suggests that one should not weight in whether being a climate beneficiary or being a climate loser when analyzing the overall climate problem. In light of the overall damage caused by global warming, one should abandon considering the personal gain and loss

perspective. A market incentive blind position clearly goes against utilitarian arguments of the rational agents always striving to maximize expected outcomes. The idea of a veil of ignorance over the economic gains of climate change pays homage to behavioral economics attempts to bring in ethics and social care into the standard utility function.

The knowledge of being a climate change winner or loser is yet crucial to determining the obligation burden sharing capacities. Only in knowing what country or generation will have more favorable conditions in relation to other countries and living generation times, we may set out a plan how to transfer and redistribute the economic gains of a warming globe to the losing territories.

Evaluating the overall climate justice problem behind a veil of ignorance leads to the conclusion to take action concertedly against a warming globe as soon as possible. At the same time, shedding light at the economic gain and loss prospects of global warming can help find a well-balanced redistribution system of global leadership and followership on climate justice that bestows the notion of fairness perception to all parties involved. As for redistributing the gains of a warming globe in order to offset losses incurred by global warming, a climate change bonds-and-tax finance strategy is proposed in the following to bear the burden of climate change in a right, just and fair way within society, around the globe and over time.

Economic Foundations

In order to alleviate inequalities in climate change impacts between countries, Kaldor-Hicks' compensation criteria can guide a prospective redistribution scheme based on climate stabilization leaders and followers (Law & Smullen, 2008). The Kaldor-Hicks test for improvement potential within a society is aimed at moving an economy closer toward Pareto efficiency (Law & Smullen, 2008). Kaldor-Hicks's criteria assume that any change usually makes some people better off and other worse off at the same time. The Kaldor-Hicks' test then tests if this imbalance can be alleviated by winners compensating losers for the change in conditions. In the Kaldor-Hicks's criteria both, winners and losers, must also agree that the benefits exceed the costs of redistribution.

The Kaldor-Hicks compensation can be applied to environmental constraints in regards to climate change. As economic gains and losses from a warming earth are distributed unequally around the globe, ethical imperatives lead to the pledge to redistribute gains to losing territories in the quest for climate justice. Following the rationale of the Kaldor-Hicks compensation and to alleviate climate injustices, this chapter aims at introducing individual motivating drivers for sustainability as well as a novel climate taxation-and-bonds strategy. Climate justice can enact fairness between countries but also over generations in a unique and unprecedented tax-and-bonds climate change gains and losses distribution strategy, in which climate leaders redistribute prospected gains from a warming earth to climate losing territories. Climate change winning countries are thereby advised to take the lead and use taxation to raise revenues to offset the losses incurred by climate change. Climate

change winners could share their economic growth via taxation transfer to global warming losing territories that follow the climate stabilization strategy and could be incentivized to receive bonds that have to be paid back by future generations.

In order for the Kaldor compensation to work effectively, climate change economically-winning leaders and economically-losing followers must also agree that the benefits of a commonly-agreed upon compensation scheme exceed the costs of such action. Governments in global warming loser countries that follow should receive tax transfers in the present from the winning countries that lead a global climate financialization scheme. The climate change loser countries could follow by becoming beneficiaries of transfer payments that fund loans or the issuance of bonds could be enacted to be paid back by future generations. Taxing future generations is justified as future generations avoid higher costs of climate change long-term damages and environmental irreversible lock-ins. Overall, this tax-and-transfer mitigation policy appears as a Pareto-improving fair solution across the world and among different generations.

Tax-and-bonds transfers could also be used to incentivize industry actors for choosing clean energy. The revenues raised from taxation and bonds would thereby be allocated to subsidize corporations choosing clean energy. This market incentive could shift the general race-to-the-bottom regarding price cutting behavior and choosing dirty, cheap energy to a race-to-the-top hunt for subsidies for going into clean energy and production.

In a more granular societal level, climate justice within a country should also pay tribute to the fact that low- and high-income households share the same burden proportional to their dispensable income, for instance enabled through a progressive carbon taxation. Those who caused climate change could be regulated to bear a higher cost through carbon taxation in combination with retroactive billing through a corporate inheritance tax to reap benefits from past wealth accumulation that contributed to global warming. Finding the optimum balance between consumption tax adjusted for disposable income through a progressive tax scheme promises to foster tax compliance in the sustainability domain.

Climate Justice Within Society

Global warming has become reality in temperature anomalies, extreme weather events, unprecedented hurricane seasons and up to 50 inches sea level rise predicted until the end of the century. History has also been made in reaching an iconic agreement on global warming mitigation at the UN Paris COP21 climate change conference. In the aftermath of the COP26, the world now faces the most urgent need for climate leadership in funding climate change mitigation and adaptation policies with attention to climate justice.

When it comes to climate, the effects of climate change are distributed unequally around the world (Puaschunder, 2017a, b). Pareto optimality for the world society differs from the individual nations' optimal climate conditions. In the funding of climate change mitigation and adaptation efforts and the incentivization of a transfer

to a renewable energy-driven economic growth model, taxation and climate bonds have become state-of-the-art leading solutions. In combination, taxation and bonds provide unique transfer schemes to alleviate climate injustice imbued in the disparate impact of climate change within society, between nation states and over time. Paying attention to the stratified impact of climate change will allow to find solutions that are perceived to implement fairness.

Taxation is codified in all major societies and a hallmark of democracy. Aimed at redistributing assets to provide public goods and ensure societal harmony, taxation improves societal welfare and fairness. Tax compliance is a universal phenomenon based on cooperation for improving the social compound. Taxpayers voluntarily decide to contribute to higher social goals and limit their immediate personal gain in the wake of fairness notions within society.

When analyzing tax behavior, recently behavioral economics insights have drawn attention to social influences. Behavioral economists widen the lens of incorporating sociological and socio-psychological understandings of tax compliance (Kirchler, 2007). Social dilemmas have been replicated in laboratory settings that capture participants' decisions to cooperate or defect common pools in order to derive theoretical models on tax compliance (Davis & Holt, 1993; Green et al., 1994). Social nudge theories apply behavioral economics insights to change people's tax behavior by studying the impact of the situational setting on tax compliance (Braithwaite & Ahmed, 2005; Eichenberger & Frey, 2002; Frey, 1997; Lewis, 1982; Torgler, 2002).

From the psychological perspective, individuals are altruistic but also human comparisons with each other play a motivational role for tax compliance (Puaschunder, 2015). Apart from governmental control and sanction mechanisms, the social situation was found to determine cooperation on tax payments (Hanson, 2012; Poppe, 2005). In social dilemma experiments, participants' cooperation increases if their behavior is publicly known, if they are allowed to communicate with each other and if mutual sympathy, trust, and reciprocity are established (Dawes, 1980; Van Lange et al., 1992; Puaschunder, 2015). Social norms elicit concurring behavior when taxpayers identify with the goals of a group but also if they feel treated in a fair manner by that group. If taxpayers believe that non-compliance is widespread and socially accepted, then it is more likely that they too will not comply. Non-compliance may stem from the notion of unfairness in how the tax burden is weighted heavier on some parts of society.

Governmental actions are believed to ensure tax compliance. Individual taxpayers tend to adhere to a social contract in the relationship with their government. According to this psychological bonding with the community and relation to the government, taxpayers feel an obligation and willingness to comply with tax requirements (Puaschunder, 2015). In a tit-for-tat strategy, taxpayers' compliance may depend on public goods provided by the government as well as procedural and distribute justice. Based on the interaction between tax authorities and taxpayers, taxpayers perceive themselves as members of a social group, whose social norms to follow. Fairness in tax codes may also bestow the feeling of being treated in a respectful way by the government (Kirchler, 2007).

Previous research on tax compliance has focused on personal ethics and subjective perceptions of behavioral habits in taxpayers' reference group (Puaschunder, 2015). Innovative tax psychology studies refer to social situations breeding tax ethics (Kirchler, 2007; Puaschunder, 2015). Laboratory experiments outline that individuals' approval of common goods contributions depend on trust, fairness notions, and cooperation between citizens and the community (Puaschunder, 2015). Social fairness considerations in a tax reference group breed taxpayer compliance (Puaschunder, 2015).

When bearing the burden of climate taxes in a fair and just way, finding the optimum balance between consumption tax adjusted for disposable income through a progressive tax scheme could aid to elicit tax compliance in the sustainability domain (Puaschunder, 2015). If climate taxation is perceived as fair and just allocation of the climate burden based on clearly outlined leadership and followership schemes, this could convince taxpayers to pay one's share (Puaschunder, 2015). From the governmental perspective, a "service-and-client" atmosphere could promote taxpayers as cooperative citizens who are willing to comply if they feel their share as fair contribution to a mutually beneficial environment (Puaschunder, 2015). Taxpayers as cooperative citizens, who perceive redistribution mechanisms fair and overall accepted would then be willing to comply voluntarily following the greater goal to promote taxpayer collaboration and enhance tax morale in the environmental domain (Puaschunder, 2015).

Regarding concrete climate taxation strategies, a carbon tax on top of the existing tax system should be used to reduce the burden of climate change and encourage economic growth through subsidies (Chancel & Piketty, 2015). Besides progressive taxation schemes to imbue a sense of fairness in climate change burden sharing, corporate inheritance taxation, when there is a change in the corporate board structure or a merger and acquisition wealth peak of a corporation, is also a flexible means to reap past wealth accumulation, which potentially caused environmental damage.

Heterodox law and economics approaches could offer the benefits of a quantified disparate impact analysis with attention to all facets of society (Howell, 2021). For instance, current trends in sustainable development argue for attention to worldwide differences and advocate for self-imposed country goals. On the societal level, Law & Economics can address particularly vulnerable groups on whom sustainability pledges places a disproportionate burden. Think about low-income households and zero-carbon emission pledges that drive up the prices of goods. Behavioral insights on how to navigate climate change within the nuclear family become fundamental for developing an idea of averting and adapting to climate change efficiently. Especially BIPOC communities and women have been found as particularly vulnerable to sustainability pressures that may place a disproportionately higher burden on constraint households and within these households the traditional caretakers (2021 Global Environmental Justice Conference at the Yale School of the Environment; Monitoring & Evaluation Collaborative Association MECA at The New School; Woo, 2021).

In the following, behavioral insights evidence about individual decision makers' choices being influenced by external conditions and life-changing events that make people pay attention to environmental causes are provided. At a very granular but widespread level, these insights into the individual choice propensities regarding environmental care help to improve this generation and the following's living earth. The chapter then offers innovative strategies how to allocate the burden of climate change mitigation and adaptation fairly within society in order to breed tax compliance within society. Addressing the unequally distributed gains and losses of global warming with society and around the world aids in finding fair climate change gains redistribution schemes based on taxation and climate bonds.

Climate Justice Between Countries

The historical perception of climate understood as a common good, which is non-excludable and non-rivalrously shared and beneficial for all world members, is currently challenged by climate change. If climate becomes less favorable in light of global warming, climate may not be considered as common good any more. For instance, if climate instability impacts certain world areas by weather extremes such as sea level rise, flooding, severe droughts, desert formation, storms, and hurricanes more severe than other parts of the world that may even benefit from a warmer climate (e.g., consider Russia's and Canada's access to natural resources when ice is melting in their Northern territories), a quest for living in a beneficial area of the world may leverage climate as a quasi-luxury. Living in a favorable climate may become an exclusive privilege that is rivalrously contested. Under these circumstances, climate would not be considered as classic common good. Rising sea levels are another example of the end of climate as a common good. If climate gets warmer, sea levels rise and put landscape under water. Predictions of Venice disappearing and Manhattan being almost by half under water in 200 years if we continue on a business-as-usual path, underline the direct impact of the common good climate on private property rights (Green, 2015). If temperature rises, private property will be destroyed or more endangered and expensive to maintain through insurance policies.

From the Arctic to the Indian Ocean to the South Pacific, small island states and coastal lines have nowadays become home to the most vulnerable communities. The threat of rising sea levels in the wake of climate change pushes populations to relocate to safer areas. Climate justice links human rights and sustainable development to safeguard the rights of those affected by climate change. Climate justice concerns directly touch on human rights when it comes to climate refugees. Human rights in the light of a changing sea level will determine the legal conditions and access to decent living conditions of climate refugees. In the light of a most recent and ongoing migration crisis, the developed world has identified the need to better manage the flows of refugees and migrants. Better capturing the underlying causes for widespread population flows based on global warming allows to reduce human tragedy, social conflict and economic inefficiencies during the relocation processes

(Burke et al., 2015). Contemporary legal frameworks do not recognize and protect the rights of climate migrants as climate refugees do not fall under Geneva Convention protectorate – which rules immediate asylum for those fleeing from armed conflict. Climate justice may thus be leveraged as a quasi-human right in the years to follow (<https://www.icrc.org/en/war-and-law/treaties-customary-law/geneva-conventions>).

As the destabilization of climate will directly destroy, damage or intensify maintenance costs of private property; the climate stabilization efforts have entered private property considerations. In the financing of climate stabilization, private market rationale has been proposed following World Bank, International Monetary Fund and United Nations approaches to pricing natural resources. These financialization and commodification of nature efforts, however, have just started. In the commodification of climate, economic rationale should be applied but with the caution of legal oversight. The basic economic rules of supply and demand suggest that an over-demand of climate elevates the price of a stable climate. Legal rationale following the quest for justice between countries subsumes that those countries that benefit more from a warming climate, should be leaders in paying a higher price for stabilizing the common temperature climate. Fair climate change burden sharing between countries could therefore comprise of the following argumentations: First, those countries that benefit more from a stable climate, should become climate stability leaders that also bear a higher degree of the burden of climate change mitigation and adaptation efforts. Second, those countries that benefit more from global warming and reap benefits from a warmer earth temperature as climate leaders should redistribute some of the wealth accumulation due to climate change to offset the costs arising from global warming at other follower countries of the world that suffer from a decline in economic prospects and thus declining living conditions due to rising temperatures. Third, those countries that cause climate change in CO₂ emissions and those countries that show no intent over time to curb their harmful CO₂ emitting action should be climate stabilization leaders obliged to fund climate justice by offsetting the losses in other parts of the world due to climate change in the follower countries. Fourth, countries that have a historic advantage in raising funds in access to favorable bank lending conditions are leaders that may face a higher responsibility to protect the common good of a stable climate and may redistribute some of their advantageous finance flows to those follower countries with unfavorable financialization conditions.

The legal foundation for this rationale can be found at the heart of the climate problem having been declared as one in which countries have ‘common but differentiated responsibilities,’ which were first discussed in Principle 7 of the Rio Declaration at the first Rio Earth Summit in 1992. New to this rationale, however, is the argumentation that the economic growth prospects and benefits of global warming in some global leadership countries of the world – which are real and exist, for instance, in melting ice allowing unprecedented access to below surface resources and larger arable landscape – should be shared globally to offset costs and harms produced from a higher temperature at climate followership countries of the world (<https://www.icrc.org/en/war-and-law/treaties-customary-law/geneva->

conventions, <http://www.unep.org/documents.multilingual/default.asp?documentid=78&articleid=1163>).

In addition, building on case and international law, those countries that have better means of protection or conservation of the common climate are leaders that should also face a greater responsibility to protect the earth. The legal basis for this argument stems from an inverted subsumption of the argumentation whether climate stability is a common good or impacts on private property and draws on historical cases of legally justified expropriation. Private property rights are some of the starkest legal claims existent around the world. Private property rights hold through time, distance and space. If a neighbor goes on vacation, one cannot simply move in his or her home and claim oneself as sole possessor.

But there is one interesting case in history, where private property rights can be neglected for the sake of common goods. In history, the private property claim of a country was legally justified neglected if (1) those who possessed a good were not alive anymore and direct attribution of the possessor was non-existent; (2) the former private property was turned into a common good; and (3) the new possessor had better means of protection and conservation than the good had experienced before (Downs, 2008). Take historical examples such as the Stone of Rosetta and the “Elgin” Parthenon Marbles as part of the Athenian Acropolis (Downs, 2008). Historically the stone of Rosetta was discovered by Napoleon Bonaparte in 1799 in the small town of Rosetta in Egypt, and is now exhibited in the British Museum for more than 200 years (Downs, 2008).

There are several arguments in this international law case ruling not to restitute the former private property to the country of origin as in the case of the Stone of Rosetta: (1) The *actual former possessors* are not alive anymore and unknown, which turns any direct claim to the international law domain, hence Egypt contests Great Britain over possession. Great Britain claims (2) to turn the former private property into a common good through granting a *large and diverse group access* to enjoy the stone in an exhibit in the British Museum. London – as a vibrant metropolitan hub with a vast array of visitors – is a premium stage to explain the meaning of the stone to a broader public than Rosetta, a small town near Alexandria Egypt. The display of the stone in a museum adds additional value: (3) The British Museum has better *means of protection, preservation and conservation* of the stone than if it were displayed by itself in a desert town. (4) The surrounding in a museum grants the stone meaning and a *Gestalt* bringing to life the mysteries of the ancient Egypt and the stone’s importance as a historical artefact in deciphering Greek, Hieroglyphs and demotic Egyptian (Downs, 2008).

In finding a legally sound justification for global warming benefit transfers, one can argue that climate change will potentially infringe on private property rights of future owners who are currently unknown. Climate stabilization leadership countries should bear a higher burden of climate change mitigation and adaptation efforts that have more access to a favorable and economically-beneficial climate. So-called climate change winner countries that have better economic and climatic starting grounds on a warming earth but also those countries that have better means of protection, preservation and conservation of climate as for rising economic prospects

in light of global warming, should be considered as climate stabilization leaders that have to take on a greater responsibility in averting climate change. In addition, there is a natural *Gestalt* over time regarding climate as the sum of a stable climate over time is more precious than the individual country's or generation's costs averted to maintain a favorable climate.

In a legal subsumption, the international law of disowning a country for the sake of creating a common good and having better means of *protection, preservation and conservation* can inform on climate justice redistribution argumentations. In the discussion who should bear the burden of climate change mitigation and adaptation efforts and developing nations arguing to have a right to economic growth by the same – unfortunately climate-change causing – means of economic transition as the first world had in previous centuries, one could subsume from the above argumentation of the international law case: (1) That climate change will potentially infringe on private property rights of *future possessors* who are currently unknown. (2) Those countries should bear a higher burden of climate change mitigation and adaptation efforts that have better *access to favorable climate conditions for production*, hence those climate stabilization leadership countries with a rising GDP prospect in light of global warming. (3) Those countries should bear a higher burden of climate change mitigation and adaptation that have better means of *protection, preservation and conservation*, hence leadership countries that gain from global warming have to take on a greater responsibility in averting climate change. (4) There is a natural *Gestalt* over time regarding climate. Over time, the sum of a stable climate over multiple generations is more precious than the individual generation's costs for maintaining a favorable climate, especially given tipping points and irreversible lock-ins. Shedding light at these deficiencies underlines the need for considering climate justice a natural law over time that connects the past to our future.

Climate Justice over Time

Society as a whole outlasts individual generations' welfare. As the sum of individual nations' optimality does not necessarily lead to fair individual outcomes (Bürge-meier, 1994; Klaassen & Opschoor, 1991), discounting future benefits and burdens for world nations on an individual level helps generate information how to distribute unequal climate change advantages to offset global warming losses (Rawls, 1971). Law and economics disparate impact analyses help shed light on the variegated impact of global warming around the world and over time.

In the climate domain, intertemporal questions arise whether to invest in abatement today – in order to prevent negative effects of global warming – or to delay investment until more information on climate change is gained (Rovenskaya, 2008). In general, resources are balanced across generations by social discounting to weight the well-being of future generations relative to those alive today. Regarding climate justice, current generations should be treated as climate stabilization leaders that can curb harmful environmental degradation first hand. These current generation climate leaders are called upon to make sacrifices today for future generations to cut carbon

emissions to avert global warming (Sachs, 2014). Future generations are considered as climate followers, who inherit the climate and are following the trajectory that is currently carved out for them. Climate change mitigation efforts at the expense of lowered economic growth seem to pit the current generation against future ones. Costly climate change abatement prospects are thus hindering currently necessary action on climate change given a shrinking time window prior to reaching tipping points that make global warming irreversible (Oppenheimer et al., 2011).

As an innovative angle in this debate of economic growth versus sustainability that seems to pit the current generation against the future, a novel climate change mitigation approach with bonds funded through debt and taxation imposed on future generations is proposed. Sachs (2014) argued to fund today's climate mitigation through an intertemporal fiscal policy mix backed by climate bonds and carbon tax (Marron & Morris, 2016). A global climate stabilization effort could feature climate leadership countries using taxation strategies in order to raise the funds for climate bonds paid out in climate followership territories that lose out from climate change at first.

Bonds are a debt investment in which investors loan money to an entity, which borrows the funds for a defined period of time at a variable or fixed interest rate. Bonds are primarily used by companies, municipalities, states and sovereign governments to raise money and finance a variety of future-oriented long-term projects and activities. Bonds can finance large-scale endeavors via debt in order to avoid governmental expenditure on climate change hindering economic growth but also to instigate immediate action on climate change abatement (Barro, 1990). A climate bonds financing could subsidize the current world industry for transitioning to green solutions. Bonds thereby are real-world relevant means to tap into the worldwide USD 80 trillion bond market and incentivize a transition to a sustainable growth path (Braga et al., 2020, 2021; Flaherty et al., 2017; Puaschunder, 2016a; World Bank Report, 2015).

The bonds are proposed to be financed through individual and institutional investors but also through taxation, such as – for instance – a carbon consumption tax or a corporate inheritance tax to reap the benefits of past wealth creation that potentially caused climate change. Carbon taxes are currently a state-of-the-art means to raise substantial revenue for a transitioning of the economy until the economy is largely decarbonized (Marron & Morris, 2016). Taxes as redistribution mechanism could be levied in countries that have a natural advantage on climate change as for a cooler starting temperature or different temperature zones. In these climate leadership countries, taxes could also become essential market incentives curbing harmful emissions if countries that are emitting more CO₂ compared to other countries and are not willing to change harmful emission patterns are taxed – especially if taxes in particular target emitting industries. Taxation is also a way to even out historical hierarchies in access to capital when funds are raised in countries that have low bank lending rates as an indicator of better conditions to acquire seed funding for grand causes in order to grant bonds in countries that have historically harder times to acquire starting grants for economic transitions.

In the climate followership countries that have a natural disadvantage on climate change as for a hotter starting temperature or limited temperature ranges, bonds could be used to receive transfer funds for climate change mitigation and adaptation. Bonds could also fund those countries that emit less CO₂ compared to other countries and/or are willing to change harmful emission patterns. Bonds funded via taxation are also a way to even out historical hierarchies in access to capital when being used to fund countries that have high bank lending rates.

Bonds are also a strategy to even out climate justice in-between generations. In Sachs (2014) 2-period macroeconomic climate bonds model, climate change mitigation is financed by debt to be repaid by tax revenues on labor income in the future. Leaving the current generation with unchanged disposable income allocates the burdens of climate change mitigation across generations without the need to trade off one generation's well-being for another's. While today's young generation is left unharmed and determines the extent of action as climate leaders, the second period young generation is made better off ecologically as climate followers who have to live with the consequences of the previous generations' climate leadership. Taxes on later generations are justified as for the assumed willingness of future generations to avoid higher costs of climate change prevention and environmental irreversible lock-ins. Shifting the ultimate costs of climate change aversion to later generations leverages climate stability into a Pareto-improving strategy for humankind.

Overall, in this tax-and-transfer mitigation policy, all generations are better off with mitigation through climate bonds as compared to the business-as-usual (BAU) non-mitigation scenario (Sachs, 2014). While future generations enjoy a favorable climate and averted environmental lock-ins; the current populace does not face drawbacks on economic growth. Sharing the costs of climate change aversion between and across generations appears as important strategy to instigate immediate climate change mitigation through incentivizing emission reduction and providing capital for a fast transition to renewable energy.

Conclusion

In this proposed economically-driven climate stabilization leadership and followership scheme, a tax-and-bonds strategy enacts climate justice over time. Incentivizing to shift from being a net grantor of common climate bonds in taxation revenue payments to fund countries that are net beneficiaries of bonds premium payments would set positive market incentives to change harmful behavior. The overall distribution between being a climate stabilization leadership or followership country should be based on a country's economic prospect to be benefitting from global warming and the country's CO₂ emission levels and willingness of a country to change CO₂ emission levels as well as historically-grown bank lending rates.

This tax-and-bonds strategy breaks novel ground on how to enact climate justice in-between countries and over time in-between overlapping generations at the same time. The innovative tax-and-bonds strategy is meant to inform policy makers and global governance experts about the possibility to implement climate fairness based

on the overall starting ground of countries' temperature related economic growth prospects but also the country's contribution to the climate change problem and willingness to change CO₂ emitting behavior and even out historical bank lending inequalities.

By proposing to fund climate change stabilization via climate change bonds and taxation, the discussed climate stabilization leadership and followership scheme offers a new strategy to fund climate action and instigate a market transition to renewable energy for overlapping generations based on fairness in-between generations. While the first generation mainly funds climate change mitigation and adaptation as well as the transfer to renewable economic productivity via bonds and thereby takes up debt, the following generation is meant to repay these debts *in lieu* of living in a favorable climate and having averted irreversible natural resource lock-ins and climate tipping points or environmental degradation. A similar thought is at the heart of the currently-enacted United States Green New Deal and the European Green Deal as well as the European Finance Taxonomy to invest into a greening of the economy as a future market stabilization strategy (The United States Congress 116th Congress Resolution 109, 2019; European Union Technical Expert Group on Sustainable Finance, 2020).

To complement findings on human decision making in the face of environmental cues, discounting rates should be revised for a national level. In standard economic models on climate change mitigation and adaptation financialization and the estimation of risks, discount rates for climate change action tend to be the same for all countries in the world and held constant over time (Nordhaus, 1994, 2008). Inspired by regional DICE models, macroeconomic modeling embarked on capturing climate change-induced Gross Domestic Product (GDP) effects in a more regional setting in order to propose climate change gain or loss perspective-dependent climate stabilization strategies (Puaschunder, 2020). Building on contemporary evidence on the burden of climate change being unevenly distributed within society, between countries, and over time, the presentations of climate change rising and lowering GDP prospects around the globe will inspire novel insights on how to implement climate justice.

Outlining costs and benefits of climate change is key in determining security strategies for vulnerable cities, communities and countries in order to protect them from the variegated climate change risks (Nordhaus, 1994). The idea is to redistribute climate change gains to climate change losing territories and use taxation of climate change-inducing industries in CO₂ emitting countries for a transitioning of the economy. As the optimal temperature for GDP production varies by country based on the mean temperature and differing GDP compositions; outlining climate change winners and losers around the globe is targeted at deriving universally-fair climate stabilization strategies with a clear distinction into climate stabilization leaders and follower countries. The complexity and number of interactions but also historical foundations of country differences in economic productivity and climate stability will also require an innovative approach on finding acceptable and implementable climate policy funding that is perceived fair and ethical.

An innovative climate justice solution can be comprised of fairness between countries but also over generations. A novel climate taxation and bonds strategy was proposed that targets at distributing the economic gains of climate change to losing territories around the world. Climate change winning countries are advised to be seen as climate stabilization leaders with an obligation to use taxation to raise revenues to offset the losses incurred by climate change in climate follower countries. Climate change following countries that economically lose the most and the fastest from a warming globe could raise revenues by issuing bonds that have to be paid back by taxing future generations. Regarding taxation, within the winning countries, foremost the gaining GDP sectors and CO₂ emitting industries should be taxed.

Climate justice within a country should also pay tribute to the fact that low- and high-income households share the same burden proportional to their dispensable income, for instance enabled through a progressive carbon taxation. Those who caused climate change could be regulated to bear a higher cost through carbon tax. The corporate sector could face a retroactive billing through an inheritance tax to map benefits from past wealth accumulation that potentially contributed to global warming. Deriving respective policy recommendations for the wider climate change community in the discussion of the results is aimed at ensuring to share the burden but also the benefits of climate change within society in an economically efficient, legally equitable and practically feasible way.

Overall, the following empirical analyses reveal individual influence factors for sustainable choices. A novel innovative climate gains redistribution approach is aimed at aiding global governance policy makers to efficiently herald climate justice in the twenty-first century. The empirically driven findings will help understand the structure, nature, and challenges of complex interaction and feedback systems of climate, climate change mitigation and adaptation choices. Mapping solutions based on the economic climate change impacts around the globe will help to deriving innovative funding strategies for climate change adaption and mitigation policies that are economically informed but ethically driven. Macroeconomic modeling will help to recommend optimal climate change policies for the financialization of climate change mitigation and adaptation strategies. With respect for country-specificities as well as regional risk estimates, a well-balanced climate change policy mix to fund climate gains redistribution based on climate taxation and green bonds will be brought forward with attention to regional peculiarities and real-world relevance. A framework of costs and benefits of climate change mitigation and adaptation infrastructure will help derive implications how to balance global warming responses with economic growth postulates (Greiner & Semmler, 2008). Redistribution solutions will feature indices and graphical presentation of the relation of countries to each other in enacting climate change mitigation. The implementation will be fortified by clear guidelines what country deserves a climate leadership status and what country a climate followership. The economically-driven distinction will enhance fairness notions that hopefully bring the many countries needed on board of climate stabilization action.

The results are targeted at helping the individual decision maker to make a pro-environmental choice but also embrace multivariate stakeholders for shaping economic growth in harmony with sustainable development. This heterodox approach will innovatively develop new interpretations, understandings and concepts of climate-induced economic gains and losses within society, around the globe and over time. The findings will help working out innovative compensation schemes to share the burden of climate change more equally *within* society, *between* countries as well as *over time*.

The mapping of the derived results will help guideline balanced approaches to implement climate justice through mitigating climate change and adapting to global warming. In compiling scholarship and theories on risk mitigation strategies in the climate action domain coupled with insights on how to finance climate justice, future research will help create a central reference point and resources on aggregate information on the implementation and sophistication of climate justice. The findings are meant to elevate the importance of climate justice scholarship whilst deriving implications for climate stability. Emphasizing climate leaders and followers and areas where to apply climate taxation and where to promote climate bonds strategies will lead to practical implications for global governance on environmental justice. Understanding the different starting grounds on climate-related economic growth prospects but also shedding light on previously-unknown climate benefits will aid in the redistribution to share the burden of a warming globe and thereby ensure environmental sustainability and a future humankind.

The overall chapter pursued a multi-disciplinary approach to motivate people on the individual decision-making level for future discounting of environmental values. In the future, top-down strategies should be outlined to steer market dynamics toward a transition to renewable energy and enact climate justice. Highlighting the regional differences of the impact of climate change allows for compensation of the uneven effects. The link of climate change to regional economic growth prospects helps develop real world-relevant climate change policy prescriptions for governments, private sector stakeholders as well as Intergovernmental Panel on Climate Change (IPCC) executives. The described models could become the basis for modeling climate change burden sharing through a mixed climate taxation-and-bonds strategy. Legal and economic analyses should be discussed in the following to derive inferences on how to allocate the burden of climate protection in a fair manner and ensure humankind to enjoy a stable climate in today's and tomorrow's world.

For academia, the chapter was aimed at spearheading interdisciplinary research on climate-related leadership and followership around the world and over time. For practitioners the results may help lowering institutional downfalls of increasingly-interconnected and fragile global networks of aid on the climate financialization. For the general public over time, compilations on the coping strategies in light of a warming earth will hold short-term innovative practical advantages as well as long-term historically invaluable assets to capture leading and following strategies to cope with a warming earth in the twenty-first century in an ennobling fair way.

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Historical and Emergent Leadership Models in the North-West and South-East 21

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Abstract

Although leadership is broadly considered to be universal across countries, regions, and cultures, operationalization of leadership phenomena and preferences are often regarded as culturally specific. In the face of global challenges there is a need to integrate the different leadership practices across cultures to address these challenges. The purpose of this book chapter is to explore the orientation of both the North-West (individualistic culture) and the South-East leadership theories (collectivist culture), explore the most dominant models used to explain leadership behaviors in these contexts, and propose elements of an integrated leadership model that accounts for variation in preferences and styles

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across cultures. The key issues to be discussed include variations among meaning and scope of leadership across cultures, global differences in leadership practices and preferences, historical and emergent leadership models in the North–West and South–East, and exploring areas of convergence.

Keywords

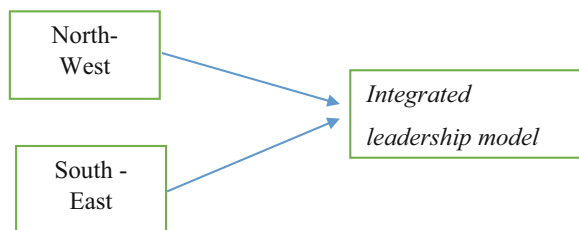
Cultural Leadership Individualistic · Collectivist Cultures North-West · South-East Leadership Models Intergrated Leadership Model

Leadership and Culture

Culture has an impact on nearly every area of leadership. Leadership studies have suggested that culture provides a frame of reference or logic by which leadership behavior can be understood (Dorfman et al., 1997). Culture, according to leadership experts, refers to the common values and standards that link members of a community or organization together as a single entity (Kuada, 2010). That is, persons who live in a certain culture have their behavior governed by a set of mutual goals and universal inclinations. North Americans, for example, place a premium on individual skill and effort as a basis for advancement while external factors such as marriage, friends, family, and corruption are considered in India for advancement. Orderly, structured, and long-lasting social systems are thought to emerge through controlled behavior patterns (Fig. 1).

As cultures vary, so too do the institutions within those cultures, and leadership as a central component of institutional functioning does as well (Antonakis & Day, 2017). Even the phrase “leadership” has diverse meanings in different cultures. The straight translation of leader in other contexts may conjure up notions of authoritarianism. Leader and leadership, on the other hand, have a positive meaning in Anglo-Saxon countries, conjuring up heroic ideas of remarkable individuals. Other translation issues abound. For example, in egalitarian societies literally translating follower or subordinate may be less appropriate: In the Netherlands, subordinates are typically referred to as *medewerkers* or coworkers, not subordinates (Antonakis & Day, 2017). Therefore, different cultures will result in different styles or models of leadership.

Fig. 1 Integrated leadership model.



Collectivism Versus Individualistic Dimension

Hofstede (2011) defines cultures portrayed by *collectivism* as tight social framework in which people distinguish between social groups to which a person psychologically identifies as being a member and in which he/she does not. Social groups to which a people psychologically identify as being members are cohesive and strong. People expect their in-group to provide for them throughout their lives in exchange for complete allegiance, which includes looking out for fellow in-group members. Encouragement of group loyalty, decision-making based on a group's priority, and a strong emphasis on common goals rather than individual interests and preferences are all characteristics of a collectivist society. Individualistic culture, on the other hand, is defined as loosely woven social structures in which people are expected to take care of themselves and exclusively look after their own and close family's interests (Hofstede, 2011). Individualism is concerned with each person's rights and concerns.

According to Schwartz (1999) people in individualistic cultures are perceived as autonomous entities who find meaning in life through their uniqueness. In contrast, people are perceived as part of the collectivism, in cultures high on embeddedness. They find meaning and direction in life through participating in the group and identifying with its goal. Organizations tend to take responsibility for members in all domains of life and, in return, expect members to identify with and work toward organizational goals. Individualistic societies value independence and personal identity over unity and selflessness, which are valued virtues in collectivist civilizations.

These cultural distinctions are ubiquitous, and they can have an impact on many parts of society. Whether someone comes from a collectivist or individualist culture influences how they purchase, dress, learn, and do business. Workers in a collectivist culture, for example, may attempt to sacrifice their own enjoyment for the welfare of the group. Individualistic cultures, on the other hand, may believe that their own happiness and aims are more important. Individualistic societies have a number of common qualities, including being reliant on others is generally seen as unpleasant or degrading, the importance of independence is highly emphasized, individual liberties are prioritized, and people frequently place a higher focus on sticking out and being different and individual rights tend to take precedence among those who are self-sufficient.

People who are powerful, self-reliant, outspoken, and independent are deemed "excellent" in individualistic cultures. This is in contrast to collectivist cultures, where traits such as self-sacrifice, dependability, generosity, and helping others are valued more highly. According to research, collectivist cultures are linked to low relational mobility whereby people have relationships that are long lasting, stable, and dependable. Rather than being developed by human choice, these relationships are frequently generated by considerations such as family and geographical location. On the other hand, Individualistic cultures' relationships are more difficult and unstable and People must put forth more effort to keep these relationships going. However, it's tough to form new relationships in a collectivist culture, partly because

it's more difficult to meet new people in general. Strangers in collectivist cultures are more likely to remain strangers than in individualistic cultures.

According to Hofstede et al. (2010) collectivism occurs in developing and Eastern countries, while individualism tends to exist in developed and Western countries, only Japan takes a central position on the dimensions. Therefore, cultures of South-East will tend to be somewhat more collectivistic. On the other hand, cultures of North-West will tend to be somewhat more individualistic. Organizational structures can differ dramatically between cultures, especially when comparing North-West and South-East countries. Founders or families tend to own enterprises in South Korea and Chinese firms in Taiwan. They are likely to be autocratic, with large power gaps, bureaucratic and centralized, and with minimal employee motivation. Many Western businesses are public-owned, professionally managed, have a flat organizational structure, and are less bureaucratic. Individualism is rewarded, decentralized decision-making is encouraged, and employees are more likely to be empowered. Personal talents and merits are linked to advancement. The next section explores the prevalent leadership themes, styles, and models in the regions.

Leadership in South-East

Countries in the South-East are diverse, and a single, unified portrayal of their cultural characteristics is impossible. Aycan (2017), on the other hand, claims that many developing nations share significant historical characteristics (e.g., autocratic rule, imperialism), subsistence structures (e.g., dependence on agribusiness), political factors (e.g., turmoil), economic circumstances (e.g., food shortages), and/or population makeup (e.g., young workforce, unequal opportunity to access education). Cultures are shaped by economic/political conditions and historical events. Thus, some aspects of the cultures of these countries are likely similar. Cultures of developing countries tend to be somewhat more collectivistic, external, and higher on power distance (Antonakis & Day, 2017).

When relationships and networks take precedence over norms and practices, prejudice against out-group members and partiality among in-group members can result. Within-group allegiance and harmony, as well as dependency, are frequently emphasized, with personal achievement being less so; getting along is more important than getting ahead (Aycan, 2017). People in collectivist societies are more prone to regard themselves as connected to others, to define themselves in terms of interactions with others, and to perceive their qualities as more likely to change over time. The sense of identity of a collectivist is more determined by who they are with other individuals or by their membership in a group. In collectivist cultures, maintaining social peace, getting along with others, and achieving social expectations are more essential. They communicate in a veiled manner – collectivists indicate what they truly mean, but may say something different to avoid disagreement or humiliation. According to Chen et al. (2011) one of the relatively common leadership theme across these societies is a “paternalistic” leadership style that is

high on status orientation, high on involvement in nonwork lives, and highly directive. The paternalistic relationship is strongly hierarchical. Communication is often downward, usually nonassertive, nonconfrontational, and indirect. Negative feedback is often shunned, as it is quickly viewed as disruptive to harmony (Aycan, 2017).

Subordinates expect personalized relationships, protection, close guidance, and supervision. On the other hand, leaders tend to establish close interpersonal relationships with subordinates. Leaders are assumed to “know what is best” for subordinates, guiding them in different aspects of life. Leaders protect and provide for subordinates, whereas subordinates voluntarily submit, showing loyalty and deference. According to Kuada (2010), an autocratic style of leadership may be effective in cultures with significant power distance, collectivism, patriarchy, and long-term orientation, as well as societies with a strong external environmental orientation. Furthermore, autocratic leadership may be more appropriate for societies in which people value hierarchy and are hesitant to deviate from it.

According to Jackson (2004), African managers are skilled in many elements of leadership and management. They handle diverse cultures and many stakeholders effectively and employ “humanistic” management approaches. He makes the distinction between “an instrumental view of individuals in the organization” and “a humane view of people,” arguing that while the Western leadership approach is based on the instrumental view of man (viewing human beings as resources), the African perspective tends to focus on human beings as having values. In this light, African leadership and management techniques might be regarded as primarily humanistic, with a focus on sharing, reverence to rank, integrity of commitment, concern for tolerance and consensus, and good individual and social relationships. Historical dominant leadership cultures from South-East can be attributed to several emergent leadership behaviors that are currently being employed. This next section will explore these historical models and their integration into the current leadership models.

Ubuntu (from South Africa)

The word “Ubuntu” comes from the Nguni (isiZulu) proverb *Umuntu Ngumuntu Ngabantu*, which means “a person is a person because of or through others” (Tutu, 2004). Ubuntu is defined as an African culture’s ability to exhibit compassion, mutuality, dignity, humanity, and reciprocity in the pursuit of constructing and maintaining just and caring communities. Ubuntu is widely used in most countries on the African continent. As a result, the Ubuntu idea has become engrained in every aspect of African society, and it is a belief shared by all Bantu tribes in Southern, Central, West, and East Africa. Despite the fact that Bantu languages have evolved since the notion was first defined, all Bantu languages have the same meanings and ideas as Ubuntu. Ubuntu is a philosophy that symbolizes a general truth and a mode of living that supports an inclusive society, according to Nelson Mandela, a Nobel Laureate and former President of the Republic of South Africa (Brown & Hort,

2006). The Ubuntu ideology does not preclude people from addressing a problem, but it does suggest that they consider whether what they are doing will enable or empower the community around them, and thereby help it develop. People who are treated well are more inclined to do well, according to the Ubuntu ideology. This concept is embodied by several basic management ideas drawn from African tribal groups, such as trust, interdependence, and spiritualism (Maree & Mbigi, 2005). The African Ubuntu concept represents humanness in the framework of African management systems, a widespread sense of caring throughout the community in which individuals love one another. Any African organization's success is determined in large part by its Ubuntu orientation (Mangaliso, 2001). People who properly practice Ubuntu are always open and available to others, they affirm others, and they do not feel threatened by the fact that others are capable and excellent. Ubuntu provides a sense of security that stems from the fundamental realization that each person is part of a larger community. According to the Ubuntu ideology, one can only improve one's fortune by sharing it with other members of society, hence elevating one's status within the local community.

Makgoro (1998) describes Ubuntu as a philosophy of life that, in its most basic sense, reflects individuality, compassion, kindness, and propriety; a metaphor for group solidarity that is necessary for the survival of communities with limited resources, and where the core belief is that an individual can only be a person through others. The original idea of ubuntu is being restored and infused into education, law, business, nonprofit organizations, and government in South Africa (Hickman, 2012). Hickman (2012) argues that benefit from this philosophy occurs when leaders integrate ubuntu into their practices, structure, policies, and processes. It is through interactive forums, collective value creation and clarification, self-accountability for decisions and actions consistent with group values, accountability to each other, and community problem solving that leads to organizational change (Hickman, 2012).

Emerging African management theories regard an organization as a community, and can be summed up in a single word: Ubuntu (Maree & Mbigi, 2005). An African Ubuntu management system acknowledges the importance of group solidarity, which is common in African cultures, as well as the fact that African leadership entails group and community support, sharing, and cooperation. Sharing burdens during difficult times is a requirement of Ubuntu-based leadership because suffering is also shared and reduced. The Ubuntu ideology is distinguished by its concept of a short memory of hatred (Mazrui, 2001). African leaders who are based on compassion, on the other hand, should apply the Ubuntu philosophy with its original positive intentions. The application of Ubuntu, according to Tambulasi and Kayuni (2005), should be in harmony with a nation's governance principles and code of conducts. If these principles are not properly applied, particularly by politicians and public officials, claims of using Ubuntu in principle can have a negative view if people claim to be practicing the philosophy while their actual practice is detached from the principles of democracy and good governance as engrained in the statutory provisions.

Harambee Philosophy (from Kenya)

Harambee is a traditional Kenyan principle that gained prominence after the country's independence (1963). The nation's founding father President Kenyatta encouraged his people to help one another in the spirit of harambee, he placed the destiny of Kenyans in the hands of their fellow citizens, especially their leaders (Wilson, 1992). According to Koshal and Patterson (2008) harambee philosophy is based on African traditions of community cooperation and mutual aid. *Harambee* is a Bantu (a major grouping in Africa) word, which originates from the word "halambee," which literally means, "let us all pull together" (Chieni, 1997). Wilson (1992) argues that the spirit of harambee symbolizes the Kenyan people's attitude and effort in working together to build and strengthen themselves and their nation. The *harambee* philosophy meant the provision of goods-usually social infrastructure through the voluntary cooperation of members of the community, including their leaders (Koshal & Patterson, 2008).

Ujamaa (from Tanzania)

According to Silova et al. (2017) Ujamaa (freedom and self-sufficiency) was Julius Nyerere's call to arms after Tanzania gained independence from England in 1968. According to Cornelli (2012), Nyerere believed that caring for one another and the mentality of brotherhood or familyhood were inextricably linked. Nyerere was persuaded that if traditional civilizations were capable of overcoming their obstacles by living and working together, then the current generation of Africans could also conquer their development issues by living and working together for the greater good (Cornelli, 2012). There were no divisions, everyone worked, everything was kept in common, and produce was shared. Ujamaa was simply a reflection of togetherness based on family relationships where individuals looked for one another (Cornelli, 2012). *Ujamaa* has made a significant contribution to the development of new workplace systems in Africa where employees have extended family systems that are valued and have an impact, for example, on medical needs and funeral services. When a person gets integrated into the community, he or she comes to value the idea of having an extended family. The extended family concept is founded on community solidarity rather than biological relationships (Poovan et al., 2006). In African society, seeing oneself as a member of an extended family gives one a sense of belonging. It is because of this identification that one realizes that all individuals share the same characteristics in life and must act in a positive manner in order to coexist and live.

In Eritrea, the extended family system provides vital security, economic, and social support in everyday living, as well as in times of illness or old age, job loss, and other social crises. An Eritrean with a source of income has a moral responsibility to financially support the family's poor, elderly, and needy members (Ghebregiorgis & Karsten, 2006). The Eritrean Constitution even recognizes this type of moral obligation and support based on one's conscience.

In many parts of Africa, traditional heritage represents cultural norms of cooperating, building a feeling of community, and assisting one another in times of misfortune and wealth. Family involvement is a symbol of solidarity, and the family's interests are always a priority (Mwenda & Muuka, 2004). As a result, if an organization can function as a community or family, comparable employee values can be harnessed through the development of a feeling of honor and excellent connections with employees, who are treated as family members of the organization. Even the most wide-ranging economic empowerment programs, according to Fakude (2007), must emphasize strong labor relations and industry standards for both employers and employees.

Taoism (from China)

“Tao” refers to the natural way obeyed by the universe (Xing, 2016). Tao Leadership is a Chinese philosophy of collective or collaborative leadership derived from the ancient wisdom of Lao Tzu's theory of natural thinking in his book *Tao Te Chin*, or the Book of the *Way and Virtue* (Hickman, 2009). Lao Tzu proposed the core principle of Taoism, or Wu Wei, translated as either governing by doing nothing or noncoercive action. According to Xing and Starik (2017), taoist integrative understanding about human beings and the environment shows that injuring one will damage the other. Taoism promotes the fusion of the human ego with nature in order to cultivate a human world that is ecologically conscious and in tune with nature (Xing & Starik, 2017). Compassion is Taoism's most significant and primary attribute, and it is the cornerstone of the other two virtues: conservation and compliance. Compassion is defined as a loving, kindness, or charity toward all creatures in the world. Compassion is founded on a profound awareness of the interconnection of all these living beings, who are all intertwined and interdependent on one another. Compassion is a valuable, even crucial, skill for leaders all around the world.

The scientific evidence backs up this claim. Compassion leads to good leadership, according to a research of compassion and leadership. Taoism emphasizes self-restraint and prudence in not only natural resources but also sentient spirits, energy, and managing and leading people, as well as knowing when and how to stop wasting one's resources in terms of time and energy and to guide them in a meaningful way, in conformance with one's life purpose. Compliance entails adhering to a rule, code of behavior, or set of norms, as well as complying with applicable laws and regulations. Taoist leaders understand that employee green behaviors cannot be coerced (Xing, 2016). The shift from a fixed, mixed, to a growth mindset is required to create a meaningful company and purpose-driven leadership. The Wisdom of Lao provides us with concepts that can guide and transform the thinking of leaders.

Taoism has played a major role in developing new effective leadership models that are currently being employed in organizations. Academic researchers and business practitioners have been actively studying and discussing the concept of “purpose” in recent years. The purpose revolution has drastically altered the way

businesses operate today. Today, there is a strong consensus among executives that business exists to make the world a better place to live in, not to generate money. Stakeholders are increasingly expecting companies to do more than just provide quality products, quality service, great prospects, and great returns; they want them to do something significant for their employees, customers, the environment, and society. As a result, the academic and business worlds have seen a revolution in corporate social responsibility (CSR). The revolution is about reimagining companies from within, not just cutting carbon emissions, lowering energy use, supervising factories, or making donations to charities. It is about inventing innovative practices, instilling a new competitive logic, identifying new leadership opportunities, and redefining the very intent of business (Hollender & Breen, 2010). The CSR revolution has given way to the purpose revolution, a major movement away from the “for-profit” model and toward “for-purpose.”

In response to increased demands from employees for meaningful employment, from customers for inspiring brands, and from society for companies to be responsible, enterprises that have declared a purpose beyond profit are avidly trumpeted. According to the survey, purpose is part of a trend toward companies becoming players in global problem solving, reflecting a shift from profit maximization for its own sake (a CSR strategy), to value creation for and with a larger set of stakeholders (a stakeholder approach) (Why Business Must Harness the Power of Purpose, 2020).

CEOs and executives, as well as management professors, have been overly focused on vision, goal, and strategy in recent decades. The purpose of your organization, according to (Your Company’s Purpose Is Not Its Vision, Mission, or Values, 2021), is not its vision, mission, or values. For their firm to succeed, business executives must explain it and establish it in a meaningful relationship. What we can become is defined by our vision. The mission statement describes the organization’s current (and future) business (and what it is not). The difference between strategy and purpose is that strategy is concerned with how to get there, whereas purpose is concerned with why it is so crucial that the business exists in the world, or what is the reason for being (Cashman, 2017).

According to a recent study by Korn Ferry, consumer businesses that centered their employees on the company’s purpose experienced yearly growth rates nearly three times higher than the overall sector. And the advantages are not just monetary. Developing an authentic purpose can also help hire and retain talent, attract customers, and have beneficial social effects, according to the report (Baltzley, 2016). Every business needs excellent leadership, administration, long-term planning, implementation, tactics and strategy, creativity, and more, but according to Spence (2009), it all begins with a purpose. Scholars have determined that purpose can only have a genuine influence if executives and staff share a strong grasp of and dedication to this basic concept. The guiding ideas that businesses utilize to achieve their goals are known as core values. Our core skills and core values collide at the top intersection of core purpose. It is the intrinsic worth, catalytic period when our contributions create a lasting impact. Leadership mission is based on a person’s principles and true self. One must stay true to yourself and the ethics, principles, and causes that are most important to you. Personal purpose development entails

becoming aware of our ideals and unique contributions to society. When considering your own leadership purpose, you must identify your fundamental values and focus on what is truly important to you (Izzo & Vanderwielen, 2018). The wisdom of Laozi provides us with the ideas and standards we need to be purpose-driven leaders. We need to know what our values are and how to connect them with our mission. Distinct values lead to varied purposes, which in turn lead to different outcomes.

The concepts of Taoism have been validated by Jim Collins' study. Collins (2009) discussed the preservation of "core heritage," the blend of guiding principles and core purpose, as a trait of enduring firms that progressed from "excellent to great to built to last" in his book *Good to Great*. Collins adds that while there are no "good" or "wrong" values, they are necessary to have and live since they provide an inherent meaning other than to make money. Great firms that last maintain their basic beliefs and purpose while constantly adapting their business strategy and operating processes to a changing world an evidential proof of purposeful leadership.

One of the most important traits that Laozi requires leaders to cultivate is humility in order to help others. The core of a leader is humility. Servant-leaders have the humility, fortitude, and wisdom to recognize that they can profit from the skills of those with less power. They actively seek out the distinctive opinions and suggestions of the people they serve. This is how servant leaders foster a learning culture and an environment that inspires followers to achieve their full potential. Altruistic leadership is described as mentoring others with the goal of improving their overall well-being. The altruistic leaders who mirror themselves on Heaven and Earth, in Laozi's opinion, do not exist for themselves, they make no intentional effort for their own sake, and they always put their people's interests first. They just think about other people. They liberate themselves from egocentrism and are always concerned about the rights and interests of others. People appreciate and follow them as a result of their selflessness; they end up completing themselves and attaining their goals.

Over the years, numerous studies have been conducted on authenticity and its impact on leadership. Research found that leaders who developed self-awareness were more likely to be authentic leaders. Knowing yourself allows you to discover your driving force and the goal of your leadership (George, 2015). Bill George's self-awareness and authenticity-based leadership strategy is widely regarded as the gold standard in the profession. As a result, self-awareness and sincerity are two essential characteristics of any successful leader.

In today's society, increasing self-awareness is a big deal: "finding ourselves," "understanding who we really are." Many cultures, including some schools of Western psychology, consider self-discovery and acceptance to be essential to human well-being and a vital step on the road to personal development. Certain social intellectuals and activists also believe that solving the many social and environmental challenges that humanity faces will remain unachievable without a high level of individual self-awareness and accountability. Laozi, who insists that Taoist leaders not only know themselves but also transcend themselves, has an influence on this. "Those who understand others are intelligent, those who know themselves are knowledgeable, those who transcend others have strength, and those who transcend themselves have inner power," Lao said. This was a wise leader's

advice to spend time getting to know yourself and discovering your passion. Look within to discover your strength and purpose. You will make a positive impact on the world and find joy in the trip if you find and follow this flow.

The South-East leadership styles outlined above tend to show trend or allude that leaders tend to have interpersonal relationships with subordinates, they protect and provide for subordinates, whereas subordinates voluntarily submit, showing loyalty and deference. These theories espouse that Leaders seem know what is best for subordinates. All these are characteristics of collectivist culture hence supporting Hofstede et al. (2010) claim that culture provides a frame of reference or logic by which leadership behavior can be understood.

Leadership in North-West

In the North-West, leadership theories have evolved over time, from a focus on self attributes to the concentration on the distinctiveness of individual employees who must be molded via serving and guiding in order for their potentials to develop for the greater good of their enterprises. The section below will show how leadership models in the North-West have evolved.

Evolution of the North-West Leadership Theories

The evolution of these leadership theories can be divided into several eras. The first era which was The Personality Era saw the emergence of the first formal leadership theories, as well as a new understanding of the leadership process. The Great Man Period and the Trait Period are two distinct periods within this era. During the Great Man Period, academics studied great men (and some women) throughout history and proposed that someone who mimicked their characteristics and behaviors may become a powerful leader (Galton, 1869). Bowden (1927) did a significant study during this time period, equating leadership with personality. Some theorists have gone so far as to try to explain leadership in terms of inherited traits (Jennings, 1960). During the Trait Period, attempts were undertaken to break down the linkages between specific persons and simply construct a set of universal attributes that, if accepted, would improve leadership potential and performance. Great leaders combine personality traits such as motivation, self-confidence, intellectual ability, wish to lead, truthfulness, ability to adapt, aggressiveness, and emotional maturity with socio-cultural values such as being educated at the “right” school systems and being interpersonally prominent or upwardly mobile to shape their leadership positions in an organization, according to the trait theory, which was one of the most dominant leadership theories of the 1930s (Yukl & Mahsud, 2010). However, when empirical investigations found no single attribute or collection of characteristics connected with successful leadership, failure loomed once more (Jenkins, 1947). Thus, the traits theory came into quick competition with a wide range of other leadership theories during the mid-1950s (Kuada, 2010).

The Influence Era built on the Personality Era by realizing that leadership is a relationship between people rather than a trait of a single person. The Power Relations Period and the Persuasion Period covered several facets of power and influence. Attempts were made in the first period to explain leader effectiveness in terms of the source and amount of power they wielded, as well as how that power was employed. While today's leaders have a lot of power (Pfeffer, 1981), the dictatorial, authoritarian, and dominating aspect of this form of leadership is no longer regarded effective (French, 1956). Indeed, in today's commercial world, unidirectional top-down influence with no regard for followers' wants and requirements is inappropriate. Coercion was abolished during the Persuasion Period, but the leader was acknowledged as the main factor in the leader-member dyad (Schenk, 1928). Despite growing recognition of its limits, such as the influence of lower participants, the dominating leader strategy is still commonly adopted in modern management. One of the competing theories at that time was the *situational (or contingency) leadership theory*, with roots in studies by Hersey et al. (1979) and Fiedler (1967). The main impetus of these studies is that there is no magic bullet in influencing people.

The Behaviour Era changed everything by focusing on what leaders do rather than their characteristics or source of power. As a response, leadership was considered as a variant of human action (Hunt & Larson, 1977). It was a significant advance in leadership theory not only because it had good empirical backing (Fleishman & Harris, 1962) but also because it was simple to apply by practicing managers to increase their leadership effectiveness. Some of the research done during this time period focused on conventional leadership behavior patterns, while others looked at the distinctions in behavior between bad and effective leaders (Yukl, 1989). The behavior Era had two periods: the Early and the Late Behavior Periods. The Early Behavior Period was essentially a continuation of the Trait Period, with the focus on building behavior traits rather than personality traits. The theories of the Early Behavior Period were advanced in the Late Behavior Period by adapting them for management use. The Managerial Grid Model, which employs a 9×9 grid with consideration behavior on one axis and initiating structure behavior on the other, is arguably the most well-known. The far most effective leader, as per Blake et al. (1964), will be ranked 9 on all of these traits. Theories X and Y have also gotten a lot of attention. Individuals are passive, according to Theory X, and must be guided and extrinsically motivated to meet organizational requirements, but people are inherently motivated and just require adequate working conditions, according to Theory Y (McGregor, 1966). Toward the end of the Behavior Era, it was recognized that leaders do not directly cause subordinate behavior, but rather offer the conditions and stimuli for subordinate behavior to be elicited (Bass & Stogdill, 1981). As a result The Operant Period was born (Sims, 1977). It emphasized on the leader's role as a manager of reinforcements, with acceptable leader behavior serving to reinforce desired subordinate behaviors.

By recognizing the relevance of circumstances other than the leader and the subordinate, the Situation Era advanced leadership theory significantly. The type

of task, the leader's and subordinates' social status, relative position power of the leader and subordinates, and the nature of the external environment are all examples (Bass & Stogdill, 1981). The types of leader traits, abilities, influence, and behaviors that are likely to result in effective leadership are then determined by these situational factors. The Situation Era had three categories the environment period, social status period, and the sociotechnical period. During the Environment Period, leaders were intended to arise simply by being in the right location at the perfect time under the proper situations, and their activities were unimportant. The individual in charge of the organization was immaterial in this method since if they left, someone else would fill the void (Hook, 1957). The Social Status Period was designed around the premise that as group members do specified activities, they reinforce the assumption that each individual would act in the same manner as before. As a result, the position of the leader and the subordinate is defined by mutually agreed-upon expectations of the behavior and interactions they are allowed to offer to the group (Stogdill, 1959). Generally, the Environment Period was concerned with the work, whereas the Social Status Period was concerned with the social component of a scenario. The socio-technical period resulted by combining the social and environment period frameworks.

The Contingency Era is a watershed moment in the evolution of leadership theory. For the first time, it was understood that leadership did not exist in any of the pure, one-dimensional forms previously explored, but rather included parts of all of them. Effective leadership was, in essence, contingent or dependent on one or more of the following factors: behavior, personality, influence, and situation. Typical leadership approaches of the time sought to identify the situational moderator variables that best revealed which leadership style to employ. Many researchers were confident that they had finally discovered the cause of a leader's efficacy, and various contingency theories were developed as a result. Notable theories of the Contingency Era are Contingency Theory (Fiedler, 1967), the Path-Goal Theory (Evans, 1970), and the Normative Theory (Vroom & Yetton, 1973). Scholars subscribing to the contingency theory positioned the dominant leadership behaviors on a continuum with task-centered behavior at one end and employee (relationship)-centered behavior at the other end (Yukl & Mahsud, 2010).

Task-centered leaders, they claimed, saw it as their obligation to tightly oversee their subordinates, instructing them on what needs to be done, how to accomplish it, the time to do it, and the location of the activity. The level to which a leader's action is task-centered or employee-centered depends on the complexity of the job, the extent of urgency with which the job must be accomplished, and the level of maturity of the employees performing the task (Avolio et al., 2009). Leaders who prioritize recognition, work satisfaction, and self-esteem fulfill the social and emotional needs of their peers and subordinates. The desire and capability of a person to accept responsibility for his or her own actions is regarded as maturity in this collection of literature (Kuada, 2010). People show varied levels of maturity based on the activity, role, or objectives that must be accomplished (Bass & Avolio, 1994). Fiedler's Contingency Theory emphasized the importance of placing leaders in settings that

are most suited to their personalities (Fiedler, 1967), or training them to adapt the situation to fit their own style. House's Path-Goal Theory dealt with a different scenario. It was more concerned with creating enabling conditions for subordinate success than with the situation or leader behavior (House, 1971). The Normative Model distinguished itself yet again by counseling the leader on the most appropriate decision-making behavior based on the situation and the need for decision acceptability and/or quality (Vroom & Yetton, 1973). This last strategy drew a lot of attention because it was applicable to a wide range of leaders because it indicated that, regardless of your personality qualities or level of power and influence, you may alter your behavior to improve your leadership effectiveness in different scenarios.

Leadership studies in the 1970s suggested that perhaps leadership lay not only in the person or the environment, but rather in role distinction and social interaction. As a result, in the 1980s, the task and relational viewpoints of leadership evolved into two new paradigms: transactional and transformational leadership, resulting in the Transformational Era, Anti-leadership Era, Culture Era, and Transactional Era (Avolio et al., 2009). The exchange period and the role development period defined the Transactional Era. Leader Member Exchange Theory, Vertical Dyad Linkage Theory, and Reciprocal Influence Approach were among the theories proposed during the exchange period. According to these theories, leadership entails interactions between the leader and his or her subordinates that have an impact on their relationship. In addition, the leader may engage in a variety of transactions and interactions with his or her subordinates. Aspects of emergent leadership appear here as well, because emergent leadership necessitates the permission of subordinates as to who will lead (Hollander, 1992). In the Role Development Period, there is still some interchange, but it is centered on the relative contributions of the leader and the subordinate. The Role Making Model and the Social Exchange Theory (Hollander, 1979; Jacobs, 1970) are two examples of theories from this time period. In this case, the group bestows admiration and status on the leader in exchange for his or her ability to help the group achieve its goals. Leadership therefore becomes an equitable trade relationship in which neither the leader nor the subordinate has dominance (Bass & Stogdill, 1981).

Scholars studying transactional leadership concentrated on favor transfers between leaders and followers, as well as compensation and discipline for good or bad conduct respectively. Leaders, according to Atkinson (1957), encourage their employees toward specified goals by explaining position and job requirements and delivering rewards and/or punishments that they see appropriate in each scenario. The model is based on the expectation theory, which states that an employee's incentive to succeed is a function of his or her perceived likelihood of success and the anticipated benefits from that achievement (Atkinson, 1957). Similarly, his incentive to overcome obstacles is a function of the likelihood of failure and the adverse consequences of failing.

So many elements in the leadership equation seemed to have been described that they seemed to explain nothing. Because the present leadership paradigm was not

seen to be working, an age of “Anti-Leadership” developed which had ambiguity and substitute periods. It was suggested during the Ambiguity Period that possibly leadership is just a subjective phenomenon in the observer’s mind (Mitchell, 1979). Pfeffer (2017) wrote a famous article titled “The Ambiguity of Leadership,” in which he spoke of the leader mainly as a symbol, meaning that the overall performance of the leader was unimportant. Miner (1975) proposed that we give up and discard the concept of leadership entirely! Meindl, Ehrlich, and Dukerich (1985) expanded on this idea, proposing that governance is an all-encompassing phrase for expressing changes in the organization that we do not understand otherwise. The Substitute Period was a more positive growth phase that emerged from the situational era and sought to identify leadership substitutes. According to Kerr and Jermier (1978), the task, as well as the subordinate’s and organization’s qualities, might prohibit leadership from influencing subordinate performance. They discussed both leader replacements and authority neutralizers in the work environment. Howell et al. (1986) followed this line of reasoning, and it is useful in demonstrating when leadership is less likely to have a significant impact on organizational performance.

The Anti-Leadership Era’s pessimism ended with the dawn of the Culture Era, when it was suggested that maybe leadership is not a manifestation of a person, the dyad, or even the select group, but rather is pervasive in the overall organization’s culture. For the first time, the leadership focus shifted from raising the quantity of work completed (productivity, efficiency) to enhancing the quality of work completed (through expectations, values). This period was a natural progression from the Leader-Substitute Period, since it claimed that if a leader can instill a strong culture in a business, employees will take charge of their own development (Manz & Sims, 1987).

The Transformational Era reflects the most recent and promising stage in the evolution of leadership theory. Its substantial progress over previous eras can be linked to the fact that it is motivated by intrinsic instead of extrinsic factors. Leaders must also be more proactive than reactive in their thinking, more radical than conservative, more imaginative and creative, and more receptive to new ideas than they were in the Transactional Era (Bass, 1985). In this Era, there are two distinct periods: charisma and self-fulfilling prophecy. The Charisma Period’s central premise is that leadership must be visionary, transforming people who perceive the vision and giving them a renewed feeling of purpose and meaning. It expands on the Culture Era by considering leadership as a collective action process (Roberts, 1985). Leadership does not lie just on the shoulders of a single person, but on the shoulders of everyone who shares the mission and vision. In this way, rather than being a personality feature or a set of talents, leadership becomes a state of mind (Adams et al., 1984). Transforming leadership, on the other hand, offers a more active contribution to the business, unlike the passive leadership described in the preceding two eras. Research done during the Charisma Period indicated that a leader’s traits, actions, personality, and contextual aspects interact to improve subordinate responsiveness to ideological appeals, which became the Charismatic Leadership Theory (Kanungo & Conger, 1987). *Charisma* is the

inspirational motivation (IM) component of transformation leadership theory (Bass & Avolio, 1994). Furthermore, scholars studied charismatic leadership as a distinct theory of leadership. They defined charismatic leadership as persons who have significant and unusual impacts on their followers due to their personal power. It reflected perceptions by followers that the leader is endowed with exceptional qualities (Yukl, 2012). “Their vision and beliefs, intellectual prowess, ability to establish a certain kind of vision in the collective psyche of their followers, and individualized style of leadership” are some of the characteristics that define charismatic leaders (Hickman, 2009).

The Self-Fulfilling Prophecy (SFP) Period is based on Field’s (1989) theories on the phenomenon of self-fulfilling prophecy. This study looked at how individuals’ self-concepts change, and it improved on earlier theories by assuming that change happens equally from the leader to the subordinate as it does from the subordinate to the leader. To put it another way, the leader can be activated from the bottom up or from the top down. This approach also operates in group and organizational settings, in addition to dyadic circumstances. Field and Van Seters (1988) expand on this theory, claiming that the key to this form of leadership’s success is to create positive expectations. As a result, the work of leadership became one of creating, monitoring, and sustaining a high-expectations culture. Bass (1985) agreed with this approach. He claimed that work groups choose leaders who they believe will assure task completion, maintain strategic focus, and foster group cohesion. Subordinates’ concerns about affiliation and security are thereby raised to issues about self-actualization, recognition, and achievement.

New leadership models were introduced by the complexity theory of leadership and the authentic theory of leadership which were the two emergent theories at the time. The concept of leadership as part of a dynamic and developing pattern of behaviors and complex interactions among many organizational participants, producing power structures and networks of relationships, is central to the complexity theory of leadership (Kuada, 2010). In effect, no single leader has the authority to define the course of an organization; each leader’s power is based on his or her position within the main organization’s complex network of relationships, as well as his or her ability to distribute resources and emotional support (Ardichvili & Manderscheid, 2008). Authentic leadership philosophy is based on positive thinking as well as institutional theory. It emphasizes on leaders’ self-awareness and self-controlled good behaviors. It claims that genuine leaders behave in a transparent and ethical manner (Avolio et al., 2009). Such actions promote transparency and the desire for employees to share knowledge with one another and with their managers. The servant and coach leadership idea is a descendant of authentic leadership (Kuada, 2010). According to Hickman (2009) *Strategic leadership* adapts and changes the patterns, aims, behaviors, and capabilities of an organization so that it thrives in an increasingly turbulent and competitive environment. Theoretical literature on strategic leadership primarily emerged from studying the roles of executive leaders and senior management teams in highly competitive and turbulent environments (Hickman, 2009).

Convergent/Integrated Global Leadership Model

Several factors should be considered in order to develop a successful integrated global leadership model that compensates for differences in preferences and styles across cultures. Leadership is a multi-faceted, interactive process involving behavioral, relational, and situational factors and can happen through the interaction of a leader with his subordinates or through the external situational environment. Leadership is two sided and can be propagated from high levels in an organization to the lower levels or from the lower levels upwards to the higher levels. When adding new variables in order to create a new model, the early theoretical establishments and correlations should be considered. What is needed is a conceptual integrating framework that connects the various methods and allows for the construction of a comprehensive, long-term leadership theory. It must be understood that the efficacy of a leader cannot be judged solely by one technique, but rather by the simultaneous interaction of many different aspects.

According to Marquardt and Berger (2003), globalization, which is often defined as the integration of markets, cultures, and leadership, has culturally homogenized the world by creating a “collective experience for people everywhere” and influencing and challenging every component of organizational practices. One of the greatest challenges in globalization points to leadership because it has long been considered a key determinant of organizational success or failure (Jeong et al., 2017). Strong leadership conceptions and views are not fixed, but have evolved over time in response to societal, ecological, cultural, and value changes and needs (Rondinelli & Heffron, 2009). The power of globalization has transformed the context within which leadership operates, and thus a need to consider a universally accepted leadership style. To operate as an effective leader in an era of globalization, it is imperative to understand which leadership characteristics and behaviors are universally perceived as effective or idiosyncratically applicable to all cultures.

Key Success Factors

Global leadership, according to Jeong et al. (2017), is “personal leadership that influences and brings about significant positive changes in companies, institutions, and societies by fostering the suitable level of trust, organizational structures and processes, and involves numerous stakeholders, resources, and cultures under different conditions of sequential, locational, and cultural complexity.” To be a successful global leader, current global leadership literature has provided a wide variety of competences in terms of qualities, mindsets, knowledge, and abilities (Marquardt & Berger, 2003). Park et al. (2017) study on global competency models revealed five research themes: intercultural, interpersonal, global, change and vision, and personal traits and values.

Global leadership competencies that are more general include: (a) the ability to express a vision, values, strategy, and in-depth business and managerial knowledge;

(b) the ability to cope with uncertainty; (c) the ability to learn, integrate, coordinate, and innovate; and (d) the ability to communicate effectively, and develop and empower others (Ayca, 2017). Effective Global Leaders exhibit characteristics such as managing emotions, building relationships at the personal level and caring, displaying expertise and intelligence, being open and sharing information, being fair, being approachable and trustful, and showing flexibility (Park et al., 2017). Global leaders are required to pay attention to ethical issues and commit to meeting their own personal morals and the company standards. Hollenbeck et al. (2009) postulate that global leaders are required to have education in and knowledge of various topics such as finance, accounting, economics, and marketing and should understand tangible and intangible resources or capabilities within the organization.

Bird and Osland (2017) opine that effective global managers can create and establish trust through mindful communication. Park et al. (2017) explained that trusted relationships can be built based on global leaders' integrity and high level of ethics. To engage in trusting relationships, global leaders should develop various communication channels, both virtually and face-to-face, to be approachable or visible to subordinates (Zander et al., 2012). According to Park et al. (2017) global leaders need to discern when to stand firm and when to be flexible on ethical standards. Hollenbeck et al. (2009) indicated that global leaders should be flexible in their thoughts and tactics to work with people across cultures. Contingent on the responsibility dimensions which include managing tasks, relationships, changes, and external conditions, global leadership encompasses actively performing a handful of intrapersonal, relational, organizational, and organization-external actions in dynamics and complicated global contexts (Park et al., 2017).

General intelligence, commercial expertise, interpersonal skills, dedication, courage, and ease in coping with cross-cultural challenges, according to Spreitzer et al. (1997), are attributes that recur across the literature in describing a successful international CEO. They acknowledged that there is a lack of academic data on "international executive" success determinants, but agreed that an open personality, adaptability, drive, and language abilities all contribute to a successful international executive (Spreitzer et al., 1997). Intercultural perspective-taking, as suggested by Abbe et al. (2009), is a particular trait relating to multiethnic leadership: the capacity of such leaders to take the viewpoint of another within the cultural setting, to apply cultural lenses, and to adjust easily when facing individuals from unfamiliar cultures.

Johnson et al. (2006) define *cross-cultural competence* as an individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes to work successfully with people from different national cultural backgrounds at home or abroad. According to Shakir and Lee (2017) follower connection is essential for a global leader in the context of the universal human need to belong. On an evolutionary basis, this human need seems universal in all cultures, and can form a basis for cross-cultural interactions regardless of where in the world (Shakir & Lee, 2017).

The need to belong stimulates goal-directed activity to seek out interpersonal contacts and cultivate possible relationships. Interpersonal connection provides leaders with the capability to better communicate with and understand followers, to relate to their feeling and needs, and to influence their behaviors, thus creating a

collective identity and unifying work groups toward common goals (Shakir & Lee, 2017). Abbe et al. (2007) found that *cross-cultural competence* enabled leaders to interact in any culture, as opposed to language and regional knowledge, which only work in specific cultures. Components of cross-cultural competence include knowledge and cognition, cultural awareness, cross-cultural schema, and cognitive complexity (Abbe et al., 2007). According to Abbe et al. (2007) leaders will be successful working in another culture if personal, work, and interpersonal domains were met.

Similarly, Li (2020) defines CCC as personal characteristics which arguably make individuals more culturally competent based on a Cognitive, Affective and Behavioral (CAB) paradigm). Li (2020) argues that the most studied construct under the CAB paradigm is Cultural Intelligence (CQ) which he defines as individuals' ability when they are a new cultural setting to adapt more effectively to which people behave and think differently. This study will focus on CQ.

Li (2020) defines Cultural Intelligence (CQ) as individual's ability to adapt more effectively when they are a new cultural setting in which people behave and think differently. Thomas et al. (2015) argue that CQ is a unique intelligence that helps us understand why some individuals are arguably more effective than others in an international environment. Earley and Ang (2003) conceptualize CQ as a four-dimensional construct that includes metacognitive, cognitive, motivational, and behavioral dimensions. According to Earley and Ang (2003) Metacognitive CQ refers to the processes through which individuals acquire and understand cultural knowledge to make sense of their intercultural experiences.

Earley et al. (2006) argue that it happens when individuals strategize before encountering people from different cultures; they check their own cultural assumptions during an encounter; and adjust their cultural mental maps accordingly when actual experiences differ to their expectations (Earley et al., 2006). According to Earley and Ang (2003) Cognitive CQ is an individual's understanding of how cultures are similar and different from their own cultures and from each other. It requires general knowledge structures and mental maps about cultures, including knowledge about economic and legal systems; norms for social interaction; religious beliefs; aesthetic values; and languages in different cultures (Earley & Ang, 2003). Metacognitive CQ and Cognitive CQ determine individuals' ability to develop patterns from cultural cues and intercultural encounters, hence influencing their overall level of cultural knowledge.

Motivational CQ is an individual's interest in experiencing other cultures and interacting with people from different cultures as well as their sense of confidence in being able to function effectively in such encounters (Ang & Dyne, 2015; Earley & Ang, 2003). Motivational CQ directs and magnifies the energy applied to learning about and functioning in cross-cultural situations. Individuals with higher Motivational CQ tend to persist when they confront obstacles, setbacks, or failures. According to Earley and Ang (2003) Behavioral CQ is an individual's capability to appropriately enact a selected behavior in accordance with cognition and motivation and exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures (Table 1).

Table 1 Key success factors

Integration	Characteristics	Proponent
<i>Cross-cultural competence</i>	Taking the perspective of another within the cultural context, to apply cultural lenses, and to adapt quickly when encountering individuals or groups from unfamiliar cultures	Johnson et al. (2006) and Shakir and Lee (2017)
<i>Multicultural perspective-taking</i>	Individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes to work successfully with people from different national cultural backgrounds at home or abroad	Abbe et al. (2009)

The section discussed the key ingredients of a successful global leadership model. It is imperative to take into consideration all these elements in coming up with a universally acceptable and applicable cross-cultural leadership model.

Conclusion

In this chapter, we explored the orientation of both the North-West (individualistic culture) and the South-East leadership theories (collectivist culture). We highlighted the most dominant models used to explain leadership behaviors in these contexts and went further to propose elements of an integrated leadership model that accounts for variation in preferences and styles across cultures. The key ingredients to a successful Integrated Leadership Model are: 1. Cross-Cultural Competence – the individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes to work successfully with people from different national cultural backgrounds at home or abroad; and 2. Intercultural Perspective-Taking – the capacity of leaders to take the viewpoint of another within the cultural setting, to apply cultural lenses, and to adjust easily when facing individuals from unfamiliar cultures. It is imperative to consider and develop all these elements within a universally acceptable and applicable cross-cultural leadership model.

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Culturally Responsive Leadership: A Critical Review of Literature 22

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Abstract

Long-standing efforts to introduce culturally responsive education (CRE) have failed to address the situations and structures that disadvantage culturally diverse students. Although a proliferation of literature emphasizes principals' culturally responsive leadership (CRL) in influencing followers in positively transforming the reality for culturally diverse students, in many ways, the situations for these students remain the same or are worse off today than they were decades ago. CRL that collaborates with minoritized groups, drawing from student's cultures and experiences, is believed central to achieving equity and inclusivity. However, research on CRL is still new and evolving. This chapter synthesizes literature on CRL and followership in the past 5 years and problematizes CRL studies that are

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mainly rooted in Western perspective on leadership. The review employs a decolonization lens to critically examine how CRL is conceptualized and implemented in research and practice and if CRL is producing intended results or simply rhetoric.

Keywords

Culturally responsive education · Leadership · Followership · Decolonization

Introduction

Long-standing efforts to introduce culturally responsive education (CRE) have failed to address the situations and structures that disadvantage culturally diverse students. A plethora of studies revealed the striking disparities that exist between mainstream students and students of diverse cultural backgrounds. These disparities are evident in their low academic achievement (Alidake, 2016; Demmert, 2001; Tunison, 2013), high attrition rate, low graduation (Faircloth & Tippeconnic III, 2010, 2013; Freeman & Fox, 2005; Ottmann & Pritchard, 2010; Wang, 2008), and high disciplinary referrals (Bird et al., 2013; Freeman & Fox, 2005). Some studies extended the discussion and examined the organizational and social issues that underlie the disparities between minority students and their mainstream peers. These studies pointed out that the educational model is built within a framework that benchmarks performance to mainstream society (Harrington & CHiXapkaid, 2013) and neglects and marginalizes minority cultures in instruction, pedagogy, and curricula that are largely biased and culturally unresponsive (Castagno & Brayboy, 2008; Deloria & Wildcat, 2001; Faircloth & Tippeconnic III, 2013; Shen, 2012; Wang, 2008). As a result, minority students are deprived of their cultural pride and personal identities (Shi, 2011; Skinner, 1999; Su, 2005), tend to suffer from low self-esteem (Alidake, 2016; Belgarde, Mitchell, & Arquero, 2022), experience cultural discontinuity (Belgarde et al., 2022; Shen, 2012; Yang, 2013), and lose connections with their places and communities (Castagno & Brayboy, 2008; Deloria & Wildcat, 2001; Shi, 2011). Moreover, inadequate and inequitable government funding, lack of respect for their culture and language, and poor teacher training created additional barriers to minority education (Bird et al., 2013; Chen, 2014; Shi, 2011; Wang, 2008; Yang, 2013; Zhu, 2012).

Addressing the above issues has become an urgent need for multiethnic states. It requires educators to rectify current educational policies and practices that may perpetuate similar harm (Regan, 2010) and recognize the criticality of culturally relevant elements in education (Harrington & CHiXapkaid, 2013). Being culturally responsive requires a language and cultural context in which the traditions, knowledge, language(s), and communities are the foundation in students' education (Brayboy & Castagno, 2009; Castagno & Brayboy, 2008; Demmert & Towner, 2003; Bird et al., 2013). A review of literature revealed that culturally responsive education (CRE) for minority students places significant emphasis on culturally

responsive instruction, pedagogy, curriculum, and community engagement, and neglects the critical role school principals play in the process. Faircloth and Tippeconnic III (2013) argued, “If leadership is to be used as a tool for transforming schools into sites of empowerment and promise for students and their communities, it is important for academics and practitioners to reflect upon the ways in which leadership is conceptualized and practiced in schools and communities” (p. 482).

As the demographics of schools continue to shift with the increasingly diverse student population, so must the practices of school leaders who must have the ability to engage the families and students in culturally appropriate ways, and address and even advocate for issues that affect the larger community. Culturally responsive leadership (CRL) is thus critical in creating a welcoming and inclusive school environment that better meets the needs of minoritized students and their families. CRL that collaborates with minoritized groups, drawing from student’s cultures and experiences, is believed central to achieving equity and inclusivity. For school leaders to be informed whether their practices are culturally responsive, collaboration and engagement with followers, whether they be students, teachers, or other school staff members, are essential. While student demographics continue to grow in diversity in multiethnic states and countries, the demographics of school leaders are, however, not always reflective of this demographic change (Harris, 2020; Henderson et al., 2015; Vermes, 2020). Prospective school leaders self-identify overwhelmingly as White, English-speaking, of middle- or upper-class, heterosexual, and able-bodied (Boske & Elue, 2018). Misunderstandings and cultural-knowledge gaps then can become a given rather than a possibility when school leaders and followers are not able to collaborate and engage with one another (Howard & Rodriguez-Minkoff, 2017). When culturally diverse followers work alongside school leaders, school and leadership practices have a greater chance of being successful in creating an inclusive and equitable environment for all of their students.

Although a proliferation of literature emphasizes principals’ CRL in influencing followers in positively transforming the reality for culturally diverse students, in many ways, the situations for these students remain the same or are worse off today than they were decades ago. Through the extensive review of literature on culturally responsive leadership and followership, this chapter documents recent development in the topic area, uncovers limitations in culturally responsive leadership and followership studies, and identifies areas that can inform leadership practices for a CRE that is authentic and meaningful for students of diverse cultural backgrounds.

Review Method

This chapter synthesizes literature on CRL and followership in the past 5 years and problematizes CRL studies that are mainly rooted in Western perspective on leadership. The review critically examines how CRL and followership are conceptualized and implemented in research and practice and if CRL and followership are producing intended results or simply rhetoric.

We systematically searched the following database sources: Ebscohost, Google Scholar, and using the University of British Columbia (UBC) library's tool, Summon, to sift through the university's collection of journals, databases, ebooks, and other sources of information. These databases and search tools were used to search for articles and books using the terms related to the topic. A combination of terms such as AND and OR were used with the key words, such as culturally responsive, culturally relevant, leadership, followership, K-12, school, principals, and school administrations. Using select features from these databases and search tools, peer-reviewed articles, and information sources published from 2015 to present were selected to narrow our search.

The findings of this literature review can be categorized into three broad themes. First, we explored literature on how culturally responsive leadership is defined and conceptualized over the years, how it connects to followership to have an impact on culturally responsive education. Second, we reviewed literature on followership and explored culturally responsive education through followers' perspectives and how they interact with leaders to effect culturally responsive change. Third, we identified limitations from the culturally responsive leadership and followership and examined literature that offered a new thinking of leadership and followership practices through a lens of decolonization in implementing culturally responsive education.

Origin of Culturally Responsive Education

Culturally responsive practices were first introduced by Ladson-Billings' 1995 paper "Toward a theory of Culturally Relevant Pedagogy." In this paper, Ladson-Billings introduced and argued for a culturally relevant theory of education, by exploring the practices and reflections of eight exemplary Black teachers in an attempt to define and recognize culturally relevant pedagogy. Ultimately, she argues that culturally responsive pedagogy (CRP) requires classroom instruction *responsive* to students' home culture. Since then, in challenging schools and educators to find creative ways to work with culturally and linguistically diverse (CLD) students to ensure high quality and equitable education, many researchers have suggested models and systems that have employed the terms culturally *compatible*, culturally *congruent*, culturally *relevant*, and culturally *responsive* in the literature. The most recent research suggests using the term culturally *responsive* in order to encapsulate the action-based and even urgent connotation of the term: the ability of school leaders to *respond* effectively to the diverse needs of students (Khalifa, 2018; Khalifa et al., 2016). Researcher Gay (2002, as cited in Madhanglobe and Gordon, 2012) defined cultural responsiveness as "the process of using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strength of these students. It is culturally validating and affirming" (p. 29).

Conceptualizing CRL

Culturally Responsive *Leadership* (CRL) was derived from the concepts of CRP, though scholars have varied in their interpretations of CRL. Over the years, scholars have not agreed on a definition of CRL and have applied various terms to the same or very similar concepts. This is evident in a number of terms that emerged in leadership studies, such as multicultural leadership (Riehl, 2000), cross-cultural leadership (Akiga & Lowe, 2004), culture-based leadership (Quantz, Cambron-McCabe, Dantley, & Hachem, 2017), culturally proficient leadership (Caro, 2017), culturally relevant leadership (Beachum, 2011; Horsford et al., 2011), and culturally responsive leadership (Aguilar, 2011; Brown et al., 2017; Lindsey Roberts, & Campbell, 2005; Johnson, 2014; Khalifa, 2018; Khalifa et al., 2016). These terms, though close in meaning, are conceptually loose and come in many variations in conceptualizing culturally responsive practices of school leaders. For example, Whitford and Addis (2017) defined CRL as the practice initiated and maintained by school leaders, such as principals intended to address the needs of marginalized students, their caregivers, and teachers. They (2017) synthesize relevant literature and identify three components of culturally responsive practices in school leadership: responsiveness, sustainability, and revitalization.

Similarly, Johnson (2007) argued that culturally responsive leaders bring their cultural knowledge and experiences into schools in order to foster new definitions of diversity, promote inclusive instructional practices within schools through supporting, facilitating, or being a catalyst for change, and building connections between schools and communities. Other scholars, such as Arar et al. (2018) explain that the framework for CRL developed by Horsford et al. (2011) involves four components: (1) political contexts, (2) pedagogical approaches, (3) personal journeys, and (4) professional commitments. Through review of literature on culturally relevant pedagogy and antiracist pedagogy, Horsford et al. (2011) offered a framework for culturally relevant leadership along four dimensions: the political context (e.g., demographic divide; competing values, ideologies, and perspectives), a pedagogical approach (e.g., culturally relevant and antiracist), a personal journey (e.g., cultural proficiency), and professional duty (leading for equity, engagement, and excellence). This framework perceives leadership residing in individuals without taking into consideration principals' relationship with communities and elders and how to engage them to work collectively. Some scholars propose competency standards that culturally responsive leaders must demonstrate, including assessing culture, valuing diversity, managing difference, institutionalizing cultural knowledge, and adapting to diversity (Brown et al., 2017). Such a proposition standardizes leadership practices and also sees leadership resting in the hands of individuals.

Regardless of the variations, the conceptualizations all share a common central point, that is, a strong emphasis on principals' leadership role in incorporating the history, values, and cultural knowledge of students' home communities in the school curriculum, pedagogy, and instruction. A recent study suggests using the term culturally responsive in order to encapsulate the action-based and even urgent connotation of the term (Khalifa et al., 2016).

Challenges and Barriers of CRL

Challenges and barriers that culturally responsive leaders are experiencing at work are manifested at multiple levels. Those that are specifically to CRL in relation to followers include resistance from followers, lack of training from followers in CRE, and isolation of CRL.

As schools continue to experience major shifts in their student and community demographics, scholars have observed a resistance to change from leaders and staff in schools. This resistance and consequential tension have been a significant challenge in culturally responsive leadership, as school leaders and staff continue to maintain deficit perspectives of their culturally diverse students and their families (DeMatthews & Izquierdo, 2018; Davis, 2002; Lopez, 2015). This resistance was observed in teachers' dismissal of dual language instruction, the refusal to view students' cultures as assets and strengths, "push backs" to changes to the curriculum, a lack of sensitivity toward culturally diverse students, and hostility toward those who make issues of equity and diversity central to their practice (DeMatthews & Izquierdo, 2018; Lopez, 2015). Moreover, there is a common tendency for school leaders to be "colorblind" or "color mute" in their practice (Fraise & Brooks, 2015; Khalifa et al., 2016). Thus, denying not only the existence of white supremacy but their students' unique cultures, values, and beliefs, ultimately failing to "tap into" these experiences as "tools for developing culturally relevant pedagogy and leadership that could benefit all students" (Khalifa et al., 2016, p. 20). Though Wilkinson (2008) argued that this resistance is to be expected, as transforming leadership practices in the name of equity and diversity is "deeply threatening to the status quo" (p. 111) and often met with passive resistance or outright hostility, Researcher Davis (2002) argues that this is the "result of education administration programs not adequately addressing the need for cultural responsiveness" (p. 11).

Many teachers and school leaders belong to the majority group, identifying as being White, English-speakers, able-bodied, belonging to middle- or upper-class, and heterosexual (Boske & Elue, 2018). In their own schooling and education then, many followers may not have had cross-cultural encounters with their peers. As many educational institutions in North America also reflect and operate under the dominant Western paradigm and culture (Henderson et al., 2015), followers may have been encapsulated within a bubble that perpetuated these dominant values, beliefs, and biases in their learning and in their work within schools. Many curriculums currently lack "meaningful multicultural, diversity, and antiracist coursework" (Milligan & Howley, 2015, p. 58).

Culturally responsive leadership and education are still evolving and relatively new to the education scene (Henderson et al., 2015; Lopez & Rugano, 2018). Traditional ways of teaching and leading within schools are still the norm within educational programs, and while there has been a push for more multicultural and culturally responsive coursework to be included, change is slow (Boske & Elue, 2018; Ylimaki & Brunderman, 2019). While training courses around culturally responsive education and practices are being developed, they are not readily available (Davy, 2016). As training courses and workshops addressing culturally

responsive education can be scarce for leaders and followers alike, the onus falls to the individual to seek out learning opportunities (Bezzina, 2018).

A consequence of addressing the political, cultural, and social issues that affect education and learning is that principals can be met with resistance when challenging the powerful structures that shape them (DeMatthews & Izquierdo, 2018; Lopez 2011, 2015). Lopez (2015) argues, as the practice of being a culturally relevant leader is both difficult emotionally and professionally, leaders require consistent support from teachers and staff. However, tensions and resistance can cause isolation of CRLs. Without the sustained support of “critical friends,” culturally responsive practice is difficult to achieve.

Evolvement of Followership Studies and Understandings

Followership has been studied within various disciplines, but even within a specific field of study such as education, how followership and followers are understood can vary. For example, within the field of education, there are different branches of learning. In some of those branches, there may not be any currently agreed upon application or formal definition of followership or followers (Orzolek, 2020). Adding to the confusion, to which party the title of “leader” or “follower” is attributed to can also vary by study and researcher. In some cases, teachers were alluded to as leaders with students as followers, while in other cases, teachers were the ones alluded to as followers while school principals were the attributed leader. What has been common in the discussion of followership and followers, however, is that they have often been discussed in relation to leadership and leaders (Hinić et al., 2017; Howell & Shamir, 2018; Uhl-Bien & Carsten, 2018). As Hughes et al. (2015, as cited in Bufalino, 2018) has described the relationship, it can be like a mobius strip wherein “[l]ike the twisted cylinder with a one-side non-orientable surface, leadership and followership cannot be considered separately in organisations because they belong to the same singular surface organisation” (p. 55). Followership has also been understood as the opposite of leadership within a leadership/followership continuum (Hinić et al., 2017), and as “two sides of the same construct” (Uhl-Bien & Carsten, 2018).

Followership theory emerged from within the context of leadership, and as such, early research and understandings of followership and followers were conceived through a leader-centric lens (Bufalino, 2018). In traditional leadership theory and research, followers had generally been presented as passive recipients to the power and influence of leaders, working to produce desired organizational outcomes and to carry out the goals of leaders (Alkutich, 2017; Bufalino, 2018). Over a decade ago, Shamir (2007, as cited in Uhl-Bien & Carsten, 2018) called for scholars to “reverse the lens” (p. 196) in leadership studies and to consider the contributions and the role that followers have in the leadership process. Since this call, followership theory has moved beyond leader-centric views, and now examines how both parties, leaders and followers alike, contribute to the co-creation and co-construction of leadership and followership (Orzolek, 2020; Uhl-Bien & Carsten, 2018). The contributions of

followers cannot be disregarded in the study of leadership, and as many in the literature have acknowledged, there can be no leadership without followers (Alkutich, 2017; Alvesson & Blom, 2019; Stern, 2021; Uhl-Bien & Carsten, 2018). Today, followership theory and studies on followership have examined the influence, power, and significance that followers have within the leadership process and within an organization (Alkutich, 2017).

As followership study and research has expanded, a more nuanced understanding of followers has emerged. Follower identity, self-concept, characteristics, role-orientation, and schemas are just some of the areas that have been explored in relation to followers, helping to expand scholars' understanding of the skill, craft, and state of followership (Epitropaki et al., 2017; Uhl-Bien & Carsten, 2018). An examination on follower role-orientation has elucidated that followers as a whole are not a homogenous group. As described by Uhl-Bien and Carsten (2018), followership role-orientation has its roots in role theory and recognizes that individuals can vary in their understanding and enactment of their roles within an organization. Individuals can differ in the beliefs that they carry regarding the follower role or position, what the role entails, what an effective follower looks like, and how best to enact the role to be an effective follower. Within the literature, many differing and similar types of followership role-orientations have been identified, such as follower co-production orientation, passive orientation, pragmatic followers, yes-people followers, exemplary followers, and alienated followers (Alvesson & Blom, 2019; Carsten et al., 2018; Hinić et al., 2017; Orzolek, 2020; Uhl-Bien & Carsten, 2018). While manifested follower role-orientations are believed to be relatively stable (Hinić et al., 2017), they can be influenced by interpersonal interactions and additionally, can influence follower/leader interactions.

Convergence of Leadership and Followership

Traditional leadership theories and understandings of the leadership process, which can also include research on CRL, have been criticized for being leader-centric and for minimizing the role and perspectives of followers (Howell & Shamir, 2018). Leader-centric views can be deeply ingrained in both leadership and followership theories. Due to these entrenched views, negative stereotypes and connotations of followers and followership persevere. Followership has ironically been called "followership" (Bufalino, 2018, p. 58). Subsequently, the follower role has been viewed as undesirable, with the perception of followers being seen as passive, subordinate, and obedient still persisting today. Being seen as undesirable, the role and contributions of followers can easily be minimized or even erased in studying the leadership process and in how organizational change occurs. As Stern (2021) has commented, "followership seems...to be leadership's forgotten companion, ignored, an embarrassment. Followership is the f-word that we hate to use" (p. 58). As research on CRL and CRE continues to evolve, it may be limited and incomplete if the voices and contributions of followers are not considered.

While traditional conceptions of followership viewed followers as obedient and subordinate to leaders and their will (Alkutich, 2017; Alvesson & Blom, 2019; Bufalino, 2018), contemporary understandings of followers and followership consider how individuals can vary in their role-orientation, identity, and enactment of the follower role. Followers can resist leaders and the goals they wish to see fulfilled, followers can be alienated from leaders and from organizations, and followers can be passive in their roles and unwilling to go beyond what they believe their role description entails (Hinić et al., 2017).

As student and staff demographics in schools become increasingly diverse, culturally charged conflicts and misunderstandings between, and within, leader and follower groups can become commonplace. In such environments, leaders and those looking to implement changes and champion social justice issues “can be accused of being arbitrary, forceful, seeking change too quickly, overbearing or not a team player, when others in the organisation are seeking to preserve an unjust status quo” (Tenuto & Gardiner, 2018, p. 597). Leaders and followers within a school all have to contend with the challenge of being culturally responsive when there are multiple perspectives, all with varying viewpoints of what it means to connect and relate to others, what well-being is and looks like, and in how they communicate with others (Hinić et al., 2017).

Followers’ Influence on CRL

As both leadership and followership can be co-produced and co-constructed (Bufalino, 2018; Howell & Shamir, 2018; Uhl-Bien & Carsten, 2018), followers can influence how leaders understand and engage in CRL. Followers who belong and identify with minoritized groups can help to inform the leadership practices of school principals and teachers. Through interactions with cross-cultural followers, leaders have the opportunity to challenge their own biases and to gain personal insights from their colleagues on what current practices within their schools are and are not culturally responsive and respectful. Followers influence their leaders by collaborating and challenging them, asking important questions (Uhl-Bien & Carsten, 2018), and advocating for their minoritized community members (Henderson et al., 2015). Followers may point out how the language or wording used by leaders and staff members impact students, they can identify whether school materials are inclusive or exclusionary, what holidays are culturally important to members of their student body, and advocate for the inclusion of diverse viewpoints and knowledge in their school’s curriculums (Fraise & Brooks, 2015; Henderson et al., 2015; Khalifa et al., 2016).

CRL and followership can be difficult to implement and has its challenges and limitations. As CRL requires leaders to critically self-reflect upon their own leadership practices (Khalifa et al., 2016; Marshall & Khalifa, 2018; Wang, 2019), some limitations to CRL and CRE may stem from personal factors and individual characteristics. In aligning their familiar practices with those of another culture, leaders need to “challenge their own views and beliefs if they truly [want] to embrace

diversity in all of its forms” (Bezzina, 2018, p. 7). The depth in which a leader or follower may reflect upon their practices, values, and beliefs can vary, and for some, this can pose immense difficulty and discomfort (Bezzina, 2018; Davy, 2016). Leaders and followers may also individually vary in their commitment and in how they value CRE and CRL. Leaders that are deeply motivated and committed to culturally responsive practices have been described as passionate and driven, wishing to change and address the injustices that many of their diverse students face (DeMatthews & Izquierdo, 2020; Wang, 2019). Additionally, leaders and followers alike may vary in their comfort with discussing issues of race, privilege, and culture with colleagues (Riley, 2018), and can also vary in their ability to unlearn previously familiar, but problematic and exclusionary, pedagogy and practices (Marshall & Khalifa, 2018).

Another concern regarding CRE and CRL is that many of the accepted models concerning leadership and followership stem from Western perspectives and insights. However, as discussed previously, today’s school populations are often culturally diverse, and Western approaches to leadership and followership may not always be appropriate or effective in its deliverance within such diversified settings. As Khalifa et al. (2016) noted, when looking to address the needs of minoritized students, leaders turned primarily to familiar Western models of leadership even when they proved ineffective in addressing the cultural context and in meeting the needs of their students (Khalifa et al., 2016). Scholars have commented that such Western models of leadership can be ineffectual and misused in diverse and non-Western contexts and with such school populations (Henderson et al., 2015; Khalifa et al., 2016).

CRL and CRE can also be problematic and limited due to the lack of effective or appropriate models, examples, training, and professional development available to current school leaders and followers. As culturally responsive leadership and education has not been the norm (Henderson et al., 2015), there has been a lack of concrete models or examples available in the literature on what CRL and CRE should look like and how it can be implemented (Howard & Rodriguez-Minkoff, 2017). While there has been an increase in writing on the topics of culturally responsive leadership and pedagogy over the last few decades (Howard & Rodriguez-Minkoff, 2017), Lopez and Rugano (2018) noted how current and new approaches to CRL and CRE “have been critiqued for lack of robust examples and research on effective implementation given the contexts of schools and schooling” (p. 8). Part of the difficulty in having robust models and examples of CRL available is the fact each and every school’s cultural context varies. Khalifa et al. (2016) highlighted this point, stating that “[t]he practice of culturally responsive leadership is often dependent on the geographic and/or cultural setting of the school” (p. 1294). As such, there are no universal guidelines to becoming a culturally responsive leader (Khalifa et al., 2016). In the view that being culturally responsive is context dependent, CRL can look differently year-to-year depending on changes they see in their school communities, as well as in their student and staff demographics.

In addressing the needs of today’s minoritized students, many of the culturally responsive policies and practices put into place have been seen more as “band-aid”

solutions. As Berryman et al. (2017) have put it frankly, “we try to reform long-term, systemic issues with simplistic solutions such as following transactional ‘steps to success’ type strategy without also working to address underlying ideologies and ways of being that continue to reinforce and replicate the status quo” (p. 553). Band-aid solutions, and other such quick-fixes and add-ons, may have been relied upon by leaders and followers due to already demanding school curriculums (Bezzina, 2018) and workloads imposed on school administrators (Davy, 2016). With such high demands on their time and ever-increasing workloads, many leaders and followers within schools may simply lack the time to work on achieving equitable outcomes for all members of their school’s community (Davy, 2016). As such, when it comes to culturally responsive leadership and education, band-aid solutions have become something of a mainstream crutch for many leaders and followers, and as the workloads of many school leaders and teachers have only increased over the years, these band-aid solutions may continue to be relied on in a school’s future work with minoritized students.

Decolonizing Culturally Responsive Practices in Leadership and Followership

While the concept of decolonization cannot be separated from its origin in Indigenous epistemologies, its roots in sovereignty, self-determination, community ownership, and responsibility are arguably fundamental to culturally responsive practices. These teaching practices can facilitate the paradigm shifts necessary to accept and validate the diverse cultures and learning styles of students (Khalifa et al., 2016). In fact, studies have found that efforts at culturally responsive schooling for Indigenous students have resulted in enhanced self-esteem (Agbo, 2004; Cleary & Peacock, 1998), healthy identity formation (Trujillo, Viri, & Figueira, 2002), becoming self-directed and politically active (Garcia & Ahler, 1992), giving more respect to tribal elders (Agbo, 2004), having positive influence on tribal communities (Cleary & Peacock, 1998; Pewewardy, 1998; U.S. Department of Education, 2001), creating more positive classroom behavior and engagement (Cleary & Peacock, 1998; Lipka, 1990), and higher academic achievement (as cited in Castagno & Brayboy, 2008).

Despite its significant contribution to students learning, these decolonizing epistemologies are rarely discussed in conjunction with the literature in culturally responsive teaching and leadership (Castagno & Brayboy, 2008). Faircloth and Tippetson argue that decolonization in educational contexts is necessary in order to reform our systems from privileging Western beliefs, practices, and priorities. In order to recognize and respect the role of diverse cultural knowledge and communities in their own learning and teaching of their students, decolonization of practices and the dismantling of cultural inferiority must be a priority for school leaders and a commitment that becomes central to their ongoing work in schools (Ma Rhea, 2015). Castagno and Brayboy (2008) argue that teachers and school leaders must resist the urge to place non-Western knowledge systems in opposition to their mainstream

ones. Instead, they must access these already existing knowledge bases for exemplars of non-Western perspectives in practice (Ottmann & Pritchard, 2010). Moreover, school leaders are at risk of reproducing racial oppression through their practices and maintaining the internalized inferiority among administrators of color, color-blind ideology, and the maintenance of less than adequate leadership programs if they exclude or minimize necessary discussions of race, culture, and community (Khalifa et al., 2016).

Culturally responsive leaders are required to push past the dominant color-blind approaches to schooling and curricula to reflect on the cultural and racial issues that influence school systems today. Deep, ongoing, critical self-reflection on the topics of race, equality, culture, language, self, and other is a crucial leadership behavior for culturally responsive leaders (Fraise & Brooks, 2015; Khalifa, 2018; Khalifa et al., 2016; Vassallo, 2015). Leaders must be able to administer federal, state, district, and school-based policies while being able to critically analyze how the ideologies, assumptions, political perspectives, and their own biases that underlie these policies impact their students, families, and learning (Horsford et al., 2011; Beaucham, 2011). School leaders and teachers need to unlearn many things about minoritized students and families and the very craft of teaching (Marshall & Khalifa, 2018) as the “culturally responsive way of schooling is not only recognized, but affirmed as legitimate” (Khalifa et al., 2014, p. 255). Culturally responsive leaders recognize that “teaching is not a politically neutral undertaking” (Berryman et al., 2010, p. 192) and they challenge teachers who lean on the deficit perspectives of culturally diverse students, instead encouraging teachers to recognize diverse languages, culture, and perspectives as assets and not liabilities (Berryman et al., 2010; Magno & Schiff, 2010).

Conclusion

Creating a culturally responsive school environment requires collective efforts, from both leaders and followers. While school leaders play a significant role in this process, they equally need supportive followers who share similar vision and value towards culturally responsive practices (Davy, 2016). When school leaders exercise culturally responsive practices, such as changing their leadership and teaching approaches, their curriculum and instructional leadership, and how they relate to students, there is a concern that such endeavors will not be maintained in the long term. Ongoing efforts and critical self-reflection is much needed for both leaders and followers in order to engage culturally responsive practices on a daily basis. It is equally important to acknowledge that the followers are not a homogeneous group. Some are active or activists in culturally responsive practices; others engage such work passively. Culturally responsive leaders need to be aware that followers may not believe or buy into this type of work due to personal values and beliefs. Modelling CRL and educating followers may help overcome resistance from followers and create conditions where followers may see the benefits of CRE for students. Khalifa et al. (2016) suggest that “culturally responsive leadership teams

could be used to ensure that teachers and staff *sustain*. . . their cultural responsiveness in their teaching and curriculum” (p. 1287). Professional learning communities (PLC) can also help schools to take ownership of such changes, as PLCs are “characterized by *reflective dialogue, deprivatisation of practice, collaborative activity, shared sense of purpose, and focus on student learning*” (Lousi, Marks, & Kruse, 1996, as cited in Bezzina, 2018, pp. 3–4).

Research shows that there is no one way in which school leaders enact CRL (Khalifa, 2018; Khalifa et al., 2016). CRL is context-specific and may look differently in different contexts, pertaining to the makeup of the student population and the demographics of school communities. There is a tendency that culturally responsive leaders and followers may prioritize certain student groups over others in their CRE practices. Being aware of such limitations in CRL and the nuances in the school context becomes essential for leaders and followers to see their social responsibilities for every student population. Khalifa, Gooden, and Davis remarked that by “allowing contextual circumstances to define their leadership behavior, school leaders are likely to value the diversity of their students and, as a result, seek to adopt leadership approaches that will accommodate students from all cultures” (p. 1294). This is especially important when considering that Western approaches to school leadership are often taught to prospective school leaders who do not go on to lead a monocultural-White school, or even a Western one. As such, “there is a growing demand for research and knowledge generated from emerging areas of the world” (Lopez & Rugano, 2018, p. 1), in particular, from an Indigenous perspective. A shift in CRL practices to accept and validate the home cultures and learning styles of students from diverse cultural background becomes essential in CRE.

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Addressing Environmental Challenges Through Intercultural Dialogue

23

Lessons from Latin America About “Good Living” or “Buen Vivir”

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Abstract

Based on continuous production and consumption, Western development models are environmentally unsustainable. In the last decades, Western attempts to create a sustainable development model have failed since they were thought exclusively from a Global North logic resulting from industrialization and competition. What

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is needed is a more collective perspective of global leadership that fosters multilateralism and cooperation and equitable distribution of power. Furthermore, sustainable environmental solutions need to go beyond Western development models, establishing an intercultural dialogue with epistemologies and models of development from the Global-South. This book chapter describes an example of dialogue between the Global North and South analyzing collective leadership approaches from Indigenous communities. More specifically, this book chapter is centered on the concept of Indigenous spirituality and its key role in the Latin American region in implementing the sustainable model of development known as “Good Living” or “Buen Vivir.”

Keywords

Leadership · Environment · Buen Vivir · Intercultural Dialogue · Indigenous People · Spirituality

Introduction

There are many reasons why we should be worried about the current rapid environmental degradation of the world. Among the principal challenges of environmental degradation, we must name global warming due to the increase of greenhouse gas emissions (CO₂, Methane, etc.) that contribute to world climate destabilization with horrific effects for most species on the planet, including humanity. However, other severe environmental problems also exist: (1) air and water pollution with industrial waste; (2) the oceans filled with large floating waste islands comprised of light bulbs, bottles, toothbrushes, etc. composing a rubbish patch estimated to be twice the size of Texas; (3) the drinking water for millions of people contaminated with pesticides, nitrates, and other pollutants from industrialized agriculture; and (4) the destruction of the biodiversity of forests through indiscriminate logging to plant forests of palms to make palm oil for the production of biofuels, among others (Jimenez-Luque, 2012).

These general environmental challenges at a global scale are the result of the dominant logic of “growth without end” among countries. The obsession for growing goes to the point that countries compete in a type of “growth Olympics” based on their gross domestic product (GDP) with the sole objective of occupying the best positions in the ranking at a world level. Nevertheless, what do we mean by growth, exactly? Simply put, it means to produce and keep producing. More specifically, to produce at a constant rate with the idea that these products will be consumed without much critical contemplation regarding (1) the limited natural resources of the Earth and (2) the saturation of the planet with the waste that producing and consuming generate (Jimenez-Luque, 2012).

According to some conservative economic theories, it is thought that through this unlimited growth, the wealthy classes will become so rich at the top that their wealth will overflow and will be shared among the underprivileged (much like the tower of

overflowing champagne glasses). Unfortunately, history shows how this wealth, generated at the expense of the exploitation of nature and other human beings, is accumulated in the hands of a few, and the distance between rich and poor widens more every year in different countries around the world (Stiglitz, 2016).

So, does anybody think that this system in which we live is sustainable in a world of finite resources? Can we produce and produce incessantly, using energy, generating waste, and waiting until we consume everything beyond the limits of the planet and the real necessities we have? Without a doubt, this headlong rush is leading us to a global disaster. Thus, the only option we have is to change our dominant economic development model that must continuously expand since it is oriented at exponential growth. Besides, this hegemonic model of development creates a political, judicial, and social system that teaches us that greed, the exploitation of workers, and competition (between people, businesses, and countries) are not only acceptable but also good for our society because they help our economy to function efficiently (Jimenez-Luque, 2012).

The pressing environmental problems facing the world and its inhabitants will not be resolved effectively until we establish another way for humans to interact with nature, modifying how we make decisions about how and how much we produce. We need to consider fundamental human necessities and create just and sustainable conditions for present and future generations. The time has come to reject the idea that progress has a price (Shiva, 2015).

One very recent example of the unsustainability of the Western model of development is COVID-19. Diseases from remote forests and wildlife infecting human populations have been constant throughout history. However, emerging diseases have quadrupled in the past half-century because of increasing human intrusion in new natural and not contacted areas (Robbins, 2012). As a consequence of this dramatic increase in diseases in the last decades, the United States Agency for International Development (USAID) launched in 2009 “The Predict Project,” which was in charge of researching the “ecology of the disease” and studying where next diseases were likely to emerge based on how people altered the landscape. This project was “studying ways of managing forests, wildlife and livestock to prevent diseases from leaving the woods and becoming the next pandemic” (Robbins, 2012). Unfortunately, the Predict Project was dismantled by the Trump administration, and, coincidentally or not, COVID-19 is an example of the ecology of disease that, combined with the globalization of transports and trade, has reached global dimensions.

When it comes to leadership, world leaders have responded to the crisis differently. Although some leaders have suggested international cooperation and global solidarity to face the pandemic, most of the international leaders decided to take a unilateral approach blaming other countries and refusing to cooperate for creating a vaccine to be the first country in developing a cure and get economic profit from the pandemic. Thus, when a global and multilateral reaction was more needed than ever, the framework of “nation-states” and unilateralism has prevailed to respond to this global and interconnected crisis (Jimenez-Luque, 2021).

Moreover, it was evident that during the COVID-19 global pandemic, countries with collectivistic cultural traits responded better to the virus spread and prevention than individualistic cultures. On the other hand, countries with individualistic cultural traits provided the necessary protective gear and technologies for medical services to COVID-19 patients. In essence, there seems to be a need to bring the Global North and the Global South together to address interconnected and interdependent global challenges such as climate change and issues of environmental degradation. In this chapter, we propose that a dialogue between leadership approaches and epistemologies of a more individualistic Global North and a more relational Global South can transform the world in general and address environmental issues in particular if their different but compatible leadership and followership values, education, and practices are integrated.

What is needed is a more collective perspective of leadership that fosters multilateralism and cooperation and equitable distribution of power. Furthermore, sustainable environmental solutions need to go beyond the Western ideology of development, combining these perspectives with epistemologies and models of development more connected with nature from the Global-South. This chapter aims to establish an intercultural dialogue between the Global North and South, analyzing collective leadership approaches from Indigenous communities in general and the Latin American region in particular. Indigenous communities and their holistic concept of spirituality and sustainable model of development known as “Good Living” or “Buen vivir” represent an opportunity to learn about other ways of leadership and development in a most needed than ever dialogue between the Global North and South.

Traditional communities in general and Indigenous people worldwide have been the guardians of the diversity of the Earth for centuries. Traditional communities question the dominant concept of development and propose a move toward a concept of harmonious nature and culture, mediated by relations of reciprocity, social equity, and respect that permits the establishment and guarantee of active participation of citizens in economic, social, and political decisions (Jimenez-Luque, 2012).

Indigenous peoples view development as a balance and harmony between nature and the beings that surround it. To speak of development is to do everything necessary for the “Buen Vivir,” but in the context of respect for others, because according to their ancestral worldview, development can only be achieved when people feel happy and fulfilled in their environment (Declaration of the Indigenous Peoples of the World).

As we know it today, the leadership field emerged with the oil embargos and price hikes of 1973 that obliterated the economic equation underpinning their thriving economies and burgeoning welfare states. Back in the past, the mainstream approach was the managerial style that had been successful in the United States (US) during the beginning of the twentieth century and was legitimized with the victory in World War II (Spoelstra, 2018). However, the management narrative of control, planning,

and organization was modified and substituted by a new leadership discourse centered on vision and change due to the oil crisis.

Like then, after the COVID-19 crisis, the world cannot go back to normal and needs to be adjusted to a “new” normal because part of the problem was created by the way we were living and exploiting nature. Like the crisis in 1973 that changed the narrative from management to leadership, today’s pandemic might be the kind of disruptive force that triggers a reset in our ways of thinking about leadership, leaders, and leadership practices and, to do so, an intercultural dialogue between the Global North and South becomes central.

As the COVID-19 crisis and the climate change issues show, we live in a more interconnected and interdependent world where challenges are global. Therefore, leadership answers and actions need to be global and focused on cooperation. This is why it is compulsory to review the current leadership paradigms based on Western ideas of individualistic, charismatic, and transformational approaches where power is concentrated in a few leaders or countries. Thus, it is urgent to build more global and collective views with distributed power to address today’s main societal challenges. However, just a more multilateral and power-distributed approach will not solve the main challenges related to environmental degradation if we do not think about changing our model of development and relation with the planet based on exploiting natural resources. In essence, it is critical to complement Western approaches of leadership and epistemologies through an intercultural dialogue of the Global North and South to save a planet that, when it comes to environmental degradation and challenges, does not differentiate between North and South.

The Need for Complementing Dominant Western Culture and Leadership

Each culture does something called leadership (Drath, 2001). However, each culture understands leadership differently. Then, it follows that any current leadership theory originating from a single cultural perspective cannot achieve cross-cultural applicability unless it considers the multiple ways of making sense of leadership. In other words, it is not enough to include other leadership approaches such as Indigenous, African, and Asian if such theories are not at the level of existing mainstream theories. As Santos (2016) argues

What cannot be said, or said clearly, in one language or culture may be said, and said clearly, in another language or culture. Acknowledging other kinds of knowledge and other partners in the conversation for other kinds of conversation opens the field for infinite discursive and nondiscursive exchanges with unfathomable codifications and horizontalities. (p. 15)

Besides a critical leadership approach, what is needed is a broader perspective of leadership regarding epistemologies and cultures. A broader approach should avoid

viewing non-Western epistemologies as myths and non-Western cultures as folklore. Rather, other epistemological projects and cultures should be viewed as valid ways of leading and organizing economic, political, and social projects that go beyond those proposed by a predominately Western worldview.

When it comes to going beyond the Western canon, one of the critical topics is the dominant economic model of development based on growth that implies production, exploitation of natural resources, consumption of commodities, and generation of waste. As we saw before, this model of development is causing pandemics like COVID-19 and the climate change that is already destroying much of the diversity on the planet and is already creating millions of climate refugees all around the world (UN University, 2015). Therefore, since the Western leadership and development model have created these challenges, what is needed is a different logic of thinking. A different logic of thinking and knowing that goes beyond Western leadership and epistemologies that will result from an intercultural dialogue between the Global North and South. For example, a different logic of thinking regarding nature and environmental sustainability is the case of the leadership and worldview of traditional communities in general and Indigenous communities in particular.

Indigenous People, Leadership, and Development

As Warner and Grint (2006) point out, “Indigenous leadership styles encompassed a continuum of styles that defy any simple reduction” (p. 232). Notwithstanding, according to the American Indian Research and Policy Institute (2005), there is enough information to list the essential and important elements: a belief in connect-edness, a commitment to spirituality, and respect for all forms of life. Moreover, as Blume (2020) argues, “an Indigenous model of leadership would have a broad vision of responsibility, altering the goals of competition from self-advancement to advancement of the whole, serving to reduce conflict and enhance cooperation and inclusion, and providing the foundation to overcome the intergenerational inequities and global challenges we face together” (International Leadership Association Newsletter, May Issue, 2020).

In terms of the relationship of Indigenous peoples with nature, this leadership conceptualization is translated in a concept of harmonious nature and culture, mediated by relations of reciprocity, social equity, and respect that permit the establishment and guarantee of full, active participation of citizens in economic, social, and political decisions. Today, Indigenous organizations, social movements, and rural inhabitants all around the world are laying the groundwork for a new society in which they are recreating community settings and new forms of production relations, which mark a milestone in the social construction the new era demands and where women play a central role. In short, they propose a radical change in the production and consumption model: We must change the system and not the climate (International Labour Organization, 2017).

By development, traditional and Indigenous communities understand learning to walk with everyone else within a framework of mutual respect. It also implies that technological production and development are sustained with respect for Mother Earth, for the sacred, for the river, for all living things, for the first inhabitants of these lands, for ourselves (Declaration of the Indigenous Peoples of the World). It is about respect for traditions and cultural identity. This proposed development needs tolerance, justice, equality, solidarity, leaders' responsibilities, and followers making the best decisions for the common good.

For Indigenous peoples, development involves a balance and harmony between nature and the beings that surround it. To speak of development is to do everything necessary for the "Buen Vivir" but in respect for others, because from their ancestral worldview, development can only be achieved when people feel happy in their environment (Gudynas, 2011b). Indigenous peoples are based on the principle of integration as a guarantor of life, so nothing is disconnected; it is a balanced fabric that harmonizes life in its entirety. If something breaks, an imbalance is created, and life is put at risk.

This concept of interconnection between human beings, nature, and the universe is known as spirituality and has been central for Indigenous communities to, conversely to many Western examples, keep the world's biodiversity and the balance in the different ecosystems they live in for thousands of years. Thus, a combination of Western leadership perspectives with the conceptualization of leadership by traditional and Indigenous communities would result in an alternative perspective of leadership that can be central to address the main environmental challenges that the planet is already facing.

Indigenous People and Spirituality

When it comes to Indigenous leadership and environmental sustainability, the concept of spirituality is central. Indigenous spirituality is significantly diverse. Each nation and community all around the world have their own unique traditions. Moreover, Indigenous spirituality is a more complex phenomenon than the term spirituality alone since it is closely bound up with culture and ways of living in Indigenous communities and requires a more holistic or comprehensive research approach.

According to Grievés (2008)

Indigenous spirituality derives from a philosophy that establishes the wholistic notion of the interconnectedness of the elements of the earth and the universe, animate and inanimate, whereby people, the plants and animals, landforms and celestial bodies are interrelated. How this interconnectedness exists and why it is important to keep all things in healthy interdependence is expressed and encoded in sacred stories or myths. (p. 364)

Australian Aboriginal Elder Uncle Bob Randall argues: "We do not separate the material world of objects we see around us with our ordinary eyes, and the sacred world of creative energy that we can learn to see with our inner eye." Randall states:

“White people separate things out, even the relationship between their minds and their bodies, but especially between themselves and other people and nature. . . [and] spirit.” According to Aboriginal spirituality, everything is related to each other, and all elements of the Earth are interconnected: people, plants, animals, landforms, and celestial bodies (Creative Spirits, 2019).

Another central element of Aboriginal spirituality is that everything is life. As Troy (2019) states: “All elements of the natural world are animated. Every rock, mountain, river, plant and animal all are sentient [able to perceive or feel], having individual personalities and a life force” (Creative Spirits, 2019). This is an aspect common to many Indigenous philosophies that has some scientific support.

In North America, one of the most important aspects of American Indian spirituality is the conception of creation as a living process that results in a living universe in which a kinship exists between all things. In 1931, Black Elk, a Lakota medicine man, said that “The four-leggeds and the wings of the air and the Mother Earth were supposed to be relative-like. . . The first thing an Indian learns is to love each other and that they should be relative-like to the four-leggeds” (Neihardt, 1985, p. 288).

Winona LaDuke (1999), a contemporary leader from White Earth Anishinaabe land, states: “Native American teachings describe the relations all around—animals, fish, trees, and rocks – as our brothers, sisters, uncles, and grandpas. . . These relations are honored in ceremony, song, story, and life that keep relations close – to buffalo, sturgeon, salmon, turtles, bears, wolves, and panthers. These are our older relatives – the ones who came before and taught us how to live” (p. 2).

According to Standing Bear (1978), American Indians were often perplexed by the European tendency to refer to nature as primitive, wild, rude, and savage. “For the Lakota, mountains, lakes, rivers, springs, valleys, and woods were all finished beauty” (p. 196).

When it comes to American Indians leadership, a strong belief in connectedness is the core value for the leadership style of traditional Native communities; that is, everything is connected to everything else. A firm and unquestioned commitment to spirituality, the sacredness of all life, and respect for all that exists and existed are actualized in the leader. Native leaders did not view spirit and spirituality as objects to be set apart from life; they believed that spirituality and the sacred are inclusive of all that is and can be. Those who demonstrated strong leadership skills and talents were thought to have a stronger sense and respect for the spirit and the sacred than others (Jimenez-Luque & Trimble, 2020).

The Native leader’s goal was to achieve consensus; achieving that laudable goal was tedious and time-consuming. In honoring all things’ connectedness, the leader recognized a decision could never be ordered or imposed on the community and village. The village members respected the decision and outcome in large part because all voices were heard, valued, and considered (Jimenez-Luque & Trimble, 2020). This consensus is not only practiced among people but also with nature. Thus, every decision and action made has been reflected according to their impact on nature and the next seven generations of Indigenous people on the planet. It is an inclusive, participatory, and environmentally sustainable approach

of leadership that can address some of the main environmental challenges humanity faces today when it comes to our democratic systems and models of economic development.

Spiritual Leadership and Religion in the Global North

The combination of the concepts “spirituality” and “leadership,” or “spiritual leadership,” is attributed to Fairholm (Dent, 2005). Motivated by the destructive outcomes of careless business leadership practices like the global financial crisis, spiritual leadership interest has grown in the business sector with the hopes of instilling responsible leadership practices within business leaders. Events like the global financial crisis demonstrate the need for responsible leadership to create sustainable business beneficial to numerous stakeholders versus maximum profit to an elite few at the expense of the masses (Maak, 2007).

Within management literature, the spirituality component has a largely Judeo-Christian perspective (Fernando, 2007). Additionally, the concept of spiritual leadership has been sculpted by combining theory, measurement, and construct development, specifically of workplace spirituality. The role of religion within workplace spirituality has also been a largely debated topic over the last 30 years (Dent, 2005). There is a mix of how various scholars in a workplace setting define spirituality. Some describe spirituality with a religious lens (Dent, 2005; Fernando & Jackson, 2006; Kriger & Seng, 2005) while other management scholars affirm the absence of religion in connection to spirituality, characterizing it as an “inherent characteristic of all humans which encompass the sacredness of everything, it is non-denominational, inclusive of everyone and involving the achievement of a godlike self through connection” (Dent, 2005; Fernando, 2007; Mitroff & Denton, 1999). Existing spiritual leadership theory development has also been shaped by Judeo-Christian religious understanding of workplace spirituality. Work in the Judeo-Christian tradition is perceived to be the “burden imposed upon man after he had been expelled from Paradise [sic]” (Sorensen et al., 2010). Sorensen (2010) claims that similar views apply to terms like “charisma, spirit, inspiration, sacrifice, and humility” and require further examination from the religious perspective.

In the same way, there is a division in the discourse on religion’s role in spiritual leadership. While there are scholars that believe spiritual leadership is linked to religion (e.g., Benefiel, 2005; Fernando, 2007; Kriger & Seng, 2005), others like Giacalone et al. (2005) put forth that spiritual leadership should be viewed from a non-religious perspective as religion is institutional and dogmatic while spirituality is a personal and emotional journey adaptable to each individual and their needs. Fernando and Jackson (2006) debate that the absence of religion in management scholars’ description of spiritual leadership may be rooted in the political risks associated with promoting religion-based leadership in the workplace setting; although not explicitly suggesting that because spiritual-based leadership embody similar values, beliefs, attitudes, and motivation as religious-based leadership they are the same (Fernando 2009).

Key Spiritual Leadership Theories

The difficulty with spirituality and leadership has been attempting to test and define the combination of these two terms when they have yet to reach a recognized definition individually; as a result, the mixing of two undefined concepts like spirituality and leadership has only created greater confusion. Thus, just a few scholars have made consistent empirical and theoretical contributions to the field. Fry (2003) describes spiritual leadership as creating a vision wherein organization members experience a sense of calling. Their lives have meaning, make a difference, and establish a social/organizational culture based on altruistic love whereby leaders and followers have genuine care. Kriger and Seng (2005) add that it is “directing of self and others to achieve collective purpose from a shared community”; and Reave (2005) incorporates that it is demonstrated through behavior and reflective practices, and the ethical, compassionate, and respectful treatment of others (2005).

Fry’s (2003) theory of spiritual leadership has been tested in various settings and centers on organizational transformation and creating an intrinsically motivated learning organization. It concentrates on the “consensus [of] the values, attitudes, and behaviors necessary for positive human health, psychological well-being, life satisfaction, and ultimately corporate social responsibility” (Fry & Cohen, 2009). Fry and Cohen’s (2009) main point is that individuals who follow a spiritual leadership paradigm are more intrinsically motivated and experience competence and autonomy related to spiritual well-being but still need empirical validation and theoretical refinement. Sanders et al. (2003) propose another model encompassing three dimensions of spirituality: consciousness, moral character, and faith. This model combines qualities from transactional leadership with charismatic aspects of transformational leadership theory to enhance leadership effectiveness (Geroy et al., 2005; Sanders et al., 2003). These theories concentrate on the leader with little attention placed on the follower, much less on the ecosystem both leader and follower are in.

Criticism on Spirituality and Leadership

Fernando et al. (2009) takes on the momentous task of linking spirituality and leadership in the workplace without explicitly defining the context of each of those terms. A crucial argument was made previously regarding the potential of spiritually driven leadership to connect the desire for profit, people, and the planet. Unfortunately, this key point is forgotten in the overview of empirical studies conducted attempting to measure spiritual leadership without understanding its true essence. It instead immediately delves into understanding spirituality from a religious perspective, a western Judeo-Christian perspective, excluding cultures, regions, and perspectives preexisting Judeo-Christian times. Additionally, this approach prompts the idea that spirituality cannot exist without religion and denies any greater transcendence than what religious dogma prescribes.

Mainstream studies of spiritual leadership do not acknowledge the true essence of the concept of spirituality. They prompt the idea that spirituality cannot exist without religion and denies any greater transcendence than religious dogma. Additionally, they understand spirituality from a narrow religious point of view, a western Judeo-Christian perspective, excluding other cultures, regions, and perspectives, and they are just focused on relations within organizations without acknowledging the connections with the environment and nature. Therefore, another approach to understanding spirituality in a broader way is needed. A more comprehensive and intercultural perspective includes relations among people and a connection with the environment and nature transcending beyond the organizational realm.

In essence, the concept of spiritual leadership needs to be broadened with cultural perspectives that go beyond Eurocentric approaches, transcend the organizational realm focusing on relations among people within organizations but also with the environment and nature, and understand profit through a lens of environmental sustainability for the planet and the future generations. A dialogue between the Global North and South in general and learning from the concept of Indigenous spirituality, in particular, is critical to overcoming the narrow mainstream concept of spiritual leadership from the West and developing a global and spiritual leadership approach that can be key to addressing the main environmental issues of our days.

Broadening the Dialogue with the Global South: The “Buen Vivir” in Latin America

As Forbes (2001) argues

When a mountain is to be pulled down to produce cement, or coal, or cinder stone, or to provide housing for expanding suburbanites, the questions that must be asked are not only those relating to stream-flow, future mudslides, fire danger, loss of animal habitat, air pollution, or damage to stream water quality. Of paramount importance are also questions of beauty, ownership, and the unequal allocation of wealth and power that allows rich investors to make decisions affecting large numbers of creatures based only upon narrow self-interest. Still more difficult are questions relating to the sacredness of Mother Earth and of the rights of mountains to exist without being mutilated. (p. 298)

Besides defending the environment and the planet, Indigenous people continue their spiritual ways of purifying and supporting all life through ceremonies and prayers. As LaDuke (1999) describes: “In our communities, Native environmentalists sing centuries-old songs to renew life, to give thanks for the strawberries, to call home fish, and to thank Mother Earth for her blessings” (p. 3).

When it comes to the Latin American region (also known by Indigenous communities with the Kuna concept *Abya Yala* which means land of full maturity and vital blood), Indigenous peoples state that, under capitalism, Mother Earth became a source of raw materials and human beings a source of means of production and consumers valued for what they have and not for who they are. Thus, humanity is faced with an important choice: continue down the path of capitalism, predation, and

death, or the path of harmony with nature and respect for life. Faced with this dilemma, Indigenous communities propose building a new system to restore the harmony of humans with nature (and each other) with the premise that there can only be balance with nature if there is fairness between people (Declaration of the Indigenous Peoples of the World).

With this in mind, they offer the idea of the recovery, empowerment, and strengthening of knowledge, wisdom, and traditional practices of Indigenous peoples, experienced practitioners of the philosophy of the “Buen Vivir,” recognizing Mother Earth as a living being with whom we have an indivisible, interdependent, complementary, and spiritual relationship (Jimenez-Luque, 2012). Thus, the concept of spirituality is defined holistically for the “Living well” or “Buen Vivir” perspective, which means harmony with nature, between people, and communities. It means deepening democracy, so it becomes horizontal, ruling under the mandate of governing by obeying. It entails respecting the rights of nature to counter climate change and its effects and ultimately to return to the roots to project into the future (Declaration of the Indigenous Peoples of the World).

According to the way Indigenous communities understand the world, to deal with climate change, we must recognize Mother Earth as a source of life and forge a new system based on the principles of:

- a) Harmony and balance between everybody and with everything;
- b) Complimentary relationships, solidarity, and fairness;
- c) Collective well-being and the satisfaction of everybody’s fundamental needs in harmony with Mother Earth;
- d) Respect for the rights of Mother Earth and human rights;
- e) Recognition of human beings for who they are and not for what they have;
- f) Elimination of all forms of colonialism, imperialism, and interventionism;
- g) Peace between people and Mother Earth (Principle of a new system agreed by the Indigenous communities during the People’s World Conference to Combat Climate Change (April 19–22, 2010, Cochabamba, Bolivia).

The model they advocate for is not one of destructive or unlimited development. Indigenous people understand that countries need to produce goods and services to meet the basic needs of their populations, but in no way can this path of development continue where richer countries have an ecological footprint five times greater than the planet can bear. At present, they have already exceeded by 30% the capacity of the planet to regenerate, and at this rate of overexploitation of the Earth, we will need two planets by 2030 (Declaration of the Indigenous Peoples of the World).

In the Indigenous worldview, with the concept of spirituality, the Earth is an independent system where everything is interconnected, and humans are only one component. Therefore, we cannot solely recognize human rights without provoking an imbalance in the whole system. To guarantee human rights and re-establish harmony with nature, we must recognize and effectively apply the rights of Mother Earth.

As a result of this vision, during the People's World Conference to Combat Climate Change held in 2010, in Cochabamba, Bolivia, the Indigenous peoples of Latin America and the Caribbean proposed the Project of the Universal Declaration of the Rights of Mother Earth (UDHRME 2010). According to how the Indigenous communities see the world, to deal with climate change, we must recognize Mother Earth as a source of life and grant it the same rights as those that exist for humans. Undoubtedly, this proposal represents a first for our Western worldview and our international system of human rights, which must be analyzed and debated as a feasible and effective proposal to end the exploitation and destruction of the planet. In the Declaration, the following rights are included:

- a) The right to life and to exist;
- b) The right to be respected;
- c) The right to continue life cycles and processes free from human disturbance;
- d) The right to maintain identity and integrity as distinct beings, self-regulated and interrelated;
- e) The right to water as a source of life;
- f) The right to clean air;
- g) The right to complete health;
- h) The right to be free from contamination and pollution from toxic and radioactive waste;
- i) The right to be free from genetic modification or alteration that would threaten the integrity or functions of life and health;
- j) The right to a full and early restoration of abused rights recognized in this Declaration caused by human activities.

In essence, the “Buen Vivir” is a thought, a philosophy, a vision, a concept, and a life experience born in the Indigenous peoples of Latin America to advocate for a full and balanced life for people and the Mother Earth (Dávalos, 2014; Endara, 2014; Gudynas, 2011a, 2011b). That implies reciprocal respect between human beings and care for nature because through spirituality it understands the concept of life on our planet as interconnected, interrelated, complementary, and interdependent. It is about not considering nature as “a productive factor or as a productive force, but as an inherent part of social being” (Dávalos, 2014, p. 150).

“Buen Vivir” as a Social Movement and Model of Economic Development

The “Buen Vivir” is a worldview proposal that celebrates different ways of living, valuing diversity from the lenses of interculturality, multinationality, and political pluralism (Cuvi, 2013; Endara, 2014). This worldview critiques a capitalist system based on production and consumerism but is not fundamentally incompatible with Western market capitalism. Endara (2014) affirms that it cannot be denied that the “Buen Vivir (Sumak Kawsay) which arises from utopian visions is based on the reality

of the current capitalist system” (p. 108). The scientific-technical developments are considered to be used differently without excluding other sources of knowledge; to be used to create a more humanist system (Gudynas, 2011a). A system that emphasizes “the self-sufficiency and self-management of human beings living in a community” (Endara, 2014, p. 108). A system that does not consider having the quality of life or well-being depending solely on the possession of material goods or income levels; a system that recognizes the importance given to exploring happiness and good spiritual living (Gudynas, 2011a). In essence, “Buen Vivir” is about putting at the center a social economy that attends to the needs of our marginalized communities and recognizing and acting upon our environmental situation (Endara, 2014).

The “Buen Vivir” criticizes the inequalities prevent from capitalism while presenting associative and cooperative proposals (Endara, 2014). The thought of the “Buen Vivir” inspires political leadership and social movements in South America and across the world. Different sectors of our societies engage in political and communitarian work listening to each other, thinking together, and walking together in search of new ways of living amid polarities within ideologies and political goals (Confluencia Nuevo B’aqtun, 2014). Governments and popular movements worldwide are doing their best to organize in coalitions to face and combat the hegemonic history of Western modernity with colonialism, patriarchy, racism, capitalism, and multiple social, political, cultural, and economic discriminations in which we are socialized. That is to say that “its strength would lie in a radical questioning of the forms of domination, submission, control, dispossession, and violence” (Confluencia Nuevo B’aqtun, 2014, p. 10).

Various collective and community organizations in Latin America and around the globe have been adopting the “Buen Vivir” to rescue the memory and practices of Indigenous peoples. Indigenous and Afro-descendant peoples have been the protagonists in organizing community processes to develop leadership capacity and promote and mobilize actions that emphasize the “Buen Vivir” (Gutiérrez-Mendoza, 2020).

In 2020, eight members of Latin American countries and Canada launched the Manifesto of the *Movimiento al Buen Vivir Global* (Movement for the Global “Buen Vivir”). The Movement for the Global “Buen Vivir” brings people, groups, and social movements worldwide together to embrace the “Buen Vivir” horizon. Their manifest opening declared:

El Movimiento al Buen Vivir agrupa y entrelaza a personas, colectivos y movimientos sociales que abrazan o tienen como horizonte el Buen Vivir, como otra vía a las corrientes eurocéntricas y reduccionistas que han dirigido el mundo desde hace 500 años. . . Somos un movimiento plural, cobijado por la diferencia y la diversidad, característica propia de la naturaleza y de la cual es parte el ser humano, y cuyo sentido de existir es el encontrar el equilibrio y la armonía entre sus diferentes lados y posiciones, para evitar caer en cualquier tipo de dogmatismo o fanatismo. La oposición es la constante de la vida humana y natural, la que genera desencuentros, disputas, peleas, y ante ello, la herramienta es la conciliación y el acuerdo basado en el principio de “armonía de complementarios.” (Valderrama, 2020a, para. 1–6)

The Movement for “Buen Vivir” combines people, groups, and social movements that embrace or have “Good Living” as a horizon, as another route to the Eurocentric and reductionist currents that have led the world for 500 years. . . We are a plural movement, sheltered by difference and diversity, characteristic of nature and of which the human being is a

part, and whose sense of existence is to find balance and harmony between its different sides and positions, to avoid falling into any dogmatism or fanaticism. The opposition is the constant of human and natural life, which generates disagreements, disputes, and fights. Against this, the tool is conciliation and agreement based on the principle of “harmony of complementary.”

The Movement for the Global “Buen Vivir” aspires to profound changes in humanity through the decolonization of the currents originating from Eurocentrism; to build a world “where ‘all worlds fit, as the Zapatistas say’ (Valderrama, 2020a, para. 12). To reduce inequalities such as exploitation, poverty, crime, disease, and suffering. The movement seeks to open other paths that may be real possibilities for profound changes in the current system. It seeks to give hope to all people by generating community processes and to “systematize the experiences of rebellion of different peoples in the world, to offer guides and lights to those who still cannot see that there is something beyond what hegemonic and supremacist thought offers us” (Valderrama, 2020b, para. 36).

The “Buen Vivir” in the Political Constitutions of Ecuador and Bolivia

The “Buen Vivir” Indigenous worldviews have been expressed in the constitutions of the Andean countries of Ecuador since 2008 (*Sumak Kawsay*, in *Kichwa* language) and Bolivia since 2009 (*Suma Qamaña* in the *Aymara* language). Their political leaders have taken a brave and radical step to reshape public policies and national states’ responsibilities for their citizens and nature. For both Andean countries, “a political and institutional development of these notions took place due to their inclusion in the countries’ respective political constitutions and has become a priority, not only on their agendas but also among Indigenous and non-Indigenous scholars” (Artaraz et al., 2021, p. 5). Ecuador and Bolivia introduced the “Buen Vivir” worldview into their constitutions, national development plans, and public policies. They took the form of legislation to protect Indigenous populations, land, territory, and natural resources, considering a holistic perspective of Mother Earth. Both countries decided to wage for an ecologically balanced future. They have become global references for the “Buen Vivir.” This substantive step by Ecuador and Bolivia was the product of their new political conditions, active citizen movements, and the growing Indigenous leadership (Gudynas, 2011a).

Ecuador’s constitution provides a solid legal framework setting the rights of the Pachamama. (Pachamama refers to the mother goddess (or mother earth) in the Indigenous belief systems of the Andes.) Its preamble describes the nation’s commitments declaring:

Decidimos construir una nueva forma de convivencia ciudadana, en diversidad y armonía con la naturaleza, para alcanzar el buen vivir, el Sumak Kawsay; Una sociedad que respeta, en todas sus dimensiones, la dignidad de las personas y las colectividades.

We hereby decide to build a new form of public coexistence, in diversity and in harmony with nature, to achieve a good way of living, the Sumak Kawsay; A society that respects, in

all its dimensions, the dignity of individuals and communities. (Constitución de la República del Ecuador 2008, n.d.)

This presents a worldview of the “rights of the Buen Vivir,” which considers diversity, community-focus, ecological harmony, and balance while also setting the rights to food, water, housing, health, education, communication, healthy environment, among others (Mercado, 2017; Gudynas, 2011b). The Ecuador’s National Development Plan of 2017–2021 also presents a long-term vision to “guarantee the rights of people in their diversity and throughout their life cycle, respecting interculturality and plurinationality in a sustainable environment with intergenerational responsibility and social justice that promotes transparency, co-responsibility, and social and territorial equity” (Secretaría Nacional de Planificación y Desarrollo, 2017, p. 35).

The pluricultural Constitution of Bolivia incorporates various Indigenous peoples’ thoughts (Gudynas, 2011a). It embraces the “Buen Vivir” commitment by declaring in its Article 2:

Dada la existencia precolonial de las naciones y pueblos indígena originario campesinos y su dominio ancestral sobre sus territorios, se garantiza su libre determinación en el marco de la unidad del Estado, que consiste en su derecho a la autonomía, al autogobierno, a su cultura, al reconocimiento de sus instituciones y a la consolidación de sus entidades territoriales, conforme a esta Constitución y a la ley. (Constitución Política del Estado Plurinacional de Bolivia, n.d.)

Given the pre-colonial existence of nations and rural native Indigenous peoples and their ancestral control of their territories, their free determination, consisting of the right to autonomy, self-government, their culture, recognition of their institutions, and the consolidation of their territorial entities, is guaranteed within the framework of the unity of the State, in accordance with this Constitution and the law.

The Constitution is interpreted as presenting a set of human rights principles such as dignity, social and gender equity, freedom, participation, community, solidarity, and responsibility. It also includes ethical and moral principles for the Bolivian State (Mercado, 2017; Gudynas, 2011b). These ethical-moral principles are directly linked to the form of economic organization of the State where the development regime of the nation must serve the “Buen Vivir.” This means that the development regime’s objectives “are broad, such as improving the quality of life, building a fair, democratic, and supportive economic system, promoting participation and social control, recovering and preserving the Nature, or promoting a balanced territorial order” (Gudynas, 2011a, p. 4). In addition, in 2011, Bolivia created the Law of Mother Nature, the first national-level legislation in the world to recognize the rights of Mother Earth and the obligations and duties of the state and society to ensure respect for these rights (Anima Mundi Law Initiative, 2021). The law specifically declared the rights of mother earth to: (1) Life, (2) the diversity of life, (3) water, (4) clean air, (5) equilibrium, (6) restoration, (7) pollution-free living.

Both Andean countries have achieved significant steps in declaring and protecting the rights of the Mother Earth and their worldviews of Indigenous peoples.

Still, it remains a challenge to successfully restructure their economic development modernization models away from traditional extractivist and in conciliation with traditional Indigenous values (Artaraz et al., 2021, p. 50).

Various versions of the “Buen Vivir” can be found in other Latin American countries and among Indigenous communities in Mapuche (Chile–Argentina), Guaraní (Paraguay, Brazil, Argentina, and Bolivia), Kuna (Panama and Colombia), Mayan (Guatemala), in diverse Indigenous groups in Chiapas in Mexico, and among other Indigenous groups, and community-based organizations around the globe. Moreover, other millenary paradigms with the message of “living in harmony among all” (people and nature) are re-emerging, such as the Ubuntu in Africa; the Tianxia in China, the Swaraj in India, the Jinology in Asia; or the Awen-Druid in Europe (Acosta & Abarca, 2018).

Building Bridges Between the Global North and South Through the “Buen Vivir”

As an example of the Global North’s dialogue with the South, we find “*The Buen Vivir Fund*” in the USA. The Fund emerged as a collective response of Thousands of Affluents non-profit and partners with the goal of “support[ing] grassroots economic initiatives to create wealth, community power, and well-being” (Thousand Currents, 2021a). The Fund seeks to support the “Buen Vivir” Latin American Indigenous movements that promote the well-being of communities, natural systems, and future generations. The Fund identified several grassroots groups, foundations, family investment offices, and groups of young investors that proved to be leadership actors practicing the “Buen Vivir” worldview.

Many of the members of “*The Buen Vivir Fund*” are collective and popular organizations that have women leaders at the forefront of organizing their communities to assert their rights. They make their demands visible, fighting alongside men for the vindication of the collective rights of Indigenous peoples and the Mother Earth. As examples we highlight the *Asociación Femenina para el Desarrollo de Sacatepéquez* (AFEDES)/Women’s Association for the Development of Sacatepéquez, the *Federación Nacional de Mujeres Campesinas, Artesanas, Indígenas, Nativas y Asalariadas del Perú* (FENMUCARINAP)/National Federation of Peasant, Artisan, Indigenous, Native and Wage-earning Women of Peru (FENMUCARINAP), and the *Ñepi Behña*/Women of Dignity in Mexico.

AFEDES

The Women’s Association for the Development of Sacatepéquez – AFEDES is a Mayan women-led organization founded in 1988 to fight for Indigenous rights and help to achieve economic, political, and physical autonomy for Indigenous women in Guatemala. They declare:

Aspiramos y trabajamos por la recuperación del equilibrio en la red de la vida «Utz K'aslemal» (Vida en plenitud). Estamos en contra de todas las formas de opresión como el racismo, clasismo, el patriarcado y el capitalismo neoliberal que se ejerce hacia los seres humanos, especialmente a las mujeres indígenas. (Mujeres de Afedes, n.d.)

We aspire and work to recover balance in the network of life “Utz K'aslemal” (Life in fullness). We are against all forms of oppression such as racism, classism, patriarchy, and neo-liberal capitalism exercised towards human beings, especially Indigenous women.

The organization fights against all forms of oppression of women by positioning Indigenous women’s rights at the center and through generating equity in the relationships between men and women, in the community, and in organizational life. Its primary projects focus on revaluing the role of women through organizational actions, training, and access to soft loans to generate family income, promoting their incidence, autonomy, and emancipation to construct dignified and full life (Mujeres de Afedes, n.d.).

Angelina Aspuc Con, an Indigenous Mayan Kaqchikel woman and the coordinator leading the advocacy strategy at AFEDES talks about her work applying the “Buen Vivir” worldview:

Soy una mujer maya kaqchikel, comprometida con la defensa del territorio y de la libre determinación de los pueblos, actualmente acompañamos la lucha de las tejedoras para que el Estado reconozca que somos autoras y propietarias de los conocimientos, tradiciones, técnicas que nuestras abuelas y abuelos nos heredaron y que se plasman en nuestros tejidos. Desde AFEDES también promovemos la Red de la vida, y la necesidad de que nuestro ser esté en equilibrio con la madre tierra. (Thousand Currents, 2017, para. 11–12)

I am a Mayan Kaqchikel woman, committed to the defense of the territory and self-determination of Indigenous peoples, currently accompanying the struggle of women weavers demanding the State to recognize that we are authors and proprietors of the knowledge, traditions, and techniques that we have inherited from our grandmothers and grandfathers and that are formed and shaped into our weavings. From AFEDES, we promote the Web of Life and the need for our being to be in equilibrium with Mother Earth.

AFEDES organize their fight against all forms of oppression of women focusing their agenda on the following priorities: (1) the defense of women’s body sovereignty, (2) training and social awareness on sexual and reproductive health rights, (3) worker’s rights and holistic health, (4) food sovereignty and climate change, and (5) the defense of land, territory, water, seeds, biodiversity, and respect for the right to prior consultation (Thousand Currents 2021c).

FENMUCARINAP

The National Federation of Peasant, Artisan, Indigenous, Native and Wage-earning Women of Peru (FENMUCARINAP) was formed in 2006. Its mission is to “organize, represent, empower and provide legal coverage to women in rural areas of all regions of Peru” (FENMUCARINAP, 2021, para. 1). Their work focuses on women’s rights and leadership across the country. Their agenda centers on (1) the

human rights and the rights of Indigenous peoples, (2) the defense of women's body sovereignty (protecting women in domestic, abusive environments and youth vulnerable to trafficking and for sexual and reproductive rights), (3) the defense of the territory (including land, water, seeds, biodiversity, and the respect for the right to prior consultation), (4) food sovereignty and climate change, and (5) worker's rights and holistic health, and among other rights in the economic, social, organizational, political, and cultural spheres.

In 2017 the FENMUCARINAP held the "Forum for the International Day of Rural Women -Women Protagonists of Democratic, Equitable and Ecological Progress" to elaborate proposals to build a democratic, participatory, and inclusive State that respects cultural, gender, and generational diversity, eliminating all forms of discrimination and violence (FENMUCARINAP, 2018). During the event, national leaders and attendees received training and presented regional and provincial reports and work proposals. The president of FENMUCARINAP, Lourdes Huanca, and vice president Gladys Campos shared that:

Este evento permite tener una visión mayor del trabajo de las bases instándolas en todo momento a no doblegar fuerzas para el buen vivir con énfasis en las mujeres indígenas, nativas y pueblos originarios. (FENMUCARINAP, 2018, para. 5)

This event allows a greater vision of the work of the grassroots, urging them at all times not to bend forces for the good life with emphasis on Indigenous women, native or native peoples.

ÑEPI BEHÑA

The *Ñepi Behña*/Women of Dignity is a women's organization founded in 2004 in Hidalgo, Mexico. Their mission is to promote women's empowerment for Indigenous groups, helping them build alternative and environmentally sustainable economies. Their vision is based on fostering leadership skills in women to have a positive impact on their lives, on the community's food and environmental sustainability, and to embrace a social and just economy in general (Nepibehna, 2017). Adriana Welsh, the co-founder, shares her work and goal:

Fue en el trabajo cotidiano y el compartir con las mujeres cuando nació la esperanza y el empeño por dedicar mi vida a acompañar los proyectos y sueños de las mujeres que, con tanta admiración, yo observaba para "sacar adelante" a sus familias y comunidades. Ahora busco crear junto con ellas alternativas para este sueño en común, un mundo digno y feliz para todas y todos. (Nepibehna, 2017, para. 5)

The daily work and the exchange with the women convinced me to dedicate my life to the projects and dreams of these women, who continue to pursue the improvement of the lives of their families and communities. Together we are searching for options to achieve shared goals and a better world and happiness for everyone.

Ñepi Behña supports women's cooperatives and the leadership efforts of rural Indigenous women to promote gender equity and Indigenous culture in an area of the

country that suffers the impacts of climate change, the NAFTA agreement, and the big agricultural business (Thousand Currents, 2021d).

Their Economic Alternatives Program focuses on traditional artisanship encouraging collaboration among other women-led artisan groups. The program created the *Corazón Verde* network that expanded across Chiapas, Pueblo, Mexico State, and Mexico City. Their Food and Environment Sustainability Program help women to become environmental advocates and engage in reforestation and the rescue of native seeds (Thousand Currents, 2021d). In the words of one of the facilitators of the women's workshops for the cooperative *Ya Muntsi Behña/Women United*:

Formamos promotoras comunitarias para que ellas mismas repliquen los talleres enseñando sobre los derechos de las mujeres, el medio ambiente, sustentabilidad alimentaria entre otros. . .

We formed community promoters so that they could themselves replicate the workshops in the Indigenous language on women's rights, the environment, and food sovereignty, amongst others. . . (Telemanita, 2012)

Undoubtedly, a dialogue between conceptualizations of leadership, spirituality, human rights, and the right of Mother Earth is an excellent opportunity to complement the Global North and South societies in general and address our environmental issues in particular. Thus, an intercultural dialogue between the Global North and South where these key concepts from the worldview of Indigenous peoples are heard and valued can help prevent the destruction of the planet and future generations of human beings. However, it is critical to acknowledge that a true intercultural dialogue requires certain conditions otherwise instead of a dialogue we will have a monologue imposed by the most powerful actor.

Intercultural Dialogue Between the Global North and South: From the Monologue to the Dialogue

One culture does not evolve without contact with another culture. However, this contact can have very different characteristics. In terms of interculturality, the idea is to create a respectful relationship among cultures. In essence, while pluriculturalism defines a situation, the concept of interculturality describes a relationship between cultures. Thus, to talk about intercultural relationships means interaction within the same conditions and not only a relationship or contact among cultures. Therefore, in a dialogue of leadership approaches and epistemologies from the Global North and South, it is key to acknowledge the asymmetries of power. As the most powerful side of the dialogue, the Global North has imposed their view of the world in general and their leadership approaches and models of economic development in particular throughout the last centuries. Acknowledging these asymmetries of power resulting from socio-historical relations is central to establishing a true and effective dialogue for the future.

We cannot consider all relationships among cultures as intercultural ones. In order to do so, we need some characteristics of efficiency, otherwise, instead of a dialogue among cultures, what we will have would be a monologue among them with the most powerful group imposing the conversation. Five central elements are needed to have efficient intercultural communication: (a) Although it is not enough, it is essential to have a common language to communicate. Interpersonal communication is verbal communication, but nonverbal communication is very important too (body, spaces, touch, etc.). In other words, it is not enough to know a language. We also need to know the non-verbal communication of the interlocutor; (b) It is not enough to know the other person's culture but to know our culture and how it makes us talk and think. Our communication is plenty of values that we transmit without being aware of it. In essence, intercultural communication tries to communicate with other cultures and rethink our own culture. That is why it is necessary that before an efficient intercultural communication, we have had a deep interest in the other culture and not only an interest in superficial and stereotyped elements (folklore) that what they do is to confirm our "superior" values; (c) With people from different cultures, we can experience a "cultural shock." That means misunderstanding another person's behavior or feeling negative emotions like mistrust, discomfort, anxiety, fear, etc. To overcome this cultural shock, we need communication, and this does not mean just an exchange of information. It involves the capacity to share emotions and the ability to create empathy. Empathy is the capacity to feel the emotion that another person is experimenting with, and having this ability is essential in many interpersonal relations. It is not only about feeling what he or she feels but, through these emotions, improving the quality of our understanding; (d) In any intercultural communication, it is normal to have misunderstandings. However, if these misunderstandings increase, communication will be impossible. Therefore, we have to manage these misunderstandings through meta-communication, which means the capacity to say something when you want to. Metacommunicate means to talk about the meaning of our messages and the effects they are supposed to produce; and (e) Finally, it is important to emphasize that any intercultural communication is done in a specific context that affects and influences the process of communication. For example, if intercultural communication is done with the mother tongue of one of the interlocutors, this one will be much more comfortable than the other (Alsina, 1999).

Social relationships are power relationships. Thus, when it comes to processes of communication, all these power relationships are manifested, too. In other words, the interlocutors are not always at even conditions (sometimes violently or subtly). That is why when we start intercultural communication, we need to establish the bases for the process before starting: We need to create the evenest conditions possible, identifying the power positions of every interlocutor and trying to balance them. Furthermore, to do so, neither paternalism nor being victimized are appropriate attitudes to start intercultural communication. Thus, it is key that before starting an intercultural dialogue between the Global North and South world leaders are aware of the five central elements of an efficient intercultural dialogue and the context of power relations where the dialogue is exercised. Otherwise, as the history of the

world has shown in the last centuries, the much-needed true dialogue will become another monologue imposed by the dominant social group.

Conclusion: Towards a Mestizo, Global and Spiritual Leadership Resulting from a True Intercultural Dialogue

Global leadership in the twenty-first century will need to address constant change, complexity, and interdependence, and leaders will need to be flexible and critical, learn collective leadership styles, and understand different epistemological perspectives to enrich their view of the world. As Chin and Trimble (2015) argue, “while this is new in many Western countries, it has been noted to be Indigenous in many “developing countries” or non-Western countries” (p. 17).

In essence, individualistic, leader-centered, and power-accumulated mainstream approaches from the Global North are not suited to deal with the new global challenges that the world is facing. Thus, a new conceptualization of leadership beyond the Western canon is needed. Since the world cannot be explained just from the Global North perspective and neither from just the Global South view, a new and more holistic conceptualization must emerge from an intercultural dialogue of leadership approaches and epistemologies between the Global North and South. This new leadership approach combines epistemologies and conceptualizations of the Global North and South and is characterized by (a) an awareness of an interconnected and interdependent world with limitations and complementarities in each culture; (b) emphasizes on relationships and values other epistemologies and cultures; (c) acknowledges asymmetries of power when it comes to cultures and epistemological perspectives; (d) facilitates spaces to include the conceptualizations and leadership approaches of different worldviews and ways of being and; (e) puts the focus on intercultural dialogue and communication that transforms the world (Jimenez-Luque, 2021). Finally, this leadership approach that will emerge from a dialogue between the Global North and South can address the main environmental challenges the world faces if we include the concept of Indigenous spirituality to transform our relationship with the planet.

Indigenous spirituality and leadership can be the answer to broaden the narrow perspectives of the mainstream concept of spiritual leadership and develop a more global spiritual leadership approach. A global and spiritual leadership views leadership as a process where leaders and followers are interconnected with communities and society and all elements of the Earth and the universe. Because of the global awareness of interconnectedness, holistic spiritual leadership focuses on keeping all persons and natural elements in healthy interdependence, translated into inclusiveness, participation, and responsible and sustainable use of resources. This leadership style will be central to building more participatory and sustainable organizations and societies for present and future generations. Additionally, this leadership perspective can contribute at a broader level that transcends the organization’s space to create a new way of making sense and meaning of the Earth and using natural resources for

profit. A global and spiritual leadership will teach us that the planet is our global home and nature our original mother.

COVID-19 is an outstanding opportunity to establish a true and effective intercultural dialogue between the Global North and South from where a new approach of Mestizo, global, and spiritual leadership can emerge. This new conceptualization of leadership applied to environmental issues and our relationship with the Earth can be central to addressing the main challenges we face and saving the planet for future generations. Thus, this chapter sheds a spark of light on a complex issue such as the dialogue between Global North and South. A dialogue of conceptualizations of leadership, human rights, epistemologies, and economic models of development that will illuminate a global and spiritual process of leadership based on the leadership perspective of the Global North and cultures and epistemologies from the Global South. This Mestizo, global, and spiritual leadership approach where the Global North and South acknowledge their limitations and complementarities regarding environmental issues will facilitate the design of a world where human beings have a more respectful relationship with nature and are better suited to face the new challenges that the Earth is facing and the new ones that are coming. This dialogue will require time, sacrifices, and hard work, but the future of the next generations relies on the new leadership that can emerge from it. A mestizo, global, and spiritual leadership for which, unfortunately, we have already started to run out of time.

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Intersectional Approach to Combatting Human Trafficking: Applying an Interdisciplinary Global Leader-Follower Collaboration Paradigm

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Abstract

Though illegal in every country, human trafficking still exists on every continent except Antarctica. As a cross-border, multiorganizational, and cross-jurisdictional activity, human trafficking can be termed a wicked problem. At the international, national, and local levels, the legislation is in effect to assist in the fight against human trafficking. However, laws become hard or, at times, almost impossible to enforce in the context of global volatility. In addition to being a wicked problem and taking place in a volatile environment of intersectional global and local influences, current trends in human trafficking are exacerbated by the Covid-19 pandemic. To address twenty-first-century challenges to combat and eradicate human trafficking requires a shift in global focus beyond a narrow and a

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single-issue scope. Rather, we need holistic and systematic leadership approaches based on collective efforts. The Covid-19 pandemic revealed inadequate leadership knowledge and practice to function in the environment with radical uncertainty, lack of clear information, and global interconnection of issues. This chapter argues that to lead global initiatives within highly complex processes and in volatile and uncertain environments requires a unique type of leadership. We envision leadership as a transformative and collaborative force grounded within principles of collaborative rationality where followers and leaders all contribute as global collaborators. The chapter finishes with an *interdisciplinary global leader-follower collaboration model for antihuman trafficking strategies in highly volatile conditions*.

Keywords

Anti-trafficking efforts · Wicked problems · Leader-follower collaboration · Collaborative rationality · Collective leadership · Global collaborators

Introduction

Given the global scope of human trafficking, no single actor can adequately address this horrific injustice. Additionally, current anti-trafficking efforts have been taking place in a volatile environment of intersectional global and local challenges complicated by the Covid-19 pandemic. To address how to combat the twenty-first-century human trafficking requires holistic and systematic leadership approaches based on collective efforts. This chapter argues that to lead global initiatives within highly complex processes and in volatile and uncertain environments, the world needs a unique process of leadership. We envision this leadership as a transformative and collaborative force grounded within principles of diverse collaborative rationality where followers and leaders all contribute as global collaborators. The chapter starts with discussing the current global complexity of human trafficking, defines the concept, and introduces it as a wicked problem. The second part of the chapter presents the *interdisciplinary global leader-follower collaboration model for anti-human trafficking strategies in highly volatile conditions* and discusses elements that contribute to the framework. Examples of unique anti-trafficking collaborators illustrate the importance of collaborative leader-follower models for inclusion of highly diverse actors.

The Global Complexity of Twenty-First-Century Human Trafficking

Human trafficking is a complex, dynamic issue with a variety of manifestations. Also known as trafficking in persons or modern-day slavery, it is a crime that involves compelling or coercing a person to provide labor or services or to engage

in commercial sex acts. Efforts to combat human trafficking occur at the international, national, and local levels, with perpetrators ranging from individuals to large international organizations.

It is a problem that touches every continent except Antarctica (Hall, 2014; Pati, 2014). At the same time, it's difficult to truly scope what human trafficking looks like around the world due to the clandestine nature of trafficking and the varying estimates of victims cited by various sources (Global Estimates of Modern Slavery, 2017; Aghajanian, 2022). According to Global Estimates of Modern Slavery (2017) published by the International Labour Organization (ILO), there are 24.9 million victims of human trafficking, including 20.1 million labor trafficking victims and 4.8 million sex trafficking victims. Overall, an estimate of the number of human trafficking victims ranges from 2.4 million to over 29 million (Hall, 2014; Pati, 2014).

Part of the complexity in understanding the issue of human trafficking is the definition itself as there is a seeming lack of consensus on the definition in scholarly literature as well as within legal and policy documents and discussions (Aghajanian, 2022; Farrell & Pfeffer, 2014; Havlicek et al., 2016; Steverson & Wooditch, 2021).

Main Definitions of Human Trafficking

In 2000, the United Nations enacted a series of protocols targeted at international efforts to combat trafficking in persons (Hall, 2014). Known as the *Palermo protocol* and ratified by 173 member states, it focuses on the prosecution of traffickers, protection of trafficking victims, and prevention of trafficking. Article 3 of the protocol defines trafficking in persons as:

The recruitment, transportation, transfer, harboring or receipt of persons by means of the threat or use of force or other forms of coercion, or abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include at a minimum the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour [sic] or service, slavery or practices similar to slavery, servitude or the removal of organs.

In the case of trafficking of children under the age of 18, the *Palermo protocol* provides a different definition. Proof that force, deception, or any other form of coercion or abuse of power or vulnerability was used is not required to meet the definition. Rather, it is only necessary to show that an act of recruitment, transportation, transfer, harboring, or receipt of a child for the specific purpose of exploitation has taken place.

The *Palermo protocol* offered a starting point for individual nations to build definitions of trafficking that occur within national borders and are not only transnational in nature. With international laws and agreements in place, individual countries have been developing laws to address the issues within their borders establishing national and local laws and ensuring common definitions for

enforcement. The US law, for example, defines trafficking as the recruitment, transportation, or harboring of a person, for the purpose of labor, that involves the use of “force, fraud, or coercion” of adults or the involvement of youth under the age of 18 (Hall, 2014). This definition of human trafficking was codified in the *Trafficking Victims Protection Act of 2000* (TVPA), the first contemporary antislavery legislation (Hall, 2014). It was further amended by the *Trafficking Victims Reauthorization Act of 2003, 2005, 2008, and 2013*.

Initially, the TVPA focused on international trafficking and foreign survivors in the United States. Starting with the 2005 amendment, US victims of trafficking were fully recognized as victims of a crime. To give further protection to children, the US Congress passed the *Preventing Sex Trafficking Act of 2014*. This was the first federal bill that situated commercial sexual exploitation and sexual trafficking of children as organized sexual abuse of children and adolescents (Havlicek et al., 2016). However, a state-level legislation lagged behind, and it was not until 2013 that all US states criminalized human trafficking (Hall, 2014).

Overall, although the world acknowledged the international growth of a human trafficking phenomenon, without a uniform definition, global efforts to combat it could be impeded or inconsistent (Steverson & Wooditch, 2021). For example, the UN divides human trafficking into sex trafficking, labor trafficking, and the removal of organs, and the United States does not acknowledge the removal of organs in its definition (Steverson & Wooditch, 2021). Another challenge that’s not reflected in the definition is involvement of governments and corporations in human trafficking activities.

Supply-Demand Side of Human Trafficking

Government Complacency and Complicity

Government complacency and complicity are among the main reasons for human trafficking to be a fast-growing and lucrative business (Cohen, 2012; Daly, 2012; Escobedo, 2012). “Although many governments, police forces, NGOs and individuals relentlessly work to end the travesty of human trafficking, some governments, officials, and individuals profit from buying and selling people as if they are commodities rather than human beings” (par. 4). The sex industry in Europe with legal prostitution that provides tax revenue is a good example of government’s “blind eye” and unofficial approval of sex trafficking. Government debt, economic recession, and legalization of prostitution in Spain, for example, contributed to the increase in the sex tourism with 90% of women being trafficked from various countries (Daly, 2012). Child labor, slavery, and human trafficking are repeatedly overlooked by governments of Ghana or the Ivory Coast in order to ensure competitive pricing of their cocoa products (Cohen, 2012; Escobedo, 2012).

Repeatedly, data shows that the government of Belize has a very lax approach to human trafficking: keeps failing to investigate public officials for complicity or prosecute traffickers and does not provide adequate training for local law enforcement officials (Trafficking in Persons Report, 2018). “The child sex tourism industry

is booming. . .Relatives often facilitate the trafficking of women and girls into this industry. Traffickers also specifically target migrants (men, women, and children mostly from Central America, Mexico, and Asia) looking for work. . ." (Inside Belize, 2018, par. 4). Vietnam is another hot spot for human trafficking, and government negligence is repeatedly referenced as a source of the problem (Luong & Wyndham, 2022). According to Trafficking in Persons Report, Vietnam (2022), "the Government of Vietnam does not fully meet the minimum standards for the elimination of trafficking and is not making significant efforts to do so" (para 1). High poverty, few income generation opportunities, and a poor education system are all sources that influence Vietnamese people similarly as poor and vulnerable as their victims to committee human trafficking crimes (Luong & Wyndham, 2022).

Limited research, scarcely available data, and investigative reporting on human trafficking demonstrate that both developed and developing countries contribute to its proliferation. Significance of the country's role in the international network, lax government standards, and appeal of destination countries are factors that connect human traffickers, victims, as well as perpetrators and customers, on the receiving end of the crime (Luong & Wyndham, 2022; Inside Belize, 2018).

Organizational Involvement

While individuals can be prosecuted under the *Palermo protocol*, corporations cannot. At the same time, globalization of supply chains created opportunities for businesses to offer goods and services at increasingly cheaper rates often made possible by forced labor (Banks, 2019). With that and very unfortunately, some corporations started viewing "the fiscal benefits of forced and free labor as outweighing the social negatives" (Banks, 2019, p. 579). According to FATF-APG (2018), human trafficking in aggregation earns approximately USD 150.2 billion. Varied significantly based on the type of exploitation, annual profit ranges from USD 21 800 billion annually for sexual exploitation and USD 2 300 billion annually for domestic work, FATF-APG (2018).

Money laundering is another connection between human trafficking and organizations. Traffickers use banks to deposit and launder money; they rent planes, buses, and taxis to move their victims, book hotel rooms, and actively use social media platforms (Niethammer, 2020). At the same time, organizations are not only passive receiver of human trafficking labor or contributors to trafficking financial gains. In many instances, they are involved in efforts to combat human trafficking. According to Niethammer's (2020) review of multiple records over the past years, banking institutions have done significant analysis to identify and block trafficking operations. Since traffickers don't always look for cheapest hotels, Marriott International, for example, initiated a human trafficking awareness training for more than 500,000 employees. The medical industry is also on alert, training physicians, pharmacists, registered nurses, dentists, psychologists, social workers, case managers, school counselors, and other health professionals to identify victims and perpetrators and provide support or alarm authorities.

Even though many countries have been acknowledging the connections between organizational gains and human trafficking and introducing legislation for business

compliance and reporting, the problem of human trafficking still presents a significant global challenge (Banks, 2019; van der Watt, 2019). Involved stakeholders have also been realizing the importance to unite and coordinate efforts. The uniting factor is the recognition of exploitation of victims and of the complex nature of the problem complicated by the variety of contextual factors, including social, economic, and cultural, that contribute to the issues (van der Watt, 2019). Additionally, given the scope of human trafficking as a cross-border, multiorganizational, and cross-jurisdictional activity and that no single actor can adequately address all facets of trafficking, many countries have categorized the phenomenon a global “wicked problem” (Erikson & Larsson, 2020).

Human Trafficking as a Global Wicked Problem

The term “wicked problem” was introduced by Rittel and Webber (1973) to describe the inadequacy of traditional planning to address complex issues. It should also be noted that their use of the term *wicked* was not meant to connote something “ethically deplorable” or to imply malicious intent but rather the complexity of the problem (Rittel & Webber, 1973, p. 155). Wicked problems have a no stopping rule; solutions are not true or false but good or bad; every wicked problem is essentially unique and has multiple explanations (Rittel & Webber, 1973). Wicked problems mutate over time, their causes and effects are scientifically uncertain, and they involve value conflicts among different stakeholders. They also involve multiple actors, are socially and politically complex, and include the political difficulty of decision-making in more participatory and politically complex environments.

Although not much analysis is produced to look at human trafficking from a lens of a wicked problem, there are some noteworthy studies and arguments. Scholars and analysts agree that as all wicked problem, human trafficking could be managed but not necessarily resolved (Hämäläinen, 2015; Lavelle-Hill et al., 2021). The phenomenon is a result of global economic inequality and involves many global stakeholders.

The issue of human trafficking is multidimensional and highly complex: e.g., how do we know when someone is trafficked? How do we assist victims without violating their rights? Uncertainty and complexity in decision-making and policy-making are constantly present creating an environment without perfect solutions (Hämäläinen, 2015; Lavelle-Hill et al., 2021). Every human trafficking case is unique considering geographic vulnerabilities, diverse circumstances of victims and their needs, and individual strategies to identify and protect abused or restrict abusers among many others (Lavelle-Hill et al., 2021). As all “wicked problems,” it is characterized by data scarcity (with some countries without any available data) and high dimensionality (Lavelle-Hill et al., 2021). According to Lavelle-Hill et al. (2021) research, a large number of variables used in studies to predict modern-day slavery could inflate data and overcomplicate solutions.

Wicked problems mutate over time and may look illogical or unpredictable that could overwhelm their understanding and an implementation of solutions. This

illogicalness and unpredictability are also characteristics of human trafficking. For example, Niethammer (2020) reported that it was surprising for Canadians to learn from Toronto Film Festival documentary *Girl Up* that 90% of the local human sex trafficked victims were Canadian-born. Also not intuitive for many is that women are the largest group of traffickers, and women trafficking women is the norm in some parts of the world (FATF-APG, 2018; Global Report on Trafficking in Persons, 2007). Another example is the paradox of forced labor. Studies show that the majority of forced laborers have not moved away from their home area compared to a traditional assumption that forced laborers move or are moved far away (FATF-APG, 2018; Global Report on Trafficking in Persons, 2007).

Human Trafficking in Volatile Environments

While legislation is in effect to assist governments in the fight against human trafficking, these laws become hard or, at times, almost impossible to enforce in lands controlled by transnational terrorist groups, in conflict zones or areas with public health crises (Aghajanian, 2022; Pati, 2014; Raben, 2018). For example, human trafficking provides both a source of revenue and a tool of genocide for groups such as ISIS (Raben, 2018). As part of their campaign to remove Yazidis and Christians, ISIS created open public markets for human trafficking, selling kidnapped women, girls, and boys (Raben, 2018). The Salafi Network (Global Salafi Jihad), which operates extensively in Iraq, Syria, Mexico, and parts of Central America, uses human trafficking not only to finance their operations but also to gain access to the United States (Pati, 2014).

Human trafficking flourishes within conflict zones. Based on Kosanovich's (2017) reporting, it is widespread across Africa. Boko Haram, operating in West Africa, is actively enslaving women and girls, often forcing them into marriages with militants. At the same time, boys are forced to become suicide bombers. The Democratic Republic of the Congo has high rates of forced labor and sexual exploitation. Burma has trafficking operations both within and out of a conflict zone.

A recent analysis conducted by UNICEF and the Inter-Agency Coordination Group against Trafficking (ICAT) revealed that 28% of identified victims of trafficking globally are children (Children fleeing war, 2022, par. 2). The number significantly increases in conflict zones. Afshan Khan, UNICEF's regional director for Europe and Central Asia, stated that "displaced children are extremely vulnerable to being separated from their families, exploited, and trafficked. They need governments in the region to step up and put measures in place to keep them safe" (Children fleeing war, 2022, par. 3).

The United Nations High Commissioner for Refugees (UNHCR), UNICEF, and the US Institute of Peace have reported increased trafficking risks created by the Russian invasion of Ukraine (Children fleeing war, 2022; Siegfried, 2022). In addition to creating a humanitarian crisis, the war in Ukraine elevated a human trafficking crisis for the women and children who made up the majority of refugees (Children fleeing war, 2022). Those providing humanitarian support to Ukrainian

refugees had to be on high alert for traffickers, criminal networks, and predators who pose as aid workers but instead are seeking to exploit refugees with false promises of assistance (Siegfried, 2022). At the start of the war in February 2021, the situation was further complicated by a lack of organized control at EU borders to accept and process a large number of refugees (7 million, Botelho, 2022) and coordinate the large number of volunteers willing to assist. Reidy (2022) reported that in April 2022, 3 months after Russia began its invasion of Ukraine, about 77% of Poland's population had volunteered to assist Ukrainian refugees.

The United Nations Special Representative on Sexual Violence in Conflict, Pramila Patten, shared that we are facing “a crisis within a crisis,” and a “coordinated regional approach” is urgently needed to increase assistance to Ukrainian refugees crossing borders. Part of this approach includes the framework of cooperation between the UN and Ukraine. UNICEF has been working with governments of neighboring countries and destination countries to strengthen child protection screenings at border crossings. UNICEF and UNHCR assist governments to increase cross-border collaborations, knowledge sharing, and training for volunteers aimed at raising awareness of the signs and dangers of trafficking as well as working with vulnerable populations (Children fleeing war, 2022; Siegfried, 2022).

To conclude, as new local or global security threats emerge, they intersect with ongoing challenges, including ethnic intolerance, terrorism, and sudden crises or hostilities. Pati (2014) pointed out that human trafficking is a crime that inherently breeds more crime and flourishes within other types of crime, while impacting societies, individuals, and nations. These multiple layers and interconnections further complicate the necessary activities to aid in countering trafficking.

Human Trafficking and Covid-19 Pandemic

In addition to being a wicked problem and taking place in a volatile environment of intersectional global and local crime and political and peace instabilities, current trends in human trafficking have been intensified by the Covid-19 pandemic. Considered a major international health emergency, the pandemic brought devastating economic and financial crises, caused individual and social trauma, and acted as a lens magnifying and worsening injustices and vulnerabilities across the world (Blanc et al., 2020; Bottani, 2020; Lucchese & Pianta, 2020). The impacts of the pandemic had severe consequences for already marginalized or vulnerable populations such as women, children, ethnic minorities, undocumented foreign citizens, and indigenous peoples. In addition, both state and nonstate actors have been trying to capitalize on the public health crisis and its economic consequences to advance their political agendas unrelated to public health. Simultaneously, lockdowns and travel restrictions complicated and, at times, prevented diplomacy (Blanc et al., 2020).

A key factor for this vulnerability, along with the spread of Covid-19, is the economic impact of job loss (Bottani, 2020; UNODC, 2020). Job loss coupled with an increase in the price of essential goods resulted in a corresponding global increase in hunger, housing insecurity, debt, and human mobility. Given the economic challenges such as the rapid rise in unemployment, previously vulnerable

populations became even more vulnerable to debt bondage, sex trafficking, and other exploitation (Bottani, 2020; Buckley et al., 2022; UNODC, 2020). The conditions created by Covid-19 also saw a rise in indoor and online exploitation including domestic violence and sexual exploitation of women, children, and adolescents (Bottani, 2020). Additionally, victims are at a heightened risk of contracting the virus (UNODC, 2020). Finally, worker exploitation had been on the rise (Buckley et al., 2022). A study of human trafficking for forced labor in Southeast Asia supported this conclusion and offered recommendations to tighten cooperation and promote more inclusive policies.

The UNODC pointed out that the exceptional measures taken to stop the spread of Covid-19 served to push human trafficking further underground, in turn causing traffickers to find new ways of conducting their business (Buckley et al., 2022; UNODC, 2020). Nevertheless, the capacity of state authorities and non-governmental organizations has been severely curtailed because of the pandemic: organizations supporting victims had less access to funding, food, and medical supplies (UNODC, 2020). Additionally, given the restrictions in movement, victims had fewer opportunities to get away from their traffickers (Buckley et al., 2022; UNODC, 2020).

Overall, to deal with wicked problems, we need to understand various definitions of a phenomenon as they impact the types of responses available to global and local entities. We also need to understand the complexity of a current global context where wicked problems take place. According to Farrell and Pfeffer (2014), wicked problems, including human trafficking, have been evolving under conditions of a modern environment as well as changes in local and global policies or laws. The Covid-19 pandemic exacerbated and intensified complexity of responding to wicked problems. These changes impacted both victims and the entities providing support for victims making it difficult to understand the scope of the problem and generate a correct response. Multiple global sectors, including immigration, labor and health, and development and trade, have also been impacted by the pandemic slowing the response or causing vulnerable populations to be trafficked out of source countries and into destination countries.

In this environment, collective efforts to generate creative solutions for positive changes are more critical than ever. Some examples of promising collaborative solutions include an increase in countries building their capacity to protect the physical security of women (Lavelle-Hill et al., 2021) and initiatives to focus on a sustainable well-being of a society that emphasizes philosophy of “collective happiness” (Hämäläinen, 2015; Patten, 2022).

Leader-Follower Global Collaboration Paradigm to Combat Human Trafficking

Many publications referenced in the chapter pointed out that solutions for human trafficking could be created only through participation, interaction, and cooperation among diverse stakeholders, through collective learning and creative experimentation

with approaches (e.g., Children fleeing war, 2022; FATF-APG, 2018; Hämäläinen, 2015; Lavelle-Hill et al., 2021). Still, international collaborations are identified as often the biggest challenge in combatting human trafficking. These challenges are based on inherent issues such as delays in obtaining information, incomplete domestic and global information sharing, development of network to obtain information from victims, and lack of convictions or confirmed intelligence (FATF-APG, 2018).

To address current human trafficking tendencies in light of other wicked problems and volatile global environment, we need to start shifting our focus beyond a narrow scope and treatment of human trafficking as a single and a country-specific issue. Challenges presented by the Covid-19 pandemic revealed highly inadequate leadership knowledge and practice to function in the environment with radical uncertainty, lack of clear information, and global interconnection of issues (Tourish, 2020). And solutions to combat trafficking are too complex to be addressed through conventional and linear planning models and relationships (Aghajanian, 2022; Farrell & Pfeffer, 2014; Tourish, 2020; van der Watt, 2019). Rather, we need holistic and systematic processes as well as collective leadership efforts (van der Watt, 2019).

In this chapter, we envision leadership as a transformative and collaborative force grounded within principles of global collaborative rationality where followers and leaders all contribute as global collaborators. We named this force the *interdisciplinary global leader-follower collaboration model for antihuman trafficking strategies in highly volatile conditions* and dedicated the remaining sections of the chapter to explaining all the elements of the paradigm.

Leadership as a Transformative Force

The foundational idea for the suggested paradigm is Burns' (2003) view of leadership. American historian and political scientist, James MacGregor Burns constructed a multidisciplinary view on leadership as an engaging process where leaders and followers mutually influence each other to reach higher levels of motivation and morality.

The seminal and progressive thinker Burns (2003) stated that our societies are not static since they are products of dynamic human interactions and actions. Thus, leading actions require intention grounded in ever-changing context, creative initiatives, and focus on achieving transformation to ensure long-lasting changes. Transformation happens during robust interactions between leaders and followers where new (e.g., culture, values, practices) collectively takes the place of the old, where people are empowered by a vision of a future and, thus, can transform themselves to its image. In this process, followers and leaders could switch roles making leadership a participatory and collectively empowering engagement. Virtue and ethics are integral parts of transformative leadership where honesty (yourself and relationships), self-control, integrity, trustworthiness, and accountability are the norms of leadership behavior. Success of a

transforming leadership is the emergence of a creative outcome that supports and enhances human dignity.

Leading as transforming is a relatively new idea in the field of global or international leadership. It focuses on global leaders as change agents and global leadership as a process of empowering global stakeholders to work toward shared visions and common goals (Mendenhall et al., 2008). The idea, however, is not always connected to ethics and virtue. In publications of global leadership scholars, it's about preparing leaders to be social innovators and global citizens by focusing on a range of skills development, including cultural competency and communication skills among others (Mendenhall et al., 2008; Mendenhall et al., 2012). International or cross-cultural leadership scholars connect transformation to understanding of diverse worldviews and using them in synergy to create new and transformative visions and principles (Jones, 2010). We also have testimonies from global companies that change cultures to move from pride-based to ethical and conscientious humility-based leadership (Holmes, 2018).

From a conceptual and empirical standpoint, transformative leadership received limited but promising attention as a force of change. Shields (2010) introduces a theory of transformative leadership, distinct from transformational or transactional leadership. The theory was applied to the educational environment to explore whether educational leaders could use this type of leadership to influence educational and broader social changes. The data supported the study premise that transformative leadership is unique and is suitable for equity, deep democracy, and social justice changes in diverse contexts.

Wyper's (2014) conceptual look into the intersection of leadership, followership, and team decision-making in equitable education environments offers arguments in support of transformative leadership principles. Considering that decisions at post-secondary institutions still often include power inequalities and represent opinions of dominant groups, an application of transformative leadership and followership could create an environment suitable to enact change effectively to make schools equitable and inclusive.

Collaborative Rationality

Another element of the *interdisciplinary global leader-follower collaboration model for antihuman trafficking strategies in highly volatile conditions* is collaborative rationality. Collaborative rationality is adopted from the field of public policy, specifically, a general theory of planning. The concept reflects a communicative nature of public policy-making – an emerging view that expands a view of policy-making from exclusively governance activity to a more comprehensive public engagement (Innes & Booher, 2016; Innes & Booher, 2018; Rittel & Webber, 1973). Collaborative rationality builds on collaborative dialogue and multilayered information, considers a full range of views, draws on well-vetted information, and provides conclusions that can withstand multistakeholder scrutiny (Uhl-Bien & Ospina, 2012). To provide the varied viewpoints, participants who contribute to

construction of collaborative rationality should be diverse, focus on a common task rather than individual positions, be experts on global as well as community perspectives, have a deep knowledge of the situation everyone is involved in, be open to share information in a constructive way, and consider new possibilities (Innes & Booher, 2016). Inclusivity is critically important to make sure constituencies with little power are heard and play an equal part in choices. As a communication concept, collaborative rationality emphasizes dialogue enriched with mutual learning and reasoning.

Seminal authors (e.g., Innes & Booher, 2016, 2018; Rittel & Webber, 1973) stress that wicked or ill-defined global dilemmas with complicated solutions would benefit from building inclusive collaborative rationality with flexible but consistent engagement of collaborators (meeting more often, less often). In highly fragmented, complex, and ambiguous contexts, like the context of human trafficking, collaborative rationality could help create self-regulating systems, sustainable and impactful processes operated by following a few simple rules; stay flexible, engage in social learning, and be ready for transformation. This approach allows stakeholders to adopt individual activities, to meet collective objectives while remaining flexible to adjust to changing circumstances and produce new activities.

Reviews of literature on wicked problems demonstrate that there are problems that cannot be fixed by simply changing a law or policy, given that wicked problems involve interconnected subsets and a variety of players. From international efforts and laws to local law enforcement and victim support groups, there is a wide range of projects aimed at ending human trafficking and supporting the victims (van der Watt, 2019). Innes and Booher pointed out that this collaborative rationality can create a dialogue that when properly conducted:

can get players to back off rigid positions and find other options that further their interests, to cooperate in ways that enlarge the pie for all, to learn not just new ways of solving problems, but also to acquire the insights to reframe the wicked into the manageable, and ultimately to rethink goals and purposes to be more realistic. (p. 8)

Global, international, and cross-cultural research on collaborative rationality is limited. A study in Finland (Laukka et al., 2021), Japan (Feldhoff, 2018), and England (Gallent, 2013) concluded that for complex projects with many diverse stakeholders, conventional management strategies and expert-based instrumental rationality were insufficient to resolve challenging projects. Instead, solutions emerge with investments in collective rationality: activities that focus on joint knowledge production and foster open and authentic dialogues, inclusion of multi-party perspectives, creative planning policy, high level of engagement, and increase in formal and informal communication throughout networks. Another reason for collaborative rationality is to help deal with public mistrust, especially in the context of global events like the March 2011 Fukushima nuclear power plant disaster (Feldhoff, 2018). Involving the public in collaborative civic and political discourse, agenda setting, planning, and policy creations were effective steps in addressing the circumstances of public mistrust.

Collective Leadership

What type of leadership could facilitate transformative leadership processes and create collective rationality? Here, we are borrowing from growing organizational scholarship that treats leadership not as a heroic property of an individual but as a collective, plural phenomenon that is shared among different people, fluid, and constructed in interaction (Crosby & Bryson, 2010; Denis et al., 2012; Fletcher, 2004; Gordon, 2010; Gram-Hanssen 2021; Raelin, 2012; Sergi et al., 2016). These perspectives emerge from focusing on the need to distribute tasks and responsibilities where leadership is a socially participative process that occurs in and through human interactions to benefit collectives. It is where many create a collective sense of direction rather than one exercises control and authority (Crevani et al., 2007).

In the study of leadership as a collective construction, Crevani et al. (2007) conducted four qualitative case studies of organizations focusing on stories of leadership activities. Research revealed that collective leadership is “something that is negotiated, reflected upon, and constructed during daily interactions between people” (p. 61). Although individual leadership was still present across all four organizations, there was a constant organizational effort to “find leadership procedures that involve many people and make use of the diverse competences that exist” (p. 61).

Other organizational studies conclude that collective leadership is especially effective in interorganizational collaborations. To facilitate coordination to work on common tasks and achieve common goals and ensure two-way communication across partners, Crosby and Bryson (2010) present interorganizational collaborations in a form of collective and integrated leadership. These multistakeholder initiatives are important to address public issues to foster transformations and solve multifaceted social problems. Additionally, Raelin (2012) advocates that practiced collectively, leadership has more chances to be infused with creativity, empathy, and ethical behavior. According to Gordon (2010), the view on power is switched from individual power over to distributed and shared power to a sharing of power. Power and leadership can be both decontextualized and recontextualized within acts of communication. This leadership is better to address challenges posed by the context and promote and maintain commitment to social causes (Crosby & Bryson, 2010; Denis et al., 2012; Fletcher, 2004; Gordon, 2010; Raelin 2012).

Important support for collective leadership comes from indigenous leadership scholarship. Indigenous societies have been practicing collective leadership to achieve deliberate transformation for centuries (Gram-Hanssen, 2021). The approach embraces individual leaders and a collective simultaneously and views leadership through cultural and historical recollection and stories of a community and through integration of collective ideas. Studies demonstrate connections between indigenous leadership and transformative outcomes, especially when it comes to social causes.

Many scholars argued for and demonstrated the importance of collaborative engagements in dealing with global evil. For example, according to Grint (2010), “wicked problems require the transfer of authority from individual to collective

because only collective engagement can hope to address the problem” (p. 18). Collective leadership scholarship in a global leadership domain is scarce and largely about dynamics in global teams (e.g., Mohan & Lee, 2019). At the same time, global leadership scholars admit that moving beyond individual global leadership toward a more collective and collaborative understanding of a phenomenon should be an area of future research (Reiche et al., 2020).

In team research, collective global leadership was found to be a significant element for diverse team performance (Mohan & Lee, 2019; Paunova & Lee, 2016). Collective global leadership is characterized by an action of influence as well as acceptance of influence from each other across multiple cultural, linguistic, and national boundaries (Mohan & Lee, 2019; Paunova & Lee, 2016). This approach to leaders enhances perceived psychological safety and, thus, creates more positive outcomes for the team’s decisions (Mohan & Lee, 2019). And it can be enabled and enhanced by engagement in mutual learning (Paunova & Lee, 2016).

Furthermore, collective global leadership has been connected to transformative processes (Buckner et al., 2014; Kuenkel, 2019). At an organizational level, it has been linked to bringing transformative changes for sustainability and could shift radically new ways of seeing reality based on a systems view of life in order to conceptualize stewarding transformative change for sustainability. At an individual level, strengthening collective leadership capacity as part of a global leadership development could help professionals enhance their contributions to practice, workplace, and policy issues worldwide (Buckner et al., 2014).

Leaders and Followers in a Collective Leadership Process

Looking at collective leadership as a transformative relational process raises a question about roles of leaders and followers in this process. Scholarly discussions on this topic are limited and could be found in the fields of education or army studies (e.g., Klein, 2017, Taylor & Hill, 2017).

In K-12 education, collective work among students, parents, teachers, administrators, support staff, and other professionals is a daily activity. Taylor and Hill (2017) offered an example of collective efforts within a school, a collaboration between leaders, school administration, followers, and school teachers, who respond to the overt or implied behaviors of the administration. Taylor and Hill (2017) stressed the importance of effective collaboration coupled with effective leadership and followership skills to produce desired student outcomes. Followers and leaders empower each other to create organizational collaborations for academic and behavioral success of all students. The most desirable leadership process is when the collective effort includes leaders and followers oriented toward inclusion and collaboration and who share and switch leader-follower responsibilities.

Klein (2017) looks into the leader-follower roles in collaboration to determine the best ways to overcome complexity faced by the US Army. The author references experts who conclude that the current global environment is characterized by a high degree of complexity and collaboration is important in complex environments.

Increasingly, commanders of the army “recognize that they do not know everything, can be wrong, and recognize that they have something to learn from even the most junior Soldier” (Klein, 2017, par 10). Although *ATP 5-0.1: Army Design Methodology* (ADM) does not address follower’s active position in army’s decision-making activities, the army’s Command and General Staff College (CGSC) offers a class on effective followership, and *Military Review* recently published an article on importance of teaching followership in professional military education (Klein, 2017). Those are all indicators of elevating a follower’s role in a leadership process as collaborators and active contributors. “Once leaders have expanded their current leadership paradigm to include followership, their organizations can become more connected, adaptive and innovative through collaborative learning,” writes Klein (2017, para 18).

A significant contribution to the conversation about collective leadership and leader-follower collaborations is Hurwitz and Hurwitz’s (2015) work. The authors introduce a field-tested model that integrates leadership, followership, and an idea of partnership. The premise of the model is role switching in collaborations where one moment one leads and the next one flips to follow. Collective collaboration is characterized by dynamic, context-specific, and ever-evolving relationships. This approach opens up leadership to everyone, normalizes followership, and leads to innovative collaborative outcomes.

Collaborators in Collective Leadership to Fight Human Trafficking

Collaborative practices have long been at the heart of anti-trafficking efforts (Lagon, 2015). Since literature demonstrates that leaders and followers act as collaborators in a collective leadership process, it would be important to look at who the collaborators are in anti-trafficking efforts. Evidence shows that third sector organizations (TSO), composed of nongovernmental organizations (NGOs), nonprofit organizations (NPOs), and voluntary organizations; law enforcement, medical, social justice, educational, and religious organizations (e.g., Catholic sisters); and individual volunteers all play a unique role (van der Watt, 2019). Overall, anti-trafficking efforts are seen as a system with diverse multiple parts that all can come together to form individual and cross-organizational partnerships to target each of the facets of anti-trafficking efforts. These organizations can also network to provide transnational advocacy and enlarge the circle of entities involved in combating human trafficking (van der Watt, 2019).

Research on anti-trafficking collaborators is limited but has significant international research conclusions. For example, Erickson and Larsson (2020) interviewed key actors and conducted a study of key policy documents of the Swedish Civil Society Platform. They found that it positively facilitated collaboration of a broad range of stakeholders and organizations to coordinate activities. Further, while it provided opportunities for partnerships, member organizations still retained the autonomy to function as independent entities (Erikson & Larsson, 2020). This in turn better enabled efforts to combat trafficking and support victims. The study further suggested the need for collaborative leadership to manage conflicts that may arise.

In another study, Gerassi et al. interviewed 24 members from 18 organizations involved in 3 interagency coalitions. They found that coalitions increased collaborations and public awareness. However, there were also tensions around viewpoints on issues and resourcing. Hounmenou conducted a study in the United States examining the involvement of statewide anti-trafficking coalitions and the perception of member organizations of the effectiveness of these coalitions. The study drew on a survey from 73 leaders of member organizations. The data showed that organizations reflected a diversity of services that could support the state's response to anti-trafficking efforts. However, limited commitment, lack of visible leadership, and a failure to engage members were identified as issues with these coalitions.

Leaders and Followers as Collaborators

To date, there is limited if any literature on leader and follower roles and behaviors as collaborators in a collective leadership effort to fight human trafficking. Studies about collaborators are also very limited and mostly focus on organizational performance outcomes (O'Leary et al., 2012). Nevertheless, findings revealed the importance of a human factor to reach goals of inter- as well as intraorganizational collaborations. Even when organizations collaborate, human interactions play a pivotal role. While some collaboration will be in the form of supplying resources, it is the human dimension that facilitates these interactions. Individual attributes and interpersonal and group process skills of collaborators have been mentioned and ranked as the most important in the skill set of successful collaborators (Goman, 2017; O'Leary et al., 2012). Rationality and situational awareness are also important relational elements. In other words, a collaboration is only as good as the people at the table. Finally, collective approaches to leadership and collective synergy of collaborators produce ideas that benefit all collaborators. Thus, "the resulting collaboration builds an atmosphere of support, mutual goal setting, and shared accomplishments" (O'Leary et al., 2012, p. 580) "to bring multiple stakeholders together for a common end in a situation of interdependence" (O'Leary et al., 2012, p. 581).

Global Collaborators: Global Leaders and Global Followers

Because literature on global collaborations in anti-trafficking is limited, we explore available scholarship on global collaborators. Although dispersed, this scholarship provides a starting point in understanding of global anti-trafficking collaborators. Accessible examples are from the fields of management and public leadership.

Global collaborations include knowledge-intensive projects where successful outcomes depend on diverse collaborators' abilities to embrace their own and diverse workforce social identities and to enable knowledge-based boundary spanning through actions empowering many different collaborators. Their knowledge of many cultural backgrounds or biculturalism helps connect to stakeholders and solicit appropriate input (Kane & Levina, 2017). Moreover, approaches consider the wicked problem continuum based on the degree of challenges: tame challenges, wicked problems, and super wicked problems (e.g., climate change and pandemics). Authors acknowledge that we still don't know much about how to deal with the most

intense or super wicked problems or what type of collaborators and organizing is needed. The main conclusion is that the wicked problem continuum requires different collaborators who test the status quo and seek diverse alternatives solutions.

Gopinathan et al.'s (2015) health policy study focuses on organizations as collaborators. More specifically, qualitative mixed methods research was a response to criticism of WHO's capacity as a collaborator to facilitate a cross-sectoral global collaboration. Results uncovered both internal and external challenges: internally, WHO was dominated by a biomedical view of health that was not shared by all the other collaborators and, externally, siloed focus of some collaborating organizations and the lack of infrastructure to facilitate engagement across silos. The study suggested that WHO's role as a global collaborator must evolve to meet the diverse global challenges of the twenty-first century, specifically, the broader and more encompassing diverse approach to promoting human health and well-being.

Unique Collaborators in Antihuman Trafficking Strategies: Global Leading and Following

It is clear that human trafficking is a lucrative criminal enterprise. Yet, efforts to combat it go beyond legal and law enforcement efforts. While policy-makers and law enforcement entities at the international and national level are taking steps to eradicate trafficking, there are also unique collaborations actively involved in anti-trafficking efforts and working with victims and survivors. In this section we use examples of unique collaborators – people and groups who are not widely discussed but whose efforts save lives. These examples demonstrate diversity of stakeholders and their value for creating a collaborative rationality in global antihuman leadership processes. Below we discuss medical professionals, survivors of trafficking, and Catholic sisters. Their roles are fluid: although they are all collaborators, their leader-follower roles change based on circumstances and tasks at hand.

Medical Professionals

Given the hesitancy of victims to come forward, medical professionals can play a key role in identifying victims. Since 2015, the US government has encouraged healthcare providers to build their awareness of human trafficking and to use screening protocols to identify and assist victims. Very few states have mandated this in law. However, some efforts have begun to include provisions for healthcare providers in some parts of the United States, but there are still very few states that mandate this in law (Richie-Zavaleta et al., 2020).

Medical practitioners can be instrumental in identifying victims of human trafficking and ensuring that they get the support they need (Richie-Zavaleta et al., 2020). However, medical practitioners face several barriers to identifying victims including a lack of medical providers' awareness, a lack of identification protocols, and limited evidence-based training curricula. Other obstacles are time constraints and strained financial resources, physical space challenges such as the lack of private rooms for victim identification, and the absence of a victim-centered and trauma-informed approach to screening and care.

As emergency medical services (EMS) and emergency departments (ED) are often at the front lines, they are uniquely equipped to intervene with human trafficking victims. Given the clandestine nature of trafficking victims, recognition of victims by medical personnel may not always be simple. However, there are certain factors that could alert first responders to a trafficking situation (Donnelly et al., 2019). While an awareness of these signs can help EMS workers play a critical role in identifying victims of trafficking, not all EMS responders receive training to build this awareness. In an exploratory study using an anonymous online survey, Donnelly et al. (2019) found that less than half of the EMS professionals who responded had received training on how to identify victims of human trafficking.

Trafficking Survivors

A key perspective that is often overlooked but that should be included is that of the survivor (Le et al., 2017). Le et al. (2017) suggested that as leaders build anti-trafficking policies and programs, they should ensure they are using the best available data combined with partnerships with relevant stakeholders, including survivors. Input from survivors is important to building this evidence base (Le et al., 2017). Building the evidence base not only informs initiatives but helps target resources. Including survivors provides them with opportunities for growth and leadership and allows them substitute an image of exploitation with an image of empowerment.

Collaborative approaches that deliberately and meaningfully include survivor voices can support and improve anti-trafficking efforts (Aghajanian, 2022; Lockyer, 2020). A qualitative analysis of survivor-authored and survivor-informed literature to examine survivor perspectives and the survivor-leader approach to anti-trafficking efforts presented more equitable, ethical, and meaningful inclusion of survivors in the organizational process. Four key themes emerged to inform leaders to facilitate this inclusion: planning for tensions and paradoxes when working with survivors, valuing the expertise of survivors, engaging survivors in trauma-informed ways, and designing processes and mechanisms for meaningful survivor input (Lockyer, 2020). The study further found that by centering the experience of survivors, the development of more effective policies and interventions evolved. This allowed the participants to “reframe structures of power and authority in anti-trafficking organizations yet there are challenges and organizations must find ways to facilitate ethical and meaningful inclusion of survivors” (Lockyer, 2020, p. 1).

Catholic Sisters

While groups such as law enforcement and medical providers can play a key role in identifying victims, religious organizations can also aid in both identifying and providing support for victims. This involves looking beyond singular issues or groups and harnessing resources and talents into an effective, holistic network to combat this complex issue.

Catholic sisters have been a foundational force in combatting human trafficking. Their collaborations are evident at the local, national, and international level (Aghajanian, 2022). Catholic sisters are religious women who take vows, are part

of a religious order with established constitutions approved by the Catholic Church, and devote their lives to the mission of their order (Leary, 2018).

To understand their leadership in anti-trafficking efforts, it is important to have an understanding of their record as leaders. Catholic sisters have a long track record of building institutions to respond to the immediate needs of the people they serve through their various ministries. For example, since the 1700s, Catholic sisters in the United States have established schools, established some of the first US hospitals, cared for the sick, or established charitable and social service institutions (Fiebig & Christopher, 2018; Fischer & Murphy, 2013; Leary, 2018). Catholic sisters are also recognized for serving as nurses during the civil war and activists during the civil rights movement (Fischer & Murphy, 2013). These initiatives continue and have evolved to meet the challenges of the times in which they live.

Catholic sisters are involved both globally and locally in the fight against human trafficking. Through this work they seek to prevent trafficking, protect victims, and build partnerships to support the fight against human trafficking (USCSAHT, n.d.). While the ministry of many congregations of Catholic sisters has included working to address the issue of abuse and sexual exploitation of women and children, this work was formalized and expanded to anti-trafficking efforts in 2001 (USCSAHT, n.d.). During the May 2001 meeting of the International Union of Superiors General (UISG), institutes of religious women across the world approved a declaration to:

Work in solidarity with one another within our own religious communities and in the countries in which we are located to address insistently at every level the abuse and sexual exploitation of women and children with particular attention to the trafficking of women which has become a lucrative multi-national business. (USCSAHT, n.d., Who we are section)

Since the 2001 declaration of the International Union of Superiors General (UISG), Catholic sisters expanded their anti-trafficking efforts to include not only the sexual exploitation of women and girls but also of men and boys as well as those impacted by labor trafficking and other forms of exploitation such as trafficking for organs as well as forced marriages (USCSAHT, n.d.).

In 2009, Catholic sisters united their efforts through the establishment of the organization Talitha Kum. Talitha Kum, an international network of over 2000 Catholic sisters from 81 countries, provides the ability to network and share resources that support Catholic sisters in their efforts in prevention, protection and assistance, awareness raising, and the denouncement of trafficking in persons (Aghajanian, 2022; Leary, 2018).

Catholic sisters are involved in leading a variety of efforts aimed at combatting the crime of human trafficking. Their initiatives involve education on this issue, survivor services, advocacy to pass and strengthen laws against human trafficking, and ensuring enforcement of these laws once they are passed (USCSAHT, n.d.). Their holistic, networked approach includes initiatives that work across organizational lines and build and foster collaboration among diverse specialties (Aghajanian, 2022). Their efforts are supported through programs that create

stakeholder networks with other groups addressing this issue in the spheres of business and corporate social responsibility, healthcare, education, and also local, state, and federal governments (USCSAHT, n.d.).

An additional dimension of their approach to fighting human trafficking is that in addition to working with secular organizations, Catholic sisters also work with members of the faith community to enlist their efforts in understanding and combatting human trafficking (USCSAHT, n.d.). These collaborations help people of faith understand the connection between faith and solidarity with the suffering, and they also provide ways for individuals to become active in addressing the many facets of the issue of human trafficking (USCSAHT, n.d.).

Overall, available literature supports a leader-follower framework in helping understand how the collective leadership process is formed and how it functions. We could also conclude that in acting as collaborators, leaders and followers would interchange roles to lead as a collective force to find solutions for wicked problems. Focusing on a wide network of diverse collaborators helps obtain rich information and evidence at many levels to create interventions, facilitate new initiatives, and maximize resources (Le et al., 2017).

Conclusion: Interdisciplinary Global Leader-Follower Collaboration Model for Antihuman Trafficking Strategies in Highly Volatile Conditions

We conclude the chapter by offering the *interdisciplinary global leader-follower collaboration model for antihuman trafficking strategies in highly volatile conditions* (Fig. 1). Literature reviewed for the chapter concludes that the main weakness in anti-trafficking efforts is stakeholders' inability to create effective collaborations. Simultaneously, well-lead collaborations are shown to generate creative solutions and address successfully wicked problems.

The model is rooted in multidisciplinary and draws from history, political sciences, public policy, communication, management, leadership, and health sciences disciplines. Human trafficking is treated as a complex and constantly evolving phenomenon with a variety of manifestations. It's characterized by local dynamics and is also global in nature. Human trafficking activities take place within global supply-demand interests influenced by dual efforts of governments, industries, and organizations. The efforts both help prevent and combat and facilitate and increase human trafficking. The model depicts leadership grounded in the tasks around global anti-trafficking efforts and in the global environment with its volatility and influence from ongoing Covid-19 pandemic at intersections of many activities.

Entities involved in anti-trafficking efforts are faced with complex issues that cross areas as diverse as illegal migration, threats to national sovereignty and security, slavery, transnational organized crime, labor issues, human rights violations, or a combination of any of these and others. Literature on wicked problems demonstrates that human trafficking cannot be fixed by simply changing a law or policy, given that the problem includes interconnected subsets and players.

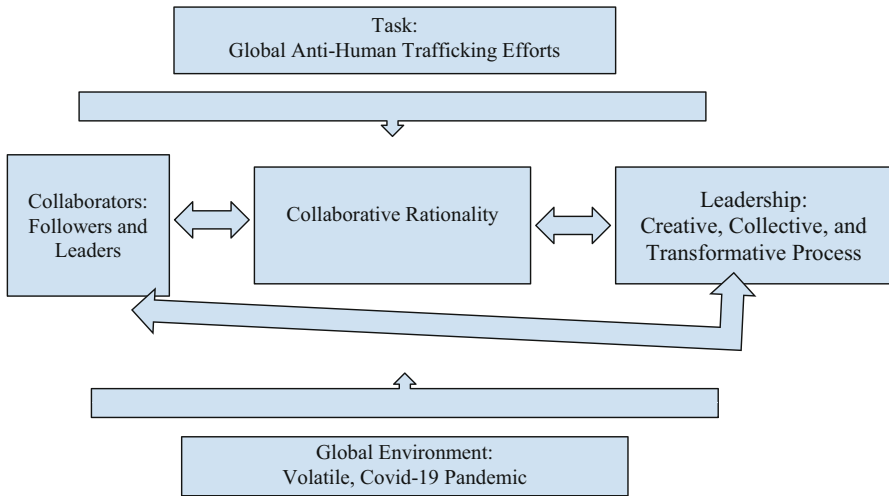


Fig. 1 Interdisciplinary Global Leader-Follower Collaboration Model for Anti-Human Trafficking Strategies in Highly Volatile Conditions

From the process perspective, both environment and tasks are not static but always impact the process and require changes to the process. All the elements of the model influence each other as well as the outcomes of the process. The model starts with the enactment from collaborators – diverse multiple actors who all come together to form individual, cross-organizational, and across-societal partnerships. The stakeholders are NGOs, NPOs, voluntary organizations, law enforcement, social justice groups, educational organizations, as well as individual volunteers. Other important collaborators are medical professionals, human trafficking survivors, Catholic sisters, or any group with a unique and valuable perspective to combat human trafficking. The collective effort is to look beyond singular issues or individual priorities to harness resources and talents into an effective and holistic network.

Several things are important to consider about collaborators. First is their skills in interpersonal and group processes, situational awareness, and collective approaches to leadership; collaborators have to leverage their own and diverse partners' identities and to enable knowledge sharing through empowering collective actions. Second is a leader-follower dynamic in a collaborative leadership process as parties all have to know how to learn from each other. The most desirable leadership process is when the collective effort includes leaders and followers oriented toward inclusion and collaboration, open to share information and switch leader-follower responsibilities. Inclusion of followership in leadership thinking and activities leads to more connected, adaptive, and innovative outcomes propelled by collaborative learning. Scholarship concludes that collective leadership helps make meaning of challenges and leader-follower roles and produces psychological safety and trust. In addition, organizational studies reveal that collective leadership is especially effective in interorganizational collaborations.

Followers and leaders all contribute to collaborative rationality. Wicked or ill-defined global dilemmas that require complicated solutions could be targeted from a position of inclusive collaborative rationality. Collaborative rationality is built through interactions among global leaders and followers and creates a new communication reality with multilayered information and diverse views and can withstand multistakeholder scrutiny. Inclusivity, mutual learning and reasoning are all important components of collaborative rationality. Another characteristic is incorporating flexibility into a leadership process to help meet collective objectives, while remaining flexible to modify activities for individual goals or new circumstances.

The final component of the model is leadership. It's presented as a creative, collective, and transformative process. This process could lead to higher levels of motivation and morality when working on the antihuman trafficking tasks. The transformation view is important in the ever-changing leadership context and creative initiatives to produce a force that helps collectively combat human trafficking. Transformation takes place during robust construction of leader-follower collaborative rationality and creation of collective leadership. The transformation is guided by diverse worldviews, virtue, and ethics to protect human dignity. Finally, research evidence demonstrates that transformative leadership is effective in equity, deep democracy, and social justice changes in diverse contexts.

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Prosocial Leadership Grounding Leaders in Empathetic Concern

25

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Abstract

This chapter endeavors to aid the reader in understanding the role that leadership can play in addressing incivility within global communities to help mitigate corresponding social and environmental problems. Globally, incivility and social unrest engender an antagonism toward environmental concerns demonstrated in resource hoarding and entitlement regarding resource utility, thus, social unrest and environmental degradation have a symbiotic relationship. To this end, this chapter will explore how leadership needs to be reconceptualized because of its problematic neglect of intrapersonal values. The neglect of intrapersonal values is seen in three historically accepted limits of fostering others-directed leadership, which in turn prohibits leaders from connecting leadership behaviors to ethically

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based actions. Therefore, leadership, to build social equity and build trust to move communities forward, must also be centered on prosocial values and understand group behaviors and the developmental process and growth of leaders as well as the groups they lead. Finally, the paper resolves by outlining Ewest's (Prosocial leadership: Understanding the development of prosocial behavior within leaders and their organizational settings. Springer, 2017) prosocial leadership development process as one example of this new leadership paradigm.

Keywords

Leadership · Prosocial behavior · Empathetic concern · Leadership development

Prosocial Leadership Grounding Leaders in Empathetic Concern

The importance of social cohesion as a concept stretches back to the eighteenth century when De Tocqueville (2009) and Madison (Hamilton et al., 2009) noted the role and importance of social cohesion as a factor in human motivation and flourishing, until the concept was usurped by *Homo economicus*, the belief that humans were rational decision-makers who considered their own self maximization in their decisions. Putnam (2000), a Harvard sociologist, resurrected the importance of social cohesion, suggesting that social capital in America was diminishing. Putnam defined social capital as the relationships, shared values, and understandings that engender trust within relationships, which allows communities to work together (Becker, 2009). Putnam's claim that there was a demise of America's social capital demonstrated by the disintegration of social, civic clubs and religious communities some 20 years ago, is still a valid claim for Americans today. Americans still struggle to find social ties that engender trust through relationships. America is not unique; globally, the same considerations present themselves, wherein social cohesion, or the lack thereof, has been demonstrated to determine institutional quality and to have direct impacts on growth (Easterly et al., 2006). Globally, the result has been a decrease in civility, which is required to support basic codes of conduct to help a society run smoothly. The indication is that the global society may become more self-centered since civility requires self-sacrifice, empathy, and self-restraint and thus is an overtly moral choice since it has the intention of ensuring the well-being of a community (Kelsey, 2019). Thus, for any civil society, the value of social cohesion must transcend the values placed on social media, and preference for tastes in local food or national brand, because it is social cohesion which is centered around empathetic concern and prosocial action is what fosters civility and contribute to building a social good. The Pew Research Center most recent study regarding closely held personal values echoes this sentiment:

Overall, it's not at all clear that Americans are further apart from each other than we've been in the past, or even that we are more ideologically or affectively divided – that is, exhibiting hostility to those of the other party – than citizens of other democracies. What's unique about this moment – and particularly acute in America – is that these divisions have collapsed onto

a singular axis where we find no toehold for common cause or collective national identity (Dimock & Wike, 2020, p. 2)

This struggle to establish a global common civil ground is problematic, considering the ever-present and ever-increasing global unrest within various global communities and their corresponding ever-widening negative social impacts (Stiglitz, 2019). Internationally, divisions among social groups are considered to be either consistent or ever increasing, depending on the region and conditions that exist therein, but what is universal is that the effects of fractured communities are generally the same. The reality today is that these deep divisions within global societies have created multiple social problems, including increased human trafficking and global slave and sex trade (Barner et al., 2014). According to research conducted by the United Nations Development Program, the levels of global social and civil issues, derived in part from the social inequalities within global societies, continue to grow “In spite of the complexity and scope of the subject of inequality, and in spite of the difficulties in measuring or simply assessing its dimensions, the forum was able to state with a reasonable degree of certainty . . . the scope of inequality and division in the world had risen since the beginning of the 1980s” (International Forum for Human Development, 2006, para 3).

Other evidence is largely supportive of the aforementioned claim. In the 2019 Global Multidimensional Poverty Index, a study conducted by the same group of researchers confirmed that the global inequities regarding standards of living globally have deepened, indicating a lack of cohesiveness within greater social society, for where there is social capital, there is a cohesive ability for groups to address these issues. Therefore, the conclusion is obvious; the lack of cohesiveness in communities negatively impacts health, the environment, political effectiveness, and other standards for the quality of life (Lehtonen, 2004; Mauerhofer, 2013; Kawachi et al., 2013; Lin & Erickson, 2008). Unfortunately, the interconnection between social imbalances or inequities, demonstrated in civic and social unrest, is inexplicably tied to planetary imbalances:

This is not mere coincidence. Indeed, planetary imbalances (the dangerous) planetary change for people and all forms of life) and social imbalances exacerbate one another. As the 2019 Human Development Report made plain, many inequalities in human development have been increasing and continue to do so. Climate change, among other dangerous planetary changes, will only make them worse. Social mobility is down; social instability is up (p. 23).

But what is important to note is that the lack of social capital from the social divisions and unrest within national and global communities is not conducive to creating individual agents who are acting autonomously with a solemn regard for their own interests – *Homo economicus*, which is, as mentioned earlier, the basic working assumption upon which much strategic economic thought is built (Urbina & Ruiz-Villaverde, 2019). The individual who makes decisions based on what benefits them most, or costs them the least, may no longer be the dominant driver of developed economies. Instead, individuals are forming cohesive political and

nonpolitical groups within and around their closely held personal values and are acting in their groups' best interest. These groups are not rooted in the values of civility, which would include empathy and concern for the wellness of all societies, but rather the opposite. These groups are becoming increasingly polarized around their ideals, and ultimately, these polarizations create opposing groups, which, in turn, is the catalyst for creating local and global conflicts (McCoy et al., 2018). Furthermore, the divisions in global national communities are further complicated by leaders who believe in normative leadership models that are based on the assumption that to be a good leader requires only that a leader demonstrates consistency-specific behavioral traits, regardless of their level of personal leadership development and without concern for prosocial motivation or the broader understanding of leader-follower exchange. Thus, the ever-increasing demand for leaders to change this course must carry an understanding of social groups, be able to understand the process of developing coherence around ideals, and also be prosocial in nature.

This chapter endeavors to aid the reader in understanding the role that leadership can play in addressing incivility within global communities to help mitigate corresponding social and environmental problems. Globally, incivility and social unrest engender an antagonism toward environmental concerns demonstrated in resource hoarding and entitlement regarding resource utility, thus, social unrest and environmental degradation have a symbiotic relationship. To this end, this chapter will explore how leadership needs to be reconceptualized because of its problematic neglect of intrapersonal values. The neglect of intrapersonal values is seen in three historically accepted limits of fostering others-directed leadership, which in turn prohibits leaders from connecting leadership behaviors to ethically based actions. Therefore, leadership, to build social equity and build trust to move communities forward, must also be centered on prosocial values and understand group behaviors and the developmental process and growth of leaders as well as the groups they lead. Finally, the paper resolves by outlining Ewest's (2017) prosocial leadership development process as one example of this new leadership paradigm.

Reconceptualizing Leadership

Various solutions have been presented to solve most of the world's environmental and social problems that lead to civic unrest, such as technology, entrepreneurship, and the adoption of closed-system economics – the list of solutions is exhaustive (Moon, 2018). There remains a commonly held belief that leadership is a solution or a vital component to be added to other proposed solutions, as a means to address the multiple ongoing global problems. More recently, research has suggested that the development of indigenous leadership in developing countries is essential if these countries are to enter the global stage (Mintzberg, 2020). This is seen clearly in numerous initiatives that are committed to solving the world's most pressing problems; examples include the Globally Responsible Leadership Initiative, Conscientious Capitalism, the Principles of Responsible Management Education, and Global

Compact (Gerard et al., 2017). These, among other initiatives, have been supported by noted scholars and have been instrumental in contributing to think tanks, various academic and popular publications, and organizational consulting and training. Moreover, these leadership initiatives frequently have objectives which are derived from global stakeholder consensus, such as the 17 sustainable development goals, which are both holistic, and would global well-being. The sustainable development goals, endorsed by the United Nations, intend to be a solution for developed and underdeveloped economies.

Secondary evidence regarding the importance of leadership as a means to correctly guide organizations is demonstrated by the billions of dollars invested in employee training each year (O'Leonard & Loew, 2012). Still, the way leadership has been conceptualized by those engaging in leadership training has limitations with regard to a proper understanding of the type of leadership required to be able to address the aforementioned conditions of a civil division, address leading social groups, understand the process of developing coherence around ideals, and thus or additionally be prosocial in nature. Thus, by examining each of the limiting concepts in leadership theory, a new paradigm for leadership emerges that may better suit the escalating global challenges.

Again, the next generation of leaders must endeavor to create social well-being, which builds trust and thus social equity, and thus these leaders must be ethically mindful if they are to be depended upon to make the right moral choice. Yet, historically, while there is an assumption that leadership and moral behavior must be theoretically synonymous or conjoined by the same intrapersonal motivation, there have been challenges with this assumption that connects ethics to leadership (Ciulla, 2013). The first consideration is that there are very few leadership theories that draw from classically established ethical theories, such as virtue theory or Kantian deontological ethics. What is even more problematic is that while there is a desire by some to have leadership theories grounded on established ethical theories, when leadership theories do append themselves to classical ethical theories, they are often rooted within the normative ethical approach, which predominantly presupposes that man is a rational decision-maker, *Homo economicus*, and correspondingly ethical decisions are demonstrated through behavior. This assumption finds its origin in neoclassical economics, where humans are understood to be active agents who are ever given to rational decisions that are focused on their own self-interest, with the end goal of optimizing their own subjective end state. Neoclassical economics has been the dominant assumption within numerous long-standing theoretical constructs within management, leadership, and strategic theories (Dixon & Wilson, 2013). Thus, when conceiving how leaders will act within organizations, this overarching theoretical assumption comes to the fore; leadership and ethical behavior are synonymous, and leaders act rationally, largely with regard to maximizing individual and not group benefits, and thus act ethically. Thus, normative rules are developed without regard to any broader individual intrapersonal motivational context, which would determine genuine altruistic behavior. Ironically, normative rules appear to depend on an individual yet universal ethical code, which is made apparent by the individual's reason yet may only serve the person's own interest as a

means to foster individual success, also regarded as pseudo-transformational leadership. De Cremer et al. (2009) and Turner et al. (2002) echo these assertions, suggesting that most leadership theories and ethical decision-making models are confined by the belief that man has to act as a rational individual agent, who by doing so can access universal normative rules and thus can act ethically.

This basic and commonly held assumption is challenged by research, which has indicated a weak correlation between a person's ethical reasoning and the individual choosing to act in accord with those personal ethical considerations (Blasi, 1983; Hoffman, 2000; Walker, 2004). Upon reviewing the field of ethical scholarship, there are in actuality multiple and sometimes simultaneous motivators for ethical behavior, which include emotions (Eisenberg, 1986; Hoffman, 2000), intuitions (Haidt, 2000), and religious belief (Weaver & Agle, 2002; Vitell, 2009). This research then is suggestive of ethics having multiple, diffuse, or conditional motivators beyond reason alone. And paying attention to motivators beyond reason will be a key determinant when considering the ethical or prosocial implications of a leader's behavior, that is, if one wants to determine if the ethical behavior is genuinely intended to be of service to others or for self-service (Schwartz, 1994). When there is no consideration of the intrapersonal motivation of the leader's actions, one can quickly move to a simple attribution of the leader's ethical behavior as efficacious and thus good. Specifically, intrapersonal human motivators for ethical behavior are able to determine genuine others-directed action; thus, any leadership paradigm that hopes to fit with human ontology must include aspects of motivation that explore intrapersonal values, which one should understand as genuine ethical considerations. The lack of direct consideration of intrapersonal motivation limits leadership theories in three specific ways, which have been widely recognized by leadership theorists (Ewest, 2018a).

Intrapersonal Motivations Overlooked

The first example to demonstrate issues that can arise by ignoring intrapersonal ethical motivation is what is regarded by leadership scholars as the Hitler problem. "Numerous leaders through history have been observed as having ethically questionable behavior, but have been efficacious leaders who are able to attain objectives and influence followers: Adolf Hitler, Benito Mussolini, Pol Pot, and Jim Jones – referred to as the Hitler Problem" (Ciulla, 1995, p. 56). Although many would find it difficult to accept a leader who, however efficacious, engages in blatant unethical behavior (Davidson & Hughes, 2020), Levine and Boaks (2014) argue the alternative, that being followers do not follow a person because of the actual ethical or efficacious leadership realities; instead, there is confusion for followers regarding what a leader should be because of the followers' idealized versions. For example, when someone considers proscriptionally what a leader should be, they begin to think of leadership theories and ascribe ethical behavior to them, but when they consider the actual leader they know, the description becomes more varied, and typically they select qualities that are effective and displace ethical leadership. Here, this ethical

leadership problem is pronounced because of the focus on normative ethical behavior and a disregard for intrapersonal leadership motivations.

Second, pseudo-transformational leadership is also widely recognized as being problematic to leadership theories; this is largely due to the popularity of transformational leadership (TL). The theoretical research and applications of transformational leaders are comprehensive and ever expanding in literature and research. Initially, Burns (2003) drew upon Rawls' (1971) theory of justice, which endeavors to provide a system of equal basic liberties for all people, with offices of leadership open to all people, and these public offices have the specific intent of prioritizing inequalities. With this in mind, Bass and Riggio (2006) and Burns (2003) suggest that TL is able to resolve some of the world's greatest problems since the prescribed behaviors of TL align with Rawls' theory of justice and thus demonstrate ethical leadership (Kocsis, 2002). For example, such TL behaviors include empowering others through service, helping groups arrive at their best collective outcomes, and developing a shared vision with followers. While TL is connected to an ethical theory, Rawls' theory of justice, it does not provide intrapersonal motivational accountability for the acting leader. Thus, Parry and Proctor-Thomson (2002) suggest that while a transformational leader may be acting within the behavioral patterns and proscriptions of justice, their actual intrapersonal goals may be self-serving or, even worse, they know how to display TL behaviors as a means to gain trust and thus the ability to achieve their own intrapersonal goals.

Third and finally, utility-based leadership (UBL) provides another example of the ways in which intrapersonal motivations are ignored. UBL occurs when a leader intentionally does what is ethically expected but does so with the intention of being considered an ethical leader or a "good leader." This type of leader is not genuinely empathetic, and like a pseudo-transformational leader, who uses people, the leader in the case of UBL is less concerned with organizational objectives; instead, they are primarily concerned with their own personal esteem needs and demonstrate ethical behaviors to followers as a means to be affirmed as a good leader. Their followers are not of genuine altruistic interest, beyond their recognition and affirmation of the leader as being a "good" or "ethical" leader (Ewest, 2018a). Again, as with the Hitler problem and pseudo-transformational leadership, UBL demonstrates the lack of attention or concern for the intrapersonal motivations of the leader. Again, when there is no consideration of the intrapersonal motivation of the leader's actions, one can quickly move to a simple attribution of the leader's ethical behavior as efficacious and thus good. Thus, the academic research emerging from the field of prosocial behavior allows one to see intrapersonal human motivators for ethical behavior which are to better be able to determine genuine others-directed behavior.

Prosocial Motivations

Alternatively, prosocial theory and research provide an alternative to consider and hold into account or better determine intrapersonal motivation as well as allow the opportunity to make ethical considerations, which are often neglected. Prosocial

theory stands within a broader set of psychological assumptions within positivistic psychology (Zhou et al., 2007). Positivistic psychology disrupts the Freudian tradition, which assumes that individuals are to be distinguished by their behaviors, which are driven by unconscious desires, feelings, and thoughts, and thus the goal is to bring unconsciously repressed experiences and feelings to the individual's attention as a means to cure them of their cognitive dissonance (Simonton & Baumeister, 2005). Thus, functionally, the individual is typically seen as having problematic conflicts between the conscious and unconscious, and therefore, humans are full of maladaptive behavior from their internal neurosis (Barlow et al., 2009). A contemporary of Freud, Alfred Adler proposed a different narrative, wherein humans were not to be understood as deeply divided nor were they a collection of their unconscious and conscious parts, that could not be divided. Rather, humans are a unity of the conscious and subconscious, developed within social interactions, and thus their personality or view of the world is not to be divided. Moreover, humans are phenomenological, socially oriented, and primarily goal oriented. Humans' orientation to life is largely motivated by a desire to achieve meaning through creative and responsible behavior. Humans' overall desired direction, for Adler, was to strive for a positive position when regarding their lives and the lives of others. Specifically, humans act to achieve a positive regard for themselves through useful individual actions, which are constructive both for themselves and for those whom they care for (Watts, 2015). Later, Carl Rodgers and Abraham Maslow complemented Adler's psychology, emphasizing the intrapersonal desire for humans to be both happy and fulfilled, with a primary focus on how humans flourish if and when they are connected in service to others (Froh, 2004). These theories are ubiquitous and transcend cultural and economic norms and motivate all forms of behavior, including economic.

Within these considerations, prosocial behavior research describes others-directed behavior and intrapersonal values, which allow for the personal development of individuals as well as care for other human beings (Batson, 2018). While the research regarding prosocial behavior is broad, some researchers consider any others-directed act as being prosocial, even if the intrapersonal motivations are not altruistic, or self-effacing (Zlatev & Miller, 2016). Alternatively, other researchers consider the possibility that an individual's intrapersonal motivation may in fact be altruistic. Batson (2018) indicates that individuals can act with genuine other-directed or altruistic action if their action fits three criteria. First, the person who is acting altruistically must respond to their intrapersonal value of empathy. Second, the helping behavior must not carry a personal reward to the one who is helping. And third, the person helping will continue their help, even if they may be punished. These three criteria, when active in the individual acting toward another, amount to genuine altruistically motivated behavior.

From this theoretical perspective, MacKie (2016) considered intrapersonal motivational values that determine leadership behavior. Primary among these values is the consideration of how leaders respond to empathetic concerns, since MacKie's three criteria are delineated around positivistic psychology tenants. These three tenants include: focusing on a leader's strength, an intention to have a positive impact

on their followers and having goals that are self-transcendent and alternatively looking to create good for the group or society. Common within these leadership theories is the presence of intrapersonal empathetic induced motivational responses directed towards others for their benefit. This others-directed action fits the broad criteria for prosocial behavior, although it may not definitively be regarded as altruistic. Prosocial action is representative of both genuine ethical behavior and motivated intrapersonal concern for others. The identification of prosocial motives and their corresponding behaviors is vital since they are touted to be responsible for “developing and maintaining harmonious relationships” (Padilla-Walker & Carlo, 2015, p. 4). But even with the certainty that prosocial behavioral theory is able to provide an examination of intrapersonal behavior, there still exist other issues regarding leadership, namely, the historical focus on the individual leader and their traits.

Group Behavior

Effective leadership initially was considered to be attributable to the personality of the leader – whether the leader was a great person or, specific to the era, a great man. Certainly this was with good reason since notable leaders throughout history have been recorded by historians’ bias as acting within their own power and own abilities (Gavin, 2015). This led to an overarching emphasis on the leader’s behaviors, which resulted in normative leadership behavior expectations. This list of normative ethical behavioral expectations, without regard to intrapersonal motivation, may have been one significant contribution to the aforementioned issue (Colbert et al., 2012). According to Northouse (2021), leadership has moved from a focus on charismatic personalities to a focus on behaviors centered on normative expectations. Thus, even if the focus on leadership behaviors does hold leaders into account for their behavior, a leader can be acting rightly only as a means to gain compliance and trust from followers to achieve their own personal goals (Krishnan, 2005). But other issues have become apparent, specifically the resolute emphasis on the individual active agency of the leader and their ability to singularly create change within their context, that being the group of followers whom they lead.

The emphasis on the traits of the leader, demonstrable in normative leadership behaviors, has resulted in ignoring the interaction of the leader and the group. Attention had broadened within leadership theories to consider the relationship between the leader and the followers (Erdogan & Bauer, 2015). This belief is still active today in all parts of the world, wherein leadership traits are valued above intrapersonal motivation and an understanding of group dynamics (Ngcamu, 2017). Thus, the need to consider that leadership success is due in part to the alignment between leaders and followers, the strength or capabilities of the followers, or the willingness of the followers to align their personal identity with their aims comes to the fore (Lord & Brown, 2003). This shift was considerable and gave attention to the social context and allowed for the consideration of multiple levels of antecedents. For some, this shift is nothing surprising since social theory has long held to the

determinative importance of the context in which the individual acts, to be of primary consideration, including those who have the role of leadership.

First, to understand the contextual aspect of leadership, one must know the nature of the groups in which a leader resides. Specific to this understanding is the knowledge that everyone tends to place individuals in categories. These group categories have certain distinctions and similarities. The group for which a person resides is regarded as their in-group, and the person regards groups that they do not belong to as their out-group. Each group has specific normative rules, and values, but may also have unique identifiers to help people know they belong or do not belong in the group (Dion, 1973). This theory was first proposed by Tajfel et al. (1979) as a means to offer an alternative account for conflict, wherein conflict traditionally had been assumed to be the result of competition by between mutually desired resources. Tajfel suggested that conflict can also arise because categorization is a natural process that humans use to determine who is safe or who in a group they consider safe, thus creating groups that we are a part of, groups that one can consider themselves to be a part of, and groups they perceive they are excluded from. This dynamic of categorizing individuals and placing them into groups, of which the observer considers themselves in one group but out of another, is a means by which a person feels safe and also enables an individual to determine personal identity and where they belong (Lord & Brown, 2003) Thus, this in-group/out-group dynamic determines, for the leader, resource distribution, self-enhancement, a shared understanding of what needs to be accomplished, and acceptance of group rules (Fiske, 2018).

This dynamic social identity perspective may be more representative of the actual events, conditions, or dynamics that are found within the leader's experience with followers (Hogg, 2001). Hogg et al. (2005) advanced the social identity theory of leadership and conducted a meta-analysis, reviewing the growing body of research conducted on the social identity theory of leadership. From this research, four key insights related to the nature and impact of this variable emerge. First, belonging to a group "category" as defined by the leader is more pronounced when a group is seen as aspirational. Second, belonging to the "category" as defined by the leader is strongly related to the outcomes of the group. Third, belonging to the "category" as defined by the leader is strongly associated with formal rather than nonformal leadership positions. Finally, the group does not have more coherence when it is compared to other outgroups.

Development Oriented

Finally, envisioning leadership must also entail the ability to demonstrate an understanding of the developmental process of followers, including themselves. Avolio (2007) suggests that, despite the significant investment, leadership development is among the least examined within the school of leadership thought. Leadership development is largely limited or confined to the development of normative

behavioral competencies modeled after the traits of high performing organizational leaders, and thus ignores the greater systemic antecedents as well as the aforementioned social dynamics (Kazmi & Naaranoja, 2015). Moreover, it is common for leadership development goals to be confined to and guided by the existing organizational strategy, which is largely dedicated to increasing revenue (Hall & Seibert, 1992; Day, 2011). Specifically, leadership development in organizations has been found to support the enhancement of human capital and skills, which directly add to the organizations' value creation process (McCauley, Kanaga & Lafferty, 2010; Murphy & Riggio, 2003).

Thus, ethical issues may go largely unattended within organizational leadership development directives, at least ethical issues that do not apply directly to the organizational strategy. Evidence supports this assertion, noting that organizations engage in leadership development for one of three reasons: performance improvement, succession management, and organizational change (McCauley, Kanaga & Lafferty (2010). Further support comes from Day (2011), who surveyed leadership development objectives, and of the 13 leadership development targets, only a few may be considered to be within the ethical domain. Interestingly enough, ethical values such as trust and empathy are foundational for creating social capital within organizations, but correspondingly within the nation and the world (Wilfred & Paulus, 1994).

New Criteria for Leadership Theories: Triadic Leadership

The growing lack of social capital cannot be disenfranchised through naive positivism or resolved by proscribed normative leadership, if the ultimate concern is to reduce growing incivility and redirect communities back toward building trust in commonly held issues. These three leadership qualities: prosocial motivated behavior, considering group cohesion, and giving consideration to the development of leaders, are three overlapping and yet distinctive components, which work harmoniously as one for the same purpose (Fig. 1).

Ewest's Prosocial Leadership Development Process

One example of a triadic leadership theory that caters to all three is Ewest's (2017) prosocial leadership model. Other leadership theories both contain prosocial values and have a leadership process included, such as full-range leadership (Avolio, 1999), authentic leadership (Berkovich, 2014), spiritual leadership (Fry & Nisiewicz, 2013), a social change model of leadership (Komives, 2012), ethical leadership (Marsh, 2013), and theory U (Scharmer & Senge, 2009). But no leadership theories consider the formation and display of prosocial behaviors as being contextually specific to group cohesion (Table 1).

Ewest's (2017) prosocial leadership development process is a four-stage model based on extensive research conducted on the development of nascent leaders.

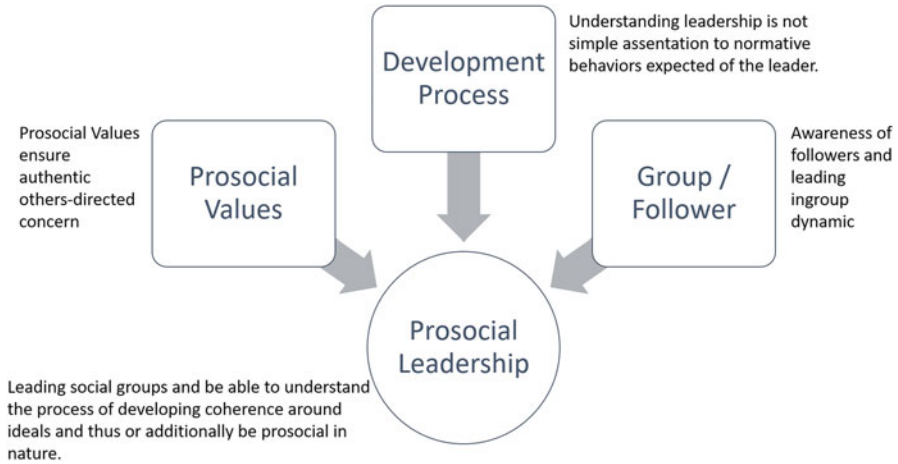


Fig. 1 Triadic leadership components

Table 1 Leadership development processes, including ethics or prosocial elements

Authors	Leadership theory	Steps in the process	Prosocial antecedent or objective
Avolio (1999)	Full-range leadership	Awareness, application, adoption, advancement/ achievement	Trust and respect
Berkovich (2014)	Authentic leadership	Inclusion, candor, presentness, confirmation	Empathy, care, respect
Fry and Nisiewicz (2013)	Spiritual leadership	Twelve-step alcoholics anonymous process	Character checklist specific to step 2 and compassion and honesty throughout the process
Komives and Wagner (2012)	Social change model of leadership	Collaboration with a common purpose, controversy with civility, citizenship and consciousness of self-congruence	Care, service, and responsibility
Marsh (2013)	Ethical leadership	Mindfulness, engagement, authenticity, and sustainment	Personal integrity, the redemptive power of love for others
Scharmer, (2009)	Theory U	Open mind, open heart, open will (seeing, sensing, letting go, letting come, crystallizing, and prototyping)	Unconditional impersonal love

Individuals who participated in the research were introduced to various leadership theories and were asked to engage in a service-learning activity over the course of a two-year period. Service learning has been demonstrated to aid students in understanding social justice by helping them become aware of personal and societal

values, as well as become determined to be agentic in their personal growth and change (Adams & Bell, 2016). The program was observed over a ten-year period. The researcher evaluated the senior capstone project, where students were asked to reflect on their leadership growth, referencing both the classroom teaching and the service the individuals participated in during the program. These reflections were considered personal values and intrapersonal identity and elective components of the individual's interpersonal relationships. These reflective documents were collected, and using a qualitative research technique, the grounded theory, four stages of prosocial leadership development emerged. These four stages include antecedent awareness and empathic concern, community and group commitment, courage and action, and, finally, reflection and growth.

Stage 1: "Awareness and Empathetic Concern"

The nascent leader reflected mindfully and honestly on their service experience which included both negative or positive affectual experiences. From their service learning and broader previous various life experiences, they determined or estimated their own motivational values and also the values of others they admired, specifically the people they deemed as important in caring for them. These emerging leaders then began to form and internalize their future desired moral identity, which was derived from reflecting on their intrapersonal motivational values and also based on the leaders who served them selflessly in their past experiences. Next, these emerging leaders endeavored to integrate personal, in some cases still forming, goals with regard to the means to arrive at the goal of becoming their future ideal selves. The formation of personal goals also included an evaluation of intrapersonal motivational values. This ethical formation process was also cited by Blasi et al. (1994) who referred to the tendency for a person to form their desired future moral identity around or because of past influences as moral identity theory. Here the emerging leader moves away from the Hitler problem, by reflecting on their to be motivated by intrapersonal prosocial empathy, and that they have picked a group and considered them their In-group or peers for whom they have empathetic concern. While human values and their corresponding motivations can be varied, in the case of the development of prosocial leaders, these emerging prosocial leaders intentionally selected leaders who displayed or were motivated by emphatic concern. Here, the leaders' goal was intrapersonal; however, as a result of the values being intrapersonal, there is uncertainty as to how their behavioral goals may be able to directly meet the direct need(s) of the person toward whom they will direct prosocial behavior (Ewest, 2017).

Stage 2: "Community and Group Commitment"

Stage 2 is best depicted as when the emerging leader understands that their future identity as a leader, which corresponds to the idealized person they wish to become,

requires that they respond from their intrapersonal empathetic concern and act to serve the group in need, but this may actually challenge the goal of the idealized moral self they began to formalize in stage 1. The reason is that the group they wish to serve may ask for help that does not support the intrapersonal goals of the emerging leader, because the group's real needs are not shared by the leader's developmental-behavioral goals – that is, the person the leader desires to become through service to the group may not be what is needed by the group. This causes a misalignment between the intrapersonal empathetic motivational values and the behaviors that would actualize the emerging leader's identity. Here, the leader can feel ambivalent, trapped between helping the individual (who is always a part of some larger community) and their personal goal of moral development and becoming the prosocial leader they envisioned. But when the leader understood that any altruistic action must involve a person or group that is not under their control and that the group may not support their intrapersonal goals, the emerging leader then realized that their intrapersonal goal(s) may need to be modified by the groups' real needs. Because of this, the leader experienced a personal loss or even a feeling of suffering since their intrapersonal goals appeared to have been lost. Here, the leader continues to be a part of the group but must adjust their norms and values since they found that the group they were to serve considers them as the leader in the out-group. The leader also avoids pseudo-transformational leadership because they are not able to manipulate the group and, instead, must change their goals to fit into the group. But the emerging leader, motivated by concern (empathy), then became aware that their intrapersonal goals may be sabotaged by another person's or the group's needs and is forced to consider their genuine concern for the other person; that is, they are confronted with true altruistic action (Ewest, 2017).

Stage 3: “Courage and Action”

Stage 3 can be identified when the leader recognized that their commitment to caring for others may involve taking a new or unfamiliar role in order to serve a group or an individual in need. Moreover, the emerging leader realizes that the real help the group requires is not directed or controlled by or does not emanate from their needs for personal leadership growth, but their growth through helping is contingent or based on their empathetic concern and meeting the real needs of the group or others. Both of these conditions can make the leader feel like an outsider – leaving them feeling vulnerable. Thus, the emerging leader questions their response to empathetic concern and then needs to confront their fear generated by their empathetic concern. Their action to help another person, despite the personal loss of intrapersonal goals, with no guarantee of a reward, and experiencing suffering from fear-based vulnerability actualized their empathetic concern and resulted in acting to serve the other, resulting in the emerging leader's display of courage (Ewest, 2017).

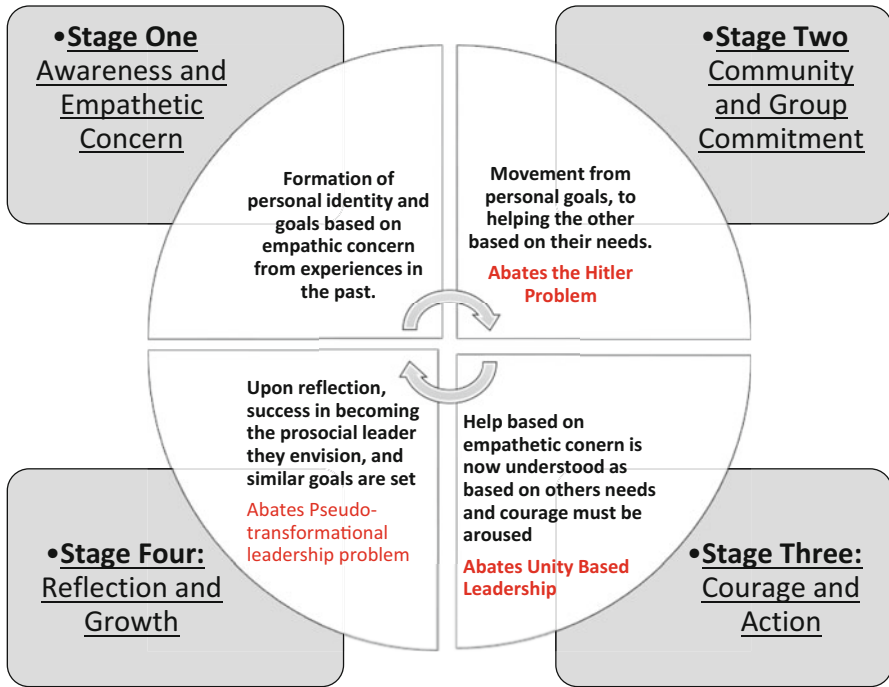


Fig. 2 Prosocial leadership development process. (Adapted from Ewest, 2017)

Stage 4: “Reflection and Growth”

Finally, in stage 4, after the emerging prosocial leader has acted, they reflected upon their action and recognized that they personally developed and became like the “projected representative” they endeavored to become. The result is that the individual set similar goals for service and recognized that their selfless service to others resulted in their personal flourishing (Ewest, 2017). This final stage demonstrates how the leader’s personal validation ensued and that it was not the direct object of the leader, thus eliminating the utility-based leadership problem (Fig. 2).

Explicit Implications for Global Leadership

Given this understanding of prosocial leadership, what are the implications for global leadership? Global leadership is highly related to developing leaders who consider the use of people and the planet (Ewest, 2020). But there are explicit applications that can be drawn from this existing correlation between prosocial leadership and global leadership. Two implications arise regarding prosocial leadership and educational impacts, since each lead to organizational sustainability, when connected to existing human values or religious values.

First, Ewest and Weeks (2018) examine a connection between prosocial leadership, religion, and human values. As discussed earlier in the chapter, the human value of empathy, or prosocial concern, is universal, being described as a basic human value for social exchange. They have also identified the same prosocial value within numerous religions. The indication is that the core values that drive prosocial behavior, including leadership, are transcultural, universal, and ubiquitous.

Second, Ewest's (2018b) research found that prosocial leadership can be successfully taught when it is intentionally applied using specific pedagogical techniques, which include the use of case studies, creating a safe classroom, service learning, and numerous other teaching strategies. The indication is that students can learn to be empathetic or, rather, can be aware of their empathetic concern and be guided by it when engaging in organizational activities. Moreover, corresponding research conducted by Ewest determined that these empathetic or prosocial leaders engage prosocially within their communities using their organization but also raise other prosocial leaders within their organization. The implication is that prosocial leadership can be taught and has direct impacts on organizational outcomes, and when one considers that human values are universally transcending cultures, as discussed, prosocial leaders can be developed within any given global community.

Conclusion

This chapter endeavored to aid the reader in understanding the role that leadership can play in addressing incivility in our communities and to help mitigate corresponding social and environmental problems. To this end, this chapter explored how leadership needs to be reconceptualized because of its problematic neglect of intrapersonal values. The neglect of intrapersonal values is seen in three historically accepted limits of fostering others-directed leadership, which in turn prohibits leaders from connecting leadership behaviors to ethically based actions. Therefore, leadership, to build social equity and build trust to move communities forward, must also be centered on prosocial values and understand group behaviors and the developmental process and growth of leaders as well as the groups they lead. Finally, the paper resolved by outlining Ewest's (2017) prosocial leadership development process as one example of this new leadership paradigm.

What is obvious is that, currently, no solution presents itself with enough veracity that it is a commonly held belief that its adoption would result in the preservation and flourishing of the human species. But it may be that many of these solutions have arisen that would correct social incivilities and environmental disasters, but they have gone unwarranted because leaders are looking through the wrong worldview and lack the wrong criteria. And if a solution were to present itself as being globally patent and effective, the question remains: would the general consensus on the solution be enough to mobilize humanity to implement it in an efficacious way? The elements of leadership discussed in this chapter present an emerging paradigm that would allow for both the development of solutions and their needed implementation.

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Blending Leadership Philosophy and Practice in the Aid Sector in South Asia 26

Versatility as Both a Leadership Attribute and Approach

A. Walker, D. Sanderson, and N. Walliman

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Abstract

Leaders of international humanitarian and development organizations (IHDOs) contribute to providing aid to many of the world’s poorest and most disaster-affected people in South Asia.

Challenges they face include increasing demands for compliance, accountability, and transparency against the need to deliver on intended results and objectives. Leaders are required to provide vision, strategy, consistency, and security in contexts that are increasingly volatile, uncertain, complex, and ambiguous (VUCA). Constant changes and instability in the operational, political, and social environments in South Asia contradict traditional linear thinking and planning of

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programs and cycles. IHDOs, with their increasing regulations and procedures, and dwindling organizational space and time stymie innovation and creativity, while calling for increased yet potentially inappropriate professional standards to be applied against ground realities and human capital available. Diverse cultural dimensions must be accounted for including those of the country, the people, the organization, the team, and the leader themselves.

Further, IHDO leaders must establish and nurture relationships with a multitude of stakeholders, aside from their teams. These include their organizational hierarchy and peers, donors, government representatives, clients, service providers, local civil society organizations, academic institutions, media, and their program beneficiaries; each relationship comprising its own nuances and consequences.

Leaders must be versatile if they are to be successful, appropriately balancing the application of their characteristics and competences. For this, a new philosophy, theory, and practice of leadership versatility is presented that leaders and their IHDOs can promote and apply in their endeavors to face and overcome the above challenges in South Asia.

Keywords

Aid sector · Attributes · Characteristics · Competences · Culture · Development · Humanitarian · Leadership · Professionalism · South Asia · Versatility

Introduction

In this chapter we present and validate versatility as a key philosophical foundation and practicable attribute for leadership success in the planning, steering, and delivery of aid in South Asia (according to Encyclopedia Britannica the region comprises six countries, namely, Bangladesh, Bhutan, India, Nepal, Pakistan, and Sri Lanka: <https://www.britannica.com/place/South-Asia>). The chapter bases its content and conclusions on extensive observations and the lead author's 18 years of leadership experience in India, Nepal, Pakistan, and Sri Lanka, as well as doctoral research (Walker, 2019) undertaken with the leaders of international humanitarian and development organizations (IHDOs). IHDOs include but are not limited to not-for-profit organizations; bi- and multilateral agencies and donors; development banks; for-profit private sector consulting companies; philanthropic, political, and social organizations; UN agencies; and IFRC among others. The doctoral research included perspectives of many of the IHDO leaders' key stakeholders to obtain additional insights on IHDO leadership versatility and its contribution to their success.

IHDOs and their leaders form a consequential part of the global network of actors delivering aid to and in the South Asia region. They lead not only teams (or "followers"), but also on the design, planning, implementation, and communication of essential humanitarian and development assistance to many of the world's poorest people and their governments, including those affected by naturally triggered disasters, conflict, and displacement. IHDOs engage in a variety of ways in the

region, including implementing directly, through local partners, through government channels (particularly from a financing perspective), independently, and in partnership arrangements or alliances. Additionally, some contract third party agents like individual consultants or firms to undertake specific specialist assignments.

For IHDO leaders, the operating context presents a plethora of complex challenges. In this chapter we will refer to these challenges as “influencing factors” as they form the impetus behind the need for IHDO leaders’ versatility. We present eight factors that directly influence the potential for and level of leadership success in the accomplishment of their roles, functions, and tasks, incorporating:

1. Existing inappropriate leadership philosophy and theory
2. An increasingly complex and diversified aid sector
3. The volatile, uncertain, complex, and ambiguous (VUCA) context found in South Asia
4. The leaders’ demanding yet increasingly restrictive IHDOs
5. The multiple perspectives and dimensions of culture
6. A bipolar debate on the need to increase the professionalization of the sector
7. The plethora of stakeholders with whom IHDO leaders need to engage, maintain, and nurture relationships with and ultimately satisfy (explained later as *the overarching objective* of IHDO leaders’ efforts toward success)
8. The leaders themselves

On this latter aspect, the chapter weighs up the importance, influence, and relevance of IHDO leaders’ characteristics (personalities, traits, attitudes, and behaviors, perhaps to an extent also influenced by their cultures, values, and beliefs) against their continuously and mandatorily-requested but potentially less-consequential competences (skills, abilities, knowledge, experience, and qualifications).

Doctoral research (Walker, 2019) identified that currently established leadership theory and the definition of professionalism are less relevant and applicable for IHDO leaders working in South Asia, e.g.,

- The source of the early leadership theories being western corporate or military worlds
- Focus placed on individual leaders, not leadership teams
- Limited attention drawn to the influence of culture
- Emphasis given to monopolizing knowledge rather than sharing it transparently
- Emphasis placed on qualifications and regulations for entry into the profession when volunteerism is regularly practiced
- The foundations of professionalism being Western medical, legal, and religious worlds.

Further, the VUCA operating context – within the aid sector and in the region, as well as the multiple mandates, roles, and practices of IHDOs, and on top of this the multiple dimensions of culture that need to be accounted for – creates an

environment of flux and need for versatility. It is thus hardly surprising that the effectiveness of IHDO leadership in handling these diverse influences has been questioned in the literature and found in deficit (Buchanan-Smith & Scriven, 2011; Darcy & Clarke, 2013).

Against this backdrop, and with clear indication from observations and research of the need for something different to assist IHDO leaders to be more successful, a new leadership philosophy and practice for the aid sector is proposed. To these ends, this chapter elaborates on the context in which these leaders find themselves, and from within which this theory and practice evolved, and unpacks eight influencing factors (challenges). The chapter goes on to introduce a new aid sector-specific leadership theory – the *Leadership Theory of Versatility* – and introduces six underpinning principles on which the theory and practice of leadership versatility are founded. Several methods for practical application are introduced which can support IHDO leaders in South Asia in effectively managing the eight influences, and which contribute to them being more successful in their accomplishments. The chapter concludes with what IHDOs and their leaders in South Asia can (and should) do to promote, endorse, and apply the philosophy and practice of leadership versatility.

Eight Factors That Influence IHDO Leadership

Inappropriate Leadership Philosophy and Theory

Leadership theories were predominantly developed for and applied by individual leaders (as opposed to leadership teams, increasingly in place today) in the Western corporate and military worlds (Yukl, 2002; Williams, 2013). A few elements of certain of these theories remain of relevance for IHDO leaders in South Asia, i.e., factoring in groups (now teams), tasks, individuals (within the leader's team), and the leaders' roles, functions, and relationships (the latter predominantly with their teams). Nonetheless, the operating contexts, demands, and challenges faced, as well as influences on IHDO leaders in South Asia, need something significantly different from the numerous theories, models, and styles that exist (Gulrajani, 2011).

The philosophy and theory underpinning *their* leadership needs a new perspective, as the sectors of society from whence these past and current theoretical frameworks evolved hold only minimal sway for IHDO leaders. A focus and concentration on tasks, groups, and individuals were central tenets of many early leadership theories, including: Behavioral theory (Likert, 1961); Functional theory (McGrath, 1962); Expectancy theory (Vroom, 1964); Two-Factor or Motivation-Hygiene theory (Herzberg, 1964); Path-Goal theory (House & Dessler, 1974); Transactional theory (Burns, 1978); Participative theory (Vroom & Jago, 1988); Functional leadership theory (Tosti & Jackson, 1992); and Leader-Member Exchange or LMX theory (Howell, 2012).

Yet these neglect (1) the significant impacts of culture and context; (2) that currently most humanitarian and development interventions are implemented by "teams" not "groups" with substantial differences in meaning and structure (Belbin,

1993; Mullins, 2005); (3) that there is a whole set of other stakeholders including clients, service providers, host government representatives, implementing partners, media, donors, etc., and periphery assignments and factors that contribute to (and hinder) IHDO leaders being successful in their undertakings. Transformative and transactional leadership do justice and give credence to the relationship between leaders and their teams, but sideline all other stakeholders. Theories that concentrate solely on leaders being born or made, have long been surpassed in relation to the fact that both are possible. Those that promote leaders' competences alone neglect their characteristics, while those that endorse traits as central tenets exclude the bigger picture and range of influencing factors that would stymie even the most appreciable and exemplar of characters.

More contemporary theories, including those of Shared leadership (Pearce & Conger, 2003), Distributed leadership (Spillane, 2005), Adaptive leadership (DeRue, 2011), and Collective leadership (Contractor et al., 2012) address the aspect of teams as opposed to groups, and further advance understanding of the complexity in the role-relationship between leaders and their teams. Nonetheless, again, the key dimensions of culture, the operational and organizational contexts, and other externalities including the multitude of other agents that leaders (and also teams) have to work with, remain sidelined. Even with a term like adaptability being referred to within one theory title, the focus remains internal – within the human constellation of the leader-team allocation and distribution of roles based on variant capabilities, and the thus adaptive role and interaction of the leader necessary for the accomplishment of assigned tasks.

For IHDO leaders in South Asia, broader perspectives are essential, including but also outside the style of interaction they have with their teams; the additional influencing factors mentioned above must be considered and addressed in the daily undertaking of and approach to their roles, functions, and relationships, for which their versatility is essential.

Complex and Continuously Changing Aid Sector

The aid sector in which IHDO leaders operate is a large industry, not just in scope and scale of work and funding, but in the increasingly diverse types of organizations engaged therein. Growing demands for compliance, transparency, and accountability have been known to hold leaders rather more in fear of auditor reports than of delivering sub-standard aid to program beneficiaries! (Walker, 2019). The nature of the aid sector has reached a point of such complexity, that it now holds multiple if not confusing definitions (Christiansen & Rogerson, 2005; Taylor et al., 2012). Some refer to the provision of international aid as the aid sector or industry; others as the aid system, ecosystem, or architecture. Some call it the humanitarian sector, the third sector, or the voluntary sector, while others refer to it as the development world (Taylor et al., 2012; Lundsgaarde, 2013). Several factors influence this wide range of perspectives:

- New and diverse actors including “for-profit” agencies and consulting firms
- Increased donor proximity and priorities

- The locus and focus of assistance required, e.g., with a shift in the global situation, definition, type and even measurement of poverty, with increased migration, protracted crises, and moves toward climate-related action
- The ways that funds flow as well as their volumes
- The rise of southern donors and south-south partnerships, as well as the myriad of the sector's global and regional declarations, agendas, and goals

This confusion has led to more individualistic approaches being taken by IHDOs in an effort to stand out from the crowd and show results, such as polarization (or siloing of interventions, i.e., programs undertaken in only one sector, e.g., education, health, local government, climate, shelter, etc.) but with consequential fragmentation of understanding and the actors involved (De Renzio et al., 2005; Lundsgaarde, 2013). IHDO leaders are necessarily obliged to continuously “boundary scan” – staying abreast of and aligned to the continuous flux and changes in directions and priorities.

The VUCA Context of South Asia

South Asia, home to over one fifth of the world's population, is the most densely populated region. Its multiplicity in terms of language, culture, governance systems, geography, wealth, fragility, displacement, and population density is enormous. Forty-six percent of the world's poorest people, approximately 667 million – according to the multidimensional poverty index (MPI) – live in South Asia (Alkire & Robles, 2017). South Asia is also the world's most affected region in terms of naturally triggered disasters (Te Velde, 2006). Earthquakes, floods, landslides, droughts, cyclones, and tsunamis form part of everyday life. During the period 2000–2019, the region experienced 3068 disasters, including the Indian Ocean tsunami which killed over 220,000 people, flooding in Pakistan which affected over 19 million people, and earthquakes in Nepal which destroyed over 800,000 homes. Asia suffered 41% of the world's floods during this period, with 1.5 billion people (93% of all people globally impacted by flooding) affected. Seven of the top ten countries most affected by disasters are in the Asia region (UNDRR, 2019). Women are almost always the worst-affected in disasters (ECHO, 2015; Akerkar, 2017). India ranks 131st, Nepal 144th, Pakistan 147th, and Sri Lanka 73rd against the Human Development Index (HDI) of the 188 countries categorized (UNDP, 2016).

Parallel to these humanitarian demands, more developmental perspectives such as economic growth, trade, and private sector investment (Asian Development Bank, 2017) require IHDO leaders to think and operate with versatility. Yet the overarching context in which both shorter-term humanitarian endeavors and longer-term developmental measures undertaken in the region are similar. This includes fragility (a lack of state authority, capacity, legitimacy, or ability to protect the rights and well-being of its citizens) and increased complexity (protracted conflicts or crises, internally displaced persons and refugees, poverty, naturally triggered and man-made disasters, degradation of the environment, and corruption). Both the

fragility and complexity of South Asia create a working environment of “instability in uncertainty” for IHDOs and their leaders. Thus, having fixed plans, tightly-structured processes and program designs, and a set of highly specialized leadership competences alone will be unlikely to ensure the successful delivery of results, targets being met, contributions to larger goals made, and all-round satisfied stakeholders, particularly the beneficiary citizens and governments of South Asia for whom the IHDOs and their leaders are ultimately working.

Restrictive Institutional and Organizational Arrangements

Inside their own IHDOs, leaders face a growing demand for their time due to increased demands for results juxtapositioned with increasingly stricter regulations and tighter controls, as well as compliance with a swelling number of procedures and standards (Clarke & Ramalingam, 2009; Featherstone, 2010). Diminishing space to look up and outside their own organizations as well as down and inside them, has become the norm. This can hinder the potential for leaders to be creative and intuitive – two key attributes essential for operations in VUCA contexts.

The human resource (HR) policies for recruitment, management, development, performance appraisal and retention of IHDO leaders vary enormously from organization to organization (Buchanan-Smith & Scriven, 2011; Hailey, 2015). Dominantly, priority in recruiting leaders remains fixed on qualifications, years of experience, and specialist skillsets, while according to research undertaken with IHDO leaders (Walker, 2019), these three elements feature as the least influential, least important, and those least contributing to their success. Characteristics are often only mentioned in “nice to have” paragraphs at the end of vacancy announcements, and hold a much lower place in recruitment processes and practices. They are thus provided with less emphasis when it comes to capacity building and training initiatives post-recruitment.

Organizational culture varies significantly between different IHDOs. A wide range of organizations work in the sector, with diverse mandates (short-term emergency aid, transitional or mixed humanitarian-development support, and longer-term development assistance to name the primary ones). For-profit agencies work alongside altruistic volunteer-based organizations. Philanthropic, social, political, and other institutions vie for space, sometimes behind the scenes.

Large financing organizations providing loans compete for space with other donors providing grants. These approaches are sometimes channeled through, and sometimes off, host-government budgets and procedures. Bilateral and multilateral agencies are required by host governments to “coordinate” their interventions, though while everyone likes coordination, no one wants to be coordinated! The plethora of UN agencies and large INGOs form part of this same cluster of actors, each with its own mission, approach, and particularly leaders’ (significantly varying) salaries and packages. Yet leaders moving into the aid sector, within and between these organizations, and between different countries are required to adapt to each and all of these new organizational environments and influences (Bennis, 2009; Morris, 2011; Trompenaars & Hampton-Turner, 2012).

Diverse Cultural Perspectives and Dimensions

Over 160 definitions of culture exist, according to Kroeber and Kluckhohn (1985). Hall (1960) posited that there are even different “languages of culture,” running in parallel to the many national and local languages and dialects within which IHDO leaders need to navigate. Some exponents purport that culture is a learned and shared set of common values, beliefs, and rules, while others state that culture is the conditioning of a group of people in a common environment, and not the characteristics of individuals. However, key exponents (Trompenaars & Hampton-Turner, 2012) assert that while culture is a set of shared phenomena, some people within cultural systems do not necessarily behave according to these cultural norms.

Thus, IHDO leaders must operate on several different premises at any one time, including from their own culture of origin, the culture in which they are working, and the culture of the organization that employs them. To address these cultural dimensions, cultural competence is required, though inevitably, different cultures perceive “competence” differently. To further complicate matters, Westwood and Chan’s (1992) analysis of the influences of culture on Eastern and Western leadership shows that leadership styles (and expectations) differed greatly. Leaders in the west are required to be transparent, participative, supportive, accessible, and democratic, while Asian leaders are supposed to be aloof, distant, non-formal, and use political influences. The west is moving away from paternalism to participation; the eastern model shows less concern for individuals. From a different perspective, Blunt and Jones (1997) question not whether culture “should” be considered, but “how.” They proposed Eastern leaders as following collective approaches, while in the West approaches were individualistic. Yet leadership styles were seen as more directive in the East, and negotiated in the West. For IHDO leaders, the pertinence of Blunt and Jones’s question “how to address the issue of culture?” remains.

Bipolar Debate and Demand for Outmoded Professionalism

The issue of professionalism and the global debate about more professionalization of the aid sector abounds (ELRHA, 2013). The roots of professionalism date back centuries, with foundations in apparently outdated dogma (Derderian, 2013). These include: a monopoly over the use of a specialised body of knowledge; technical specialization and skills; qualifications from accredited academic institutions; self- or peer (internal) regulation; certified entry to the sector; appropriate behavior; client service-orientation, and adherence to an established code of ethics and conduct (Muzio & Hodgson, 2013). Many of these tenets are juxtaposed to the requirements presented in aid sector literature, and to IHDO leaders’ needs (Derderian, 2013; Shanks, 2014) which promote sharing rather than hoarding knowledge; holding altruistic-based values (in some organizations); being transparent with external evaluation, and (currently) not being restrictive about being certified to enter the sector. Thus, the drive for more professionalism within the aid sector has created a bipolar situation with some organizations for, and some against more rigid professional standards and regulations. Professionalism’s current tenets tend to oppose IHDOs leaders’ ability and space to be creative and innovative, critical for VUCA

settings. Clearly a new paradigm of professionalism is required to support IHDO leaders in environments where fixed standards and norms need to be, to an extent, sidelined for more adaptive structures and quality-focused and driven frameworks.

Management of Multiple Multi-Faceted Stakeholder Relationships

IHDO leaders must interact with a wide range of stakeholders in order to ably fulfil their roles, functions and tasks. This is a real juggling act, requiring the continued balancing of their proximity, velocity, and trajectory in relation to each individual and organizational relationship. These three terms may infer a military sense, and not without reason, as many leadership concepts, theories and practice were developed in this field (Yukl, 2002; Williams, 2013). Aside from their teams, IHDO leaders communicate, cooperate, coordinate and collaborate – each element with its own specific (yet often-misinterpreted, misunderstood or misused) meaning – with a vast range of stakeholders:

- Within their organizations (with hierarchy in-country and headquarters, and with their peers)
- With their program partners (i.e., alliance representatives, implementing organizations, I/NGOs, civil society organizations)
- With clients (in private sector or consultancy assignments)
- With their donors (who are becoming increasingly closer to implementation, often blurring the lines between political and operational objectives and engagement modality)
- With national and international media organizations (with an increased drive toward making visible the work that IHDOs undertake, as well as this being driven by the increasingly competitive nature of the sector)
- With a plethora of providers of services, materials, products and infrastructure, i.e., office equipment providers, outlets for running training programs, workshops, etc., insurance and medical agencies, vehicle suppliers and maintainers, landlords/ladies of rental properties, construction material companies, youth groups, and a full spectrum of sectoral actors in relation to health, education, WASH programs, etc.
- With academic institutions (for research programs and student-involvement initiatives, complementarity and cross-sector exchange)
- With host government representatives (from Minister to Local Government levels and across line agencies and sectors)
- With program beneficiaries

Each of these relationships requires nuanced and balanced – and for the most part different – interaction styles, approaches, regularity, modes, means, and channels. These multiple interactions and relationships must be established, maintained, and nurtured, and are essential for IHDO leaders (ELRHA, 2012; Russ & Smith, 2012). This equally applies to engagements with the private sector, academic institutions and civil society groups (GIZ, 2013). However, these relationships may take decades

to put into place and practice, adding to the complexity and demand of this influencing factor on IHDO leaders.

And the Followers, Without Whom. . .

Early leadership theories elucidate leaders as using various approaches to their interaction with groups, individuals, and occasionally subordinates. In only one of these theories reviewed (Bass's transformational theory of leadership 1990) are *followers* mentioned. Silverthorne (2008, p. 2) actually proposed that if a leader, "*assemble(s) a group, [and] give it a purpose, left to its own devices it will organise itself.*" Nonetheless, according to Drucker (1996, p. 54), "*The only definition of a leader is someone who has followers.*" In more recent times, "Servant Leadership" (Blanchard & Broadwell, 2018) posits that leaders best serve a vision by developing the people they work with to reach that vision, presenting the relationship between leaders and followers as having evolved significantly.

Antelo et al. (2010) proposed that the qualities leaders expect of effective followers are: flexibility; motivation for goal accomplishment; support for others; contribution to the group; reliability; effective communication; ability to learn from and embrace change; tolerance, and to know about and perform their functions. This is furthered by Hackman and Wageman (2007 p. 45), indicating that leaders can also be guided by their followers, where, "*Leaders are also followers, and followers also exhibit leadership.*" Goffee and Jones (2006) quoted Aristotle, who astutely proposed that all great leaders should first learn to follow.

While "groups" are mentioned in the early leadership theories, "*teams,*" with established responsibilities, roles, functions, tasks, structures, and, importantly, common objectives, are neglected (Belbin, 1993; Mullins, 2005). It is therefore pertinent that leaders consider role types and allocations when building their teams, including providing leadership opportunities for their followers. Certain IHDOs now advocate and apply "adaptive and co-creative leadership," allocating leadership responsibilities and tasks to followers in specific thematic and even representative areas (GIZ, 2020). However, the context and task in hand should influence the structure the team takes, and the application of the assertion that "Form Follows Function" is wisely adhered to. Additionally, individuals that make up the team may come from diverse backgrounds and cultures, especially so in the international aid context; leaders in South Asia could further maximize on the diverse nature of team members (Buchanan-Smith & Scriven, 2011). IHDO leaders also need a deeper understanding of the diversity and characteristics that differentiate individuals and teams, not just their gender and ethnicity.

Leaders' Variable Characteristics, Competences, and Attributes

IHDO leaders are a broad range of individuals, from assorted backgrounds and cultures, with varied experiences, characteristics, competencies, leadership styles, and approaches. Their backgrounds are also diverse and changing, be they different countries, a range of organizations and sectors, or indeed from different cultural environments.

Moving from these circumstances to the complex environments in which IHDO leaders operate in South Asia demand that they are able to draw on and capably utilize a broad range of skills, tools, and approaches, and to tackle multiple problems and issues simultaneously. They are also often required to bring multiple solutions and options to decision-making and problem-solving. Yet many leaders are not provided with the tools and know-how by their IHDOs, and some apparently do not come to their IHDOs with these capabilities (Fernández-Aráoz et al., 2017). Regretfully too, it seems that the capability, self-confidence, and willingness to use daily-demanded attributes such as intuition and versatility, are often overshadowed by the lack of institutional and organizational space and time provided (Hochschild, 2010; GIZ, 2013), and even fear of reprisals from stepping too far outside the administrative, financing and accountability boxes.

From the HR perspective, adaptability, and flexibility – two commonly-presented qualities required of leaders – tend to infer negative connotations, being more reactive as opposed to proactive for engaging in the contexts and situations, and acting upon the influences that leaders have to face. According to the English Oxford Dictionary (2018), definitions of both adaptability and flexibility include, “To be changed,” “To be easily modified,” and “To be willing or disposed to yield,” presenting the context or conditions as the subject, and the leader as the object. Indeed, many of the highest rated competencies as revealed in doctoral research (Walker, 2019), including problem-solving, dealing with conflict, learning from error, and taking risks, infer that some leadership practice in the aid sector is both volatile and reactive, and sometimes one of “fire-fighting,” despite strategies and plans put in place. This is likely due to the continuous shift in context, continuous uncertainty and fragility, and the need for shorter-term thinking. However, according to the Oxford English Dictionary (2018), versatility is defined as, “The capability (comprising ability, fitness and quality) to adapt to many different functions or activities; to be able to do many things, competently.” This presents the leader as the subject, proactively capable of facing (and responding to) numerous changing demands, functions, or activities, from different positions and perspectives, with competence. Herein the situation(s) and challenges become the object, upon which the leader (subject) acts. Existing leadership models highlight such competencies as “creating a vision” and “strategic planning,” both signifying longer-term perspectives. However, given the above-mentioned continuous change and volatility of IHDO leaders’ circumstances today, taking a more proactive stance and applying versatility, leaders should be able to foresee situations coming up, anticipate the consequences, and identify measures in order to meet challenges successfully.

What is needed is a new overarching philosophical, theoretical, and practicable leadership model, combined with a move away from the *just* single-focused specialist mind- and skillset so often requested of leaders coming to and working in the aid sector.

Eight Challenges: Leadership Versatility as One Solution

Responding effectively to these eight factors influencing IHDO leaders’ success requires leaders’ versatility. Nevertheless, leaders also need the provision of an

enabling and nurturing organizational environment; while IHDOs are sometimes part of the problem, they also need to be part of the solution.

It becomes clear at this stage that we need a unified understanding of what “success” for an IHDO leader looks like. Generically, success is often associated with personal achievement, accomplishment of goals in personal and professional life, excelling in multiple areas, attainment of a high level of financial status or volume of assets, or simply, finding happiness. For this chapter, and given that the aid sector’s overall objective is improving the lives of others, IHDO leaders’ success signifies something less personal in nature. Therefore, success in this context, and for this chapter, is defined as, “*ensuring the well-being and satisfaction of the key stakeholders of the leader’s IHDO, achieved through the way the leaders of IHDOs perform.*” This incorporates the meeting of program objectives and targets (if they are well designed), the delivery of relevant humanitarian and developmental assistance, appropriate use of resources, the sustainable generation or establishment of income, employment opportunities, well-being, security, livelihoods etc., and the general improvement in living conditions and environment of the end beneficiaries of the interventions. This description is based largely on the Organisation for Economic Cooperation and Development’s (OECD) Development Assistance Committee’s (DAC) criteria of effectiveness, efficiency, impact, relevance, and sustainability; all of which should, if accomplished by IHDO leaders, improve the lives of the intended target groups and stakeholders, and contribute toward meeting their satisfaction (Austrian Development Agency, 2009).

Just to be clear, stakeholders, again for this chapter and context, are those individuals or groups that have influence over, or who are influenced by the actions of IHDO leaders. When we refer to “key or primary stakeholders,” we talk principally about: (a) the program beneficiaries; (b) the IHDO’s main donor (i.e., agencies providing funding for the intervention – and de-facto the salary of the IHDO leader), and (c) the IHDO itself (responsible for the recruitment, oversight, performance planning and evaluation, and continued professional development (CPD) of their leaders). Donor and IHDO representatives as key stakeholders may also obtain a sense of professional fulfillment knowing that their funds are being well-spent, and that from an organizational perspective, acknowledgement, credibility, and visibility (three contemporary IHDO public relation facets) are being increased.

For leaders to be successful then, they need to be versatile, and for this, and logically starting from the overarching philosophy and theory, and underpinning principles that provides the framework, we now address these more conceptual elements.

A New Theory for Leaders in the Aid Sector in South Asia

The Philosophy, Theory and Principles of “Leadership Versatility”

Key concepts of some of the early leadership theories must inherently be reflected in the elaboration of a new leadership theory for the aid sector. Nonetheless, based on the non-existence of aid sector-specific leadership requirements in many of them,

they need only be considered to a limited extent. Of pertinence, are elements of four theories that factor in the need for leaders to have the capability to adapt – in behavior, style, and approach – to their surroundings, influences, and stakeholders, and that incorporate an understanding of the leaders' needs for versatility and self-growth.

Firstly, “Contingency Theory” (Fiedler, 1967) posits that the operating context influences the most appropriate leadership behavior and style: this requires leaders to adapt to the changing environments and challenges they face. Secondly, and similarly, “Situational Theory” (Hersey & Blanchard, 1977) presents leaders as choosing the best course of action, based on their (changing) situations and stakeholders. Herein, leaders' capacities to identify and use the most appropriate approaches and qualities in a variety of circumstances is highlighted. Thirdly, the “Implicit Leadership Theory” (Ling & Fang, 2003), while focusing introspectively on the leader's qualities (personal morality, goal orientation, interpersonal relations, and adaptability), highlights the fundamental aspect of how they engage with those around them. Fourthly, the “Integrated Psychology Theory” (Scouller, 2011) builds on the strengths and acknowledged weaknesses of other leadership theories but adds in a fundamental aspect missing from all other theories: the leader's need for their self-growth and development for success.

These four theories are considered as providing foundation for the *Leadership Theory of Versatility* for the principal reason that they all look beyond just the relationship between leaders and their teams (or groups), presenting the understanding that several other important influencing factors – outside just the human constellation (but including more introspection on the part of leaders' themselves) – exist, and that need to be addressed. Nonetheless, within these four theories, there still remain several unaccounted for elements necessary for a comprehensive leadership theory for the aid sector and IHDO leaders in South Asia and globally, including: the influences from the contexts and environments in which IHDOs leaders operate; the demands placed on leaders by their organisations; the requirements of IHDO leaders from their (IHDOs) stakeholders; and the diverse range of capabilities that IHDO leaders themselves require. These are presented in Table 1.

Even with these diverse demands, changes and influencing factors accounted for, there remains one attribute to be incorporated: versatility. For IHDO leaders in South Asia to be successful, versatility is the central attribute required to deal with constant change and increasing diversity; increasing demands, challenges, and complexity; numerous cultural dimensions; increasing sectoral and organizational restrictions and decreasing institutional and organizational space and time; shifting focus and priorities; and new and changing stakeholders. Hence, for IHDO leaders working in South Asia, and also more globally, the new *Leadership Theory of Versatility* is now presented.

The Leadership Theory of Versatility: Its Rationale and Six Underlying Principles

While adaptability and flexibility are terms (and attributes) often referred to for leadership and program strategies and approaches, both fall short of *ensuring* the successful lead on and delivery of humanitarian and development interventions.

Table 1 Additional essential elements and influencing factors missing from early leadership theories that focus on the role-relation between leaders and their teams, groups or followers

Additional essential elements and influencing factors for IHDO leadership theory	
Influencing factors missing from theories that focus on leader and team, group, or follower roles and relationships	Necessary leadership capabilities
From the environment:	
Continuously changing operating situations, circumstances, and contexts	Capability to analyze and boundary scan swiftly and effectively (look up and outside IHDO as well as looking down and in); ability to adapt to changing directions and directives; capacity to interact effectively and respectfully in numerous cultural contexts and dimensions; capacity to quickly identify, incorporate, and share and promote new ideas and best practices within and outside the sector
Continuously changing sectoral and organizational priorities and focus	
Diverse and multi-cultural institutions, organizations, countries, teams, and individuals	
Diverse influences from within and outside the aid sector, including private and academic organizations and practices, and professionalism	
From IHDOs:	
Continuously changing influences, demands, and needs	Capability to respond to institutional and organizational changes and still perform to satisfaction; ability to maintain and promote space for developing new ideas and approaches under increasingly restrictive organizational regulations and boundaries; ability to utilize intuition appropriately in situations where it is essential, including those requiring out of the box thinking and acting
Continuous demand for innovation and creativity	
Increasing demands for compliance, accountability, and transparency	
From stakeholders:	
Demands from teams for different styles and approaches from leadership	Capability to adapt and respond appropriately to personnel, partners, clients, donors, beneficiaries, and other stakeholders' requirements; ability and willingness to collaborate as well as cooperate and coordinate, putting aside different personal, professional, and organizational mandates in the interest of meeting common goals
Demands from diverse, existing, and increasingly new stakeholders	
For leaders:	
Need to play different roles, and undertake different functions and tasks	Capability to identify and apply different approaches, tools, instruments, and styles competently, with use of appropriate characteristics; capacity to adapt to new working conditions, organizations, and environments, and bring knowledge and skills to new positions that are "fit for purpose"; ability to work in different leadership and team constellations effectively and efficiently
Demands for different blends of characteristics, competences, and attributes	
Requirement for both generalist and specialist skill-sets and knowledge	
Continuous movement between IHDOs, and in and out of the aid sector	

Both are predominantly reactive, passive, and singular in nature, (e.g., responding to individual external pressures and influences, with a capacity to address one, or another, albeit with capability). Versatility, on the other hand, is more proactive, multi-functional, and multifaceted as an attribute, enabling the wielder to tackle numerous tasks or problems simultaneously, to respond to needs as they arise, but also be ready to address them using intuitive, advanced boundary scanning and projection, or rapid scenario planning (Fig. 1). For successful IHDO leadership, an underlying philosophical foundation and set of principles are introduced in the following sections.

The *Leadership Theory of Versatility* is based on pragmatic epistemology, geared toward proactively identifying and applying real-world solutions for the improvement of IHDO leadership in South Asia. The theory works on the premise that reality both exists and is equally created, and is aligned to the diverse cultural dimensions, influences and perspectives intrinsic to South Asia.



Fig. 1 The theory of leadership versatility and its six underlying principles. (Walker, 2019)

The *Leadership Theory of Versatility*, aside from building on well-known and accepted Western- and Asian-based leadership theories (Contingency Theory (Fiedler, 1967); Situational Theory (Hersey & Blanchard, 1977); Implicit Leadership Theory (Ling & Fang, 2003); and Integrated Psychology Theory (Scouller, 2011), is also founded on analysis of a broad range of literature on leadership, specifically in and on the aid sector and South Asia. It is supported by the lead authors' 18 years of observations and practical engagement in senior IHDO leadership roles in the South Asia region. It is further consolidated by extensive doctoral research (Walker, 2019) undertaken with relevant experts working as IHDO leaders in four countries in South Asia (as well as these organizations' headquarters), and from key stakeholders (including their main donor and host government representatives as well as from the perspectives of the IHDO HR personnel responsible for actually recruiting the leaders).

To develop a new theory specifically for IHDO leaders and leadership, existing theories of leadership were tested using deductive research. Deductive reasoning assisted in taking the general theories, honing down and extracting key elements as the basis for further exploration. Subsequently, an inductive approach was taken to identify and elaborate concepts and theory. Inductive reasoning then took these specific aspects and built them into new concepts that form the basis of the proposed *Leadership Theory of Versatility*. Six principles underpin this theory, designed to address the eight influencing factors or challenges highlighted at the outset.

Principle 1: Intrinsic Leadership Quality

Successful leaders apply a relevant blend of their own characteristics, competencies, attributes, styles, and approaches. They are versatile, and appropriately and proactively utilize creativity, and intuition where relevant, and as far as possible in combination with more empirically based fact. They are ready, willing and able equally to unlearn as to learn. Their own psychology, values, action logic, and development readiness are reflected in the undertaking of their roles, functions, and tasks in humanitarian, transitional, and development work. They appropriately apply and wisely utilize their positions of power to achieve goals and objectives. They continuously strive to create the space and time to grow as leaders through self-reflection and self-development.

Principle 2: Leadership Interaction

Successful leaders capably and with authenticity shape their interactions to best suit the needs of their teams, individuals, peers, clients, partners, beneficiaries, donors, and other stakeholders with whom they engage. They proactively define their interaction and the positioning of their relationships (e.g., leading from the front, the back, the side, advising, consulting, promoting, etc.), and the style of that interaction. They apply excellent communication skills (deep listening, speaking and writing), factoring in abilities of others that are – as the leaders' themselves – often required to communicate in a language other than their native one (particularly the case for leaders working in multi-lingual situations). Leaders understand the

political, social, economic and cultural interests and powers of stakeholders, and utilize the skills of diplomacy, negotiation, maneuvering ability, and conviction to ensure the outcomes of their interactions meet the expectations – as far as possible – of all stakeholders. They can, with proficiency, create and assimilate conceptual ideas and translate them into practical, easily understood messages. They lead and interact by example and act as a moral compass, equally encouraging and developing these qualities in others with whom they interact.

Principle 3: Leadership Focus

Successful leaders can ably concentrate on the parallel accomplishment of multiple professional, personal, and organizational goals and objectives. They gear their thoughts and actions toward high performance, while factoring in and addressing thematic and aid sector challenges, changing priorities and directions, and the abilities of those they lead. In the aid sector in South Asia that shifts in direction and locus, and in a region rife with complexity and diversity, successful leaders can re-invent themselves and enhance their skills and knowledge to remain focused on existing, moving, or new targets and objectives.

Principle 4: Leadership Influence

Successful leaders anticipate, understand, and respond proactively, effectively, and efficiently to existing and new influences from their IHDs and from the aid sector. To add value to their work, they incorporate – where pertinent – concepts and practices, leadership tools, and instruments from the private sector. They apply theory, concepts and principles developed in the academic world, and equally contribute to the development of relevant curriculums through the sharing of experience. The plethora of cultural perspectives and dimensions of their countries of operation, e.g., their organizations, their countries' and diverse donors' expectations, and their teams and stakeholders, are respected, adapted to, but equally challenged where pertinent; cultural similarity is given equal prominence to cultural diversity, and both are optimized in leaders' influential engagements and undertakings.

Principle 5: Leadership Circumstance

Successful leaders adapt capably and swiftly to their operating contexts and working conditions. They proactively manage ambiguity, complexity, instability, fragility, and change, in new environments, new countries, new organizations, new positions, and in facing new requirements and demands placed on them. They create the space and time necessary to proficiently address these challenges, and promote these practices within their organizations and teams. Even under increasingly restrictive regulations and procedures, they maintain high productivity and performance. Successful leaders are willing and self-confident in their ability and conviction to challenge and change their institutional and organizational norms and circumstances to enable themselves, their organizations and teams, and in relevant cases their partners, to work more effectively and efficiently.

Principle 6: Leadership Professionalism

Successful leaders act as professionals, leading by example. They filter, apply, adopt, and adapt relevant and appropriate components of professionalism, anticipating the need for and incorporating new professional concepts and practices in their work. They competently blend specialist and generalist skill-sets within their leadership approaches. They maintain a high level of quality in their work, apply and share knowledge when and where meaningful, based on sector-specific requirements and their IHDOs' codes of conduct and ethics. Successful leaders and their organizations apply appropriate performance appraisal systems and develop the skills necessary for their application within specific contexts and cultures. They set and maintain high standards and promote these by example within their teams and organizations. They strive to pursue the overarching objective of being a professional; they must satisfy their clients, beneficiaries, partners, donors, organizations, and other stakeholders for whom they provide services.

Methods and Approaches for the Application of IHDO Leadership Versatility

Leaders' intrinsic qualities, interaction, focus, influence, circumstances, and professionalism, when considered and addressed in unison, provide an underpinning framework on which the following methods and approaches can be taken up and applied by IHDO leaders, to address the eight influencing factors. Equally individually, or in smaller constellations, each principle provides guidance and recommendations in its own right. Applying the principle of leadership interaction will support leaders in managing the multiple relationships of stakeholders. Applying the combined principles of leadership focus and influence will assist them in addressing the influencing factors of cultural complexity from the aid sector, from their own organizations and from the region of South Asia, etc.

While intentionally all-encompassing, these principles nevertheless predominantly provide orientation and meta-level ideals and values; they need to be complemented by tangible and concrete methods and approaches that give them meaning and substance. Thus, the following sub-sections incorporate specific practical examples and instruments for leaders to apply in the fulfilment of their roles, and in their daily activities and tasks. It should be noted that the proposed instruments and approaches are only a small selection from a larger workbench of applications.

Versatility in and Around the Aid Sector

The aid sector is a continuously evolving entity, with shifts in focus and locus (poverty, migration and refugees, climate, etc.), yet many of the programs delivering aid are siloed within specific thematic areas, i.e., health, education, water and sanitation, public finance management, governance, youth, gender, refugees, livelihoods, etc. Further, most organizations (and their donors) have established

instruments (logframes, theories of change, result matrices, etc.) providing overarching frameworks within which IHDO leaders have to conceptualize, plan, implement, monitor, and report on their activities. Some of these instruments, while providing a solid backbone for the interventions, are also somewhat limited in terms of being very linear in logic: “. . .with these inputs transformed into those activities, the following results and outcomes are attainable.” Not necessarily. This logic works well in stable contexts, but is far less suited to VUCA environments, where change is the constant norm.

IHDO leaders should explore possibilities to incorporate external perspectives, and engage with stakeholders outside the direct purview of their assignments and intended activities (potentially also not initially foreseen in planning documents, stakeholder analyses, etc.). While this may incur extra effort and time, the benefits of cross-sectoral and cross-silo understanding and potentially collaboration can add enormous value to end beneficiaries.

Imagine. You are an IHDO leader running a large water, sanitation and health (WASH) program, with a given community, in a given region of a country. By opening up the boundaries of your program to include perspectives (and potentially engagement) from other organizations implementing education programmes in the same location, you have the opportunity to generate a win-win situation, by taking, e.g., awareness programs on washing hands into the schools and classrooms where the education program is working. That program may also benefit, as when children are more aware of the importance of hygiene, school absenteeism for health reasons may be reduced.

Take another example. You are planning a series of capacity development measures (training, module design, policy reform, etc.) for newly elected local government (LG) representatives. You commence with a needs analysis in the locus where these representatives will be engaged. In these areas, several well-functioning community-based organizations (CBO) exist, already supporting their communities with some of the services that will soon be provided by the local government. Rather than sticking tightly to the program/IHDO mandate of engaging only the main stakeholders (in this case LG representatives), IHDO leaders using their versatility can build on the knowledge and experience of the CBOs, identify areas where complementarity can be established and where role-sharing can operate, and where and how resources can be optimized to reach a wider target group. Listening to stakeholder groups other than direct beneficiaries when planning interventions can provide fresh insights, support improved precision and targeting and ensure the satisfaction of a broader number of beneficiaries. This will especially be the case where longer-term relationships and cooperation are built between government and civil society representative bodies. Running pilots with the potential for learning, scale up and roll out is a good way to develop these kind of models, though this usually requires some kind of acknowledgement in advance from IHDOs and the donors concerned. IHDO leaders should interiorize and apply the principle that, “If you don’t ask, then the answer is usually no. . .”. Leaders should also be prepared to justify and present clear explanation of the benefits of attempting new collaborative

measures, especially in situations where resources (including funds and staff) are limited.

As previously mentioned, the aid sector is increasingly competitive, but the above types of collaboration, while requiring courage of leaders to approach their organizations with this kind of proposal, alongside optimizing their versatility, can break down some of the barriers that “single-silo-interventions” have to face and overcome.

From the increasingly applied perspectives of accountability and transparency, the above types of “outside-the-norm” approaches would need justification, rationale, and certainly require capturing in reports to donors. However, with positive outcomes from these types of collaboration, IHDO leaders versatility may sow small seeds of change in the way donors think about funding strategies and plans, encouraging them to expand their own approaches and mandates, and indeed, to becoming more versatile in the way they finance humanitarian and development activities.

Versatility for Operating in South Asia and Its VUCA Context

For IHDO leaders to operate successfully in South Asia, and in any VUCA contexts, it is essential on the one hand that they keep their eyes downwards and inwards – on their team, progress, implementation, aligning to their IHDOs processes and regulations, and on meeting targets and deadlines, within given resources. However, they must on the other hand be looking upward and outward – scanning boundaries, and identifying, analyzing, and preparing to absorb external factors, including from media sources, other stakeholders in and outside the sector, and from academia that may influence – or that they use to influence – their programs. This requires open-mindedness and versatility.

One versatile application geared toward providing capacity development in contexts of conflict, crisis, and fragility, is the use of “Dilemmas.” IHDO leaders are often faced with situations where they have to weigh up options, sometimes under pressure of time, or under conditions of stress. This instrument (which again needs to be tailored for each program context), maps out some of the key dilemmas that may arise, providing insights into the pros and cons of taking decisions that will lead to following different pathways forwards. Some example dilemmas may include:

- External assistance vs. local capacities
- Short-term/immediate service delivery vs. long-term institutional and structural strengthening
- State services vs. services from non-governmental providers
- Technical vs. political intervention
- Planned vs. emergent engagement
- Immediate community-led security vs. long-term state provided stability

Using the Dilemma application does not require IHDO leaders to go one way or the other. Rather, it provides a basis for discussion and consultation that allows

IHDO leaders to make informed choices. Nonetheless, again, it requires that leaders are versatile enough to be open to the discussions, and able to follow a variety of pathways forwards in the implementation of their programs. The example dilemmas are adopted from a bi-lateral development agency's toolkit, so would need further adaptation depending on the type of IHDO, and the programs' stakeholders, locus, and focus.

Versatility Within IHDOs

Standard IHDO recruitment processes usually include the establishment of a human resource plan. From this, job descriptions and vacancy announcements naturally follow. Most vacancy announcements place emphasis on qualifications, a minimum number of years of experience and technical specialist skills. While certainly relevant, these attributes do not necessarily guarantee the identification of the right person for the job. Indeed, doctoral research (Walker, 2019) showed these three attributes as being the least most relevant, influential, and important for leadership success! Characteristics such as personality, attitude, behavior, team-fit, values, etc. need to be given more prominence. This requires opening up standard recruitment practices which leaders should promote and influence within their organizations. Promoting a more versatile recruitment process for new staff – especially leaders – can bring multiple benefits and at the same time mitigate risk of having the wrong person in the wrong position that will have to be addressed at some later stage. Further, while there are certainly advantages in promotions and internal recruitment practices, it is also important to bring fresh external candidates' perspectives to the IHDO. These can especially add value in contexts where high demand and pressure to deliver, alongside potentially entrenched rules and regulations may hinder existing personnel from bringing versatility and innovation to the role expected.

Once contracted, it is important to seek CPD opportunities for growth, and most IHDOs provide some kind of support in this regard. Nonetheless, most capacity development initiatives focus on developing skills and knowledge, and less on building character, perhaps for the obvious reason that this process may be longer, and the resource more difficult to identify. Nonetheless, if IHDOs remain blinkered to only developing technical skillsets within their leadership, and less on promoting, nurturing, and developing broader attributes, they are not optimizing the potential of their leaders, and risk missing out on the benefits that this could bring.

Leaders can also work on this capacity development aspect within their own teams. Applying the Principle of Subsidiarity, and allocating/delegating specific or thematic leadership roles and functions to their teams (or followers) supports personnel growth, develops capability for the future of the organization, and at the same time may relieve the leaders themselves of certain tasks to be able to concentrate on others. Some IHDOs already apply this practice, with the use of “adaptive leadership and co-creation” of leadership roles and functions. For this leaders need versatility to become mentors and role models to support their key personnel in taking up “higher-level” responsibilities.

A somewhat controversial, and initially costly, HR management methodology consists of hiring fast; firing faster (in the cases that performance is not swiftly felt to

be of acceptable standard), and promoting fastest (with the drive for increased motivation, higher-performing organizations and teams, but of course reliant on HR capabilities combined with necessary capacity development support and resources). This approach, more recently prevalent in the corporate sector, and while seemingly quite coldly calculating initially, does move away from lengthy efforts in trying to establish and develop teams and team spirit with care, in environments of pressure and high demand for swift results. Nonetheless, within a sector that places prominence on staff wellbeing, IHDO values are less aligned to these more cutting edge HR approaches, with prominence placed on the building up and nurturing of teams and team spirit as integral to the way programs are implemented. Leaders would need to reflect on what is more important from a variety of perspectives, including those of productivity, results, use and cost of resources, and ultimately satisfaction of the primary stakeholders (beneficiaries, donors, and their IHDOs). Further, the extent that this kind of fast-paced HR management practice can be applied successfully in South Asia would require evaluation, particularly when sensitivity to working in and with different cultures (and cultural perceptions) is of paramount importance.

The above examples de-facto require an open mindset within the IHDO, and the necessary institutional and organizational space and time to make changes to standard HR operating practices, and potentially, the organizations' rules, regulations, and processes. Regrettably, time and space are often the two resources most in short supply, particularly with the high demand for results and workload of so many IHDOs and their leaders. Further, change is generally acknowledged to come from a dissatisfaction with the status quo, and as such may require additional energy and initiative to bring to bear. Stepping outside the box is perhaps not so common within larger organizations with well-established (and potentially well-entrenched) structures and procedures. To encourage this, it is essential for leaders to identify champions – both above and below them in the hierarchy – that can support the creation and optimization of enabling environments for these kind of initiatives.

Versatility in Relation to Culture

Much emphasis these days is placed on “cultural diversity,” and with good reason. Acknowledging (and accepting) that we all have different backgrounds, societal and family values and norms, traditions and rituals, religions, practices etc., contributes to the potential for harmonious relations between leaders and the personnel and environments in which they operate. However, diversity in its own right may create a tendency for divisiveness – “them and us”; “national staff vs. international staff”; “English speakers vs. local language speakers”; “my religion vs. your religion”; etc. Nonetheless, primordially and fundamentally, we, as human beings, have far more in common than we do differences, and this “similarity” is often sidelined in the diversity rhetoric, debates, and practices.

Leaders need versatile attitudes toward, and mindfulness of the above cultural aspects to be successful. This requires open-minded attitude and behavior; not just to blindly accept different cultural perspectives, but to make them a point of open discussion, and, where it is felt (e.g., by their followers or team) that *their* culture

actually provokes barriers to progress, to question this and to “gently” stretch cultural boundaries. Much care and sensitivity is required in this interaction, demanding that leaders are versatile in applying their cross, inter and intra cultural competences. Some IHDOs provide cultural training pre-assignment, and this is also an excellent platform where the debate on cultural diversity and similarity can be grounded. If leaders can, with versatility, manage the four cultural perspectives of self, team, organization and country, and ably carry themselves within these, they are likely to be appreciated by all they interact with. Promoting and visibly showing respect, above all, will support them in this.

Versatility and a New Framework of Professionalism

The current framework and elements of professionalism are predominantly out-moded, and as such are less relevant for IHDO leaders. Professionalism’s currently acknowledged elements are:

1. Monopoly over and use of a specific body of knowledge
2. Specialist technical skill
3. Qualification from an accredited academic institution
4. Certified entry to the sector
5. Self- or peer review to monitor and measure performance
6. Established codes of conduct and ethics
7. An altruistic attitude
8. The display of appropriate behavior
9. Emotional intelligence
10. Client-service orientation
11. Continued self-development

However, monopolizing knowledge does not fit with the ethos of aid delivery, where “transfer of knowhow” is often the remit of IHDOs, and alliances and cooperation the oft-utilized approaches for program delivery. Humanitarian organizations that engage volunteers are stymied by the demand for their employees to be certified to work in the sector. Specialist skill-sets form only part of those required for leadership roles and functions, whereas generalist competences are also essential in the fulfilment of these; it is not a given that a medical doctor can manage a large-scale health program with HR, financial, administrative, logistical, and strategic leadership aspects being so integral. Leaders’ characteristics – so important in contributing to their success – need (yet lack) a specific mention. Self-monitoring in terms of performance goes against the grain of transparency and accountability, where third party actors (the IHDOs, donors – through reporting, the leaders’ own managers or superiors, and in some cases external consultants) are brought in to evaluate IHDO leaders’ performance. “Appropriate behaviour” without “appropriate attitude” is simply incomplete, while altruism does not necessarily fit with all IHDOs’ quiddity. Some IHDO leaders may not have access to “accredited academic institutions” to become qualified, while others manage without qualifications, and still deliver! “Client” is a term more commonly found in the corporate world, and

thus needs expansion in its definition and placement. Self-development is certainly recommended, but needs to be aligned to the sectors and the IHDO's – as well as the leaders' – needs.

To support leaders in being versatile, a new framework is presented (Table 2) that is better fit for purpose in the aid sector, being less rigid in the content of its main elements. Each element is provided with its advantages and, given the pivotal role of IHDOs in assisting their leaders to be more versatile, a set of recommendations for organizational support. This new framework of professionalism can be adopted or adapted as required, depending on the role and mandate of IHDOs and their leaders. It has been designed specifically for the aid sector, with its demands for quality, transparency, accountability, etc.

Four additional elements – missing from those currently-acknowledged within the framework of professionalism, are also pertinent to leading teams, aid programs and interventions in South Asia (Table 3).

Versatility for Managing Diverse Multistakeholder Relations

IHDO leaders have to establish, build, nurture, and manage multiple relationships – formal and informal – with a plethora of stakeholders in the running of their interventions. This requires excellent judgement, sensitivity, respect, courage of conviction, communication, negotiation and presentation skills, knowledge of the content and needs, and the right attitude and behavior, for each interaction. The channels and modes of communication for each interaction may well be different. Some stakeholders prefer official communication (IHDO letterhead on paper); some are happy with simple telephone calls; others are fine with instruments like SMS, WhatsApp, and Skype; others have institutional regulations affecting them, i.e., they are not allowed to use Zoom, or have to use MS Teams, etc. When working with government entities, it may be that a blend of the above is required, to allow for institutional memory to be created and maintained (i.e., internal official filing) but to move things forwards swiftly, e.g., for setting up important meetings etc. the use of ICT is appropriate. Leaders need versatility to be able to adapt their interactions from a working relationship with the program driver, to engaging with a community tribal chief for a planned activity, to a Government Secretary on the formulation of new policy, to the client coordinator of a hotel providing space for a workshop, etc. Within some environments and cultures, exchange on a personal first-name basis is appropriate (and if possible recommended); in others, the more formal use of titles is preferred. IHDO leaders need versatility to make sound and accurate judgements of these nuances to remain on the best terms with all their stakeholders.

A leader's distance from these stakeholders (proximity) – physically, metaphorically and virtually – will need to vary, depending on *their* requirements, capabilities, confidence, clarity, and involvement in the program.

A leader's varying degrees of speed (velocity) also should be measured and carefully adjusted for each individual engagement: moving too fast, may incur frustration, loss in motivation, and drop in productivity, or reduction in quality of the activities undertaken. Moving too slowly, a leader may incur loss of interest,

Table 2 Proposed new adapted tenets of aid sector professionalism for IHDO leaders

Proposed new adapted tenets of aid sector professionalism		
Proposed equivalent tenets	Uses/advantages	Necessary organizational support
Knowledge is applied appropriately: Shared or kept internal dependent on content	Leadership knowledge where required remains internal: This is specifically the case for sensitive personnel matters, or internal organizational development. Lessons learned and best practices are promoted and applied, and shared both inside and outside the IHDO	IHDO policy and practices on knowledge management (both internal and sectorally) need re-thinking; IHDOs must recognize the difference between personal knowledge and assignment knowledge, and implement policies accordingly (i.e., personal knowledge is treated with sensitivity and assignment knowledge is shared)
Appropriate blends of specialist and generalist competences	Whether short or long term; narrow or broad focus; large or small teams; projects or programs, leaders can apply skill sets suited to the demands placed on them, and fitting their organizational requirements	IHDO HR management and development policy and practice (from recruitment planning to leadership assignment) needs to be fit for purpose (principle of form follows function). IHDOs need to specify the need for and develop relevant generalist or specialist competences in their leaders, dependent on the assignment
Relevant academic qualifications suited to the position	Whether leadership gains value from a deep theoretical and academic background, or needs more of an “experience-based” approach, IHDOs should optimize and seek leaders with the right kind of background. This ensures appropriate knowledge is available and applied for given situations	IHDOs need to: Screen the leadership positions they advertise; identify and present the immediate and longer-term academic, certification, and experiences necessary for their leaders; enable their leaders to commence, develop, and remain suited to the positions allocated to them
Additional certification if and where required	Certification is applied where relevant, and only where existing professional qualifications are not deemed sufficient for the leader to capably fulfill his/her role, functions, and tasks	
Monitoring and measuring performance is undertaken transparently	Leaders performance and progress evaluation can be undertaken by their own IHDOs, based on intimate knowledge and understanding of the role required of them. In some cases, added value is obtained from the perspectives of key stakeholders with whom the leaders interact to undertake their responsibilities	IHDO HR policy for performance appraisal of their leaders needs adapting: New policies, tools, and instruments for measuring performance need to be developed and applied, and IHDO staff carrying out performance appraisals require new skill sets. Key stakeholders should be informed and involved where required

(continued)

Table 2 (continued)

Proposed new adapted tenets of aid sector professionalism		
Proposed equivalent tenets	Uses/advantages	Necessary organizational support
Adapted code of conduct and ethics – for leaders, staff, and IHDOs	Codes of conduct and ethics should be tailored to contain specific requirements for IHDOs, leaders, and other personnel. In this way, clarity is provided for all parties concerned. Each hierarchical level is responsible for the regular monitoring and enforcement of codes for the level below them	IHDOs need to upgrade their organizations codes of conduct and ethics accordingly. They should ensure that their leaders are responsible for adhering to an additional set of ethical codes to uphold the principles of being moral compasses
The use and display of appropriate attitudes and behavior	Attitude and behavior are sought, nurtured, and measured by IHDOs that reflect the organizational interests and the leaders role (as representative), and their functions and tasks in their relations and interactions with all stakeholders	IHDO HR policies and practice from HR planning, and especially during recruitment, should focus on ensuring that leaders characteristics, attitudes, and behavior (and not just competences) are aligned to the responsibilities and tasks they will undertake. This ensures that they will be appropriate for the range of stakeholders with whom their leaders interact
Appropriate blends of specific and generalist emotional characteristics	Whether short or long term; with narrow or broad focus; large or small teams; projects or programs, leaders can apply characteristics best suited to the situations in which they work, and the way in which they prepare for and engage in them	
Orientation to the client's (or relevantly named stakeholders') services and satisfaction	Clients (or relevantly named stakeholders') interests, needs, and priorities are paramount: Surpassing their satisfaction is the mark of successful leadership, reflecting the individual leader and their organization	Clients (or relevantly named stakeholders) should be consulted regularly on their satisfaction as part of IHDO leaders' performance reviews. IHDOs should adopt strategies to include these stakeholders, unless irrelevant, in their leaders' performance appraisals
Continuous self-development, in-line with IHDO, personal/professional career, and aid sector needs	To ably adapt to continuous change, new demands and shifts, and to remain of value to their own organizations, as well as be capable of taking on new challenges with competence, leaders must spend some of their time in activities that assist in and enable their professional growth	IHDOs should create the institutional and organizational space and time necessary for their leaders to self-develop. This can be encouraged and promoted institutionally with incentives, e.g., extra time off for study and related travel

further frustration, deviation from a chosen objective (mission drift), and also a drop in productivity.

When it comes to the pathway or direction chosen (trajectory), leaders equally must gauge how their stakeholders will react, and ensure that they move together with them, or in a relevant constellation as required to enable the accomplishment of

Table 3 proposed additional tenets of aid sector professionalism for IHDO leaders

Proposed additional tenets of professionalism for the aid sector and IHDOs' leaders in South Asia		
Additional tenets	Uses/advantages	Necessary organizational support
Managing external influences	Distractions and influences are a part of daily life for IHDO leaders. Planning for, preempting, and managing these intrusions, as well as astutely taking on board new influences that assist them in being more effective, can add value to their leadership	IHDOs can encourage, allow, and support their leaders' dealings with external influences. This can be manifest in: flexibility in meeting targets; developing and implementing processes to facilitate evaluating new initiatives that can add value to their work (or their organization); assisting them in enhancing their performance
Adapting to continuously changing environments and conditions	Leaders need to be versatile. They need to be capable of moving to new countries, organizations and positions, and swiftly assume and fulfill responsibilities, role, functions, and tasks. They need to be able to think both inside and outside the box, be innovative and creative where demanded, and where possible, effectively and efficiently deal with complexity, fragility, volatility, new cultures, climates and conditions, and continuous change	IHDOs should support their leaders by providing a nonrestrictive institutional and organizational environment that enables them to face diverse challenges. Role, functions, and tasks should be designed and assigned within an environment that enables them to be versatile. Compliance regulations should be carefully controlled and be relevant and meaningful, not hindering
Addressing and optimizing cultural similarity and diversity	The culture of leaders, their cultural backgrounds, those of their IHDO, the country in which they work, and their teams and stakeholders, all have implications that can, if optimized, contribute to their success. Cross-, inter-, and intra-cultural competence and well-attuned knowledge of cultural similarities and diversity assist leaders in being effective in their work. Being willing to challenge cultural norms and values, in a sensitive and appropriate manner, gains respect and adds credibility, and further enhances chances of success, both for the leader and the IHDO	IHDOs can better prepare their leaders for working in multi-cultural contexts. This can include sensitization/orientation programs to what they will face, as well as establishing their own culture in a way that is acceptant of, and open to new ways of thinking and doing things. Leaders can be supported when confronted with cultural differences that appear to restrain progress. They need encouragement to seek out similarity as well as diversity, to maximize on the best of both in the pursuit of overall objectives that add value to the organization, the country, the program, and the personnel

(continued)

Table 3 (continued)

Proposed additional tenets of professionalism for the aid sector and IHDOs’ leaders in South Asia		
Additional tenets	Uses/advantages	Necessary organizational support
Maintaining focus	Leaders equitably spend their time and focus looking up and outside their organizations as down and inside them. They maintain and promote a vision and manage for intended results, while ensuring that any changes in conditions are factored in, and strategies adapted to ensure achievement of objectives	IHDOs can establish both processes and platforms to listen more to their leaders, and to learn from them what is going on in their organizations. IHDOs’ leaders can equally learn from boundary scanning, and identifying best practices and lessons learned from other sources and sectors. They can establish and maintain systems that (1) enhance their leaders’ knowledge of and roles in the visibility of organizational objectives, and (2) keep their leaders updated on the factors that will assist them in achieving these objectives

given – and perhaps parallel – tasks and objectives. This is a juggling act that requires sensitivity, capability and versatility from the leader to get the balance right in the handling of their relationships to the satisfaction of all these stakeholders.

When it comes to the leaders’ teams or followers, the PVT model can certainly be of assistance (Fig. 2). But aside from standard interactive processes like team meetings and workshops, collaborative planning sessions, retreats etc., IHDO leaders can meaningfully interact with individual members of their teams when appropriate, i.e., to discuss both professional and personal issues or obtain feedback.

For individual team member performance evaluation, numerous tools and models exist. However they often miss out on looking at the bigger picture in terms of external influences outside the control of the team member that may support or hinder their progress. A simple and practical model that factors in externalities is presented below. The central box is “filled in” by the team member, with – if all elements are provided to the maximum – the “performance box” being full. If any of the four elements are felt to be missing, the degree of that lacking is visualized by the box not being filled, as per the examples shown below.

This provides the basis for a discussion between leader and team member, wherein the other periphery elements (in concentric circles) are also discussed in terms of what extent they contribute to or hinder the team member’s performance, with the “outer ring” ultimately presenting goal achievement. The visualization provides both leader and team member with a clear picture of where potential problems lie and what are the sources and causes. This then leads to a discussion

Fig. 2 The Proximity Velocity Trajectory (PVT) stakeholder relationship model



- A – Attitude
- B – Behaviour
- C – Capacity
- D – Direction
- E – Environment
- F – Funds
- G – Goals

In the image, the team members performance is generally very good, though s/he is lacking a bit in attitude which affects performance.

The environment is positive, and funds are available, and goals are almost being met.

The leader and team member thus address the issue of attitude as the remaining element to ensure full performance of the team member.

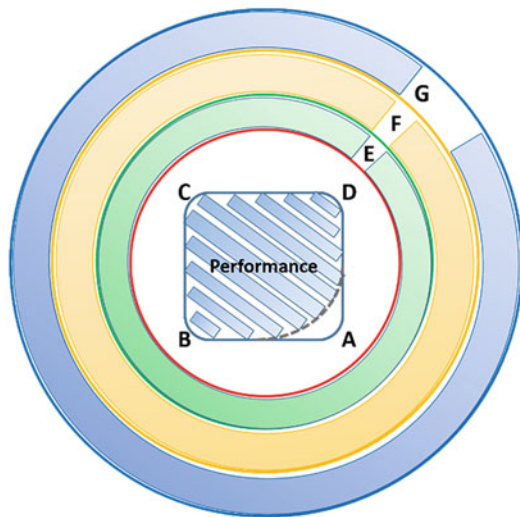


Fig. 3 Example 1: A-G Performance Appraisal Model – good performance

on how to ameliorate or mitigate the issue concerned to enable the team member to get back on track (Figs. 3 and 4).

IHDO leaders will need to be versatile in planning and implementing this instrument for it to be of full value for both their team member and themselves. As performance itself is open to interpretation and may be seen and experienced differently from the perspective of the leader and team member, the instrument intentionally does not use any unit of measurement: the principle is that the leader and team member agree on a “visual indication” of all elements from A to G. The advantage of this versatile instrument is that no hi-tech computer-based program is required; a whiteboard or flipchart will easily allow the leader and team member to quickly set the visual instrument up and apply it in practice.

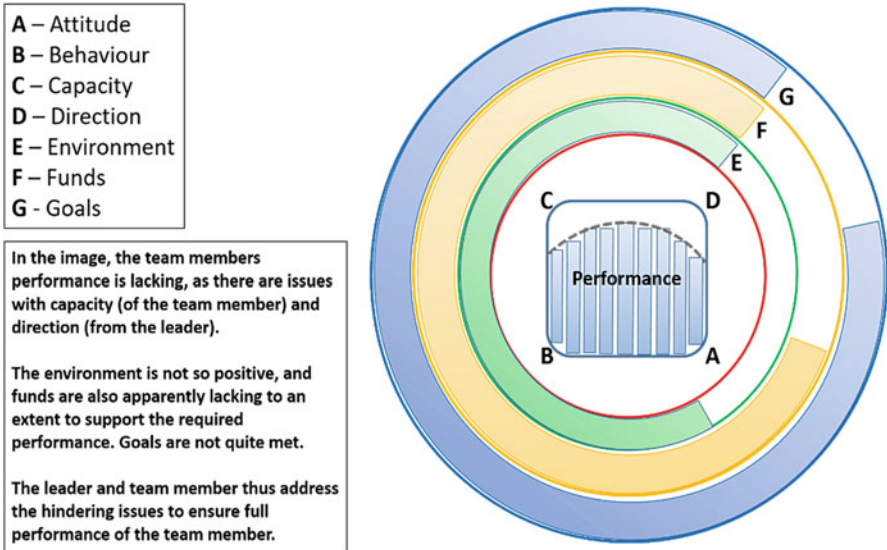


Fig. 4 Example 2: A-G Performance Appraisal Model – problematic performance

Another aspect is related to the conditions imposed by the ongoing Covid-19 pandemic. For many leaders this means “remote management,” with themselves and their teams working from home, including all the nuances of juggling private and professional lives, tasks, responsibilities and time allocation. When teams are with their leaders in an office environment, it is easier to physically see the efforts put into the undertaking of team and individual tasks that lead to the outputs and results of these actions. However, when only able to interact less regularly via a screen, leaders may lose this possibility, and as such rely more on their teams to be “getting on with the task at hand,” for which only the results – but not the processes to achieve them – become visible. While “trust” of their teams is an essential attribute of IHDO leaders, it is especially vital during this period of physical distancing required by many organizations that have opted for or been obliged to use remote working.

Versatility as an Essential Leadership Attribute

Of 61 attributes (a blend of characteristics and competences) presented in a survey to IHDO leaders in South Asia (Walker, 2019), the top three ranked most important were: integrity, willingness to accept and learn from error, and being trustworthy. The top-most importantly ranked attribute – integrity (a blend of honesty and moral principles) – is certainly more an intrinsic quality (aligned to the first principle underpinning the theory of versatility) than a skill developed. Yet rarely is this explicitly requested by IHDOs when recruiting personnel for leadership positions. The latter two show immediately that a fixed mindset or approach, and a focus solely on competences (excluding characteristics), will not support leaders in being successful in their roles. The message to applicants here? Do not sideline developing

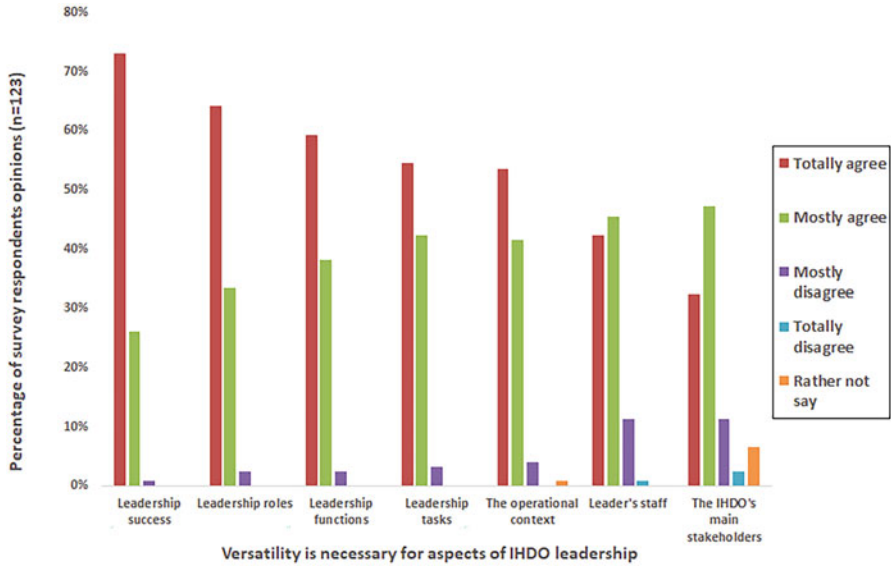


Fig. 5 The use of versatility in different IHDO leadership situations. (Walker, 2019)

your characteristics in favor of your competences, just because the sector and IHDOs within it continue to demand these standard attributes (skills, knowledge, experience) over the softer ones (personality, attitude, behavior, values etc.). While competences may better assist you in “getting in” to leadership roles, characteristics will assist you better in “undertaking them successfully.” Applying both your characteristics and competences with versatility is clearly then advantageous. The chart (Fig. 5) from doctoral research findings presents some examples of how IHDO leaders in South Asia see the importance of versatility.

While within many IHDOs’ processes and regulations, there is increasingly less space for decision-making not based on evidence (to some extent valid), sometimes the rulebooks do not have all the answers, and this is where intuition can support leaders in their roles and functions. IHDO leaders in South Asia also promoted strongly the use of intuition, though acknowledged that this application also comes with certain risks, e.g., past experiences of its use being negative; organizations requiring data and facts; difficulty in documentation of rationale for important decisions (life and death) being taken, etc. (Walker, 2019). Nonetheless, while intuition is clearly necessary for successful IHDO leadership in South Asia, it is perhaps difficult to measure, as shown in the chart below, and as such requires leaders to be courageous and apply it with conviction, ideally and if possible in tandem with concrete fact based evidence (Fig. 6).

Finally, and as previously mentioned, many IHDOs provide CPD opportunities for their leaders, yet these tend more to be focused on enhancing skills and knowledge. Self-development, as seen in the leadership professionalism framework

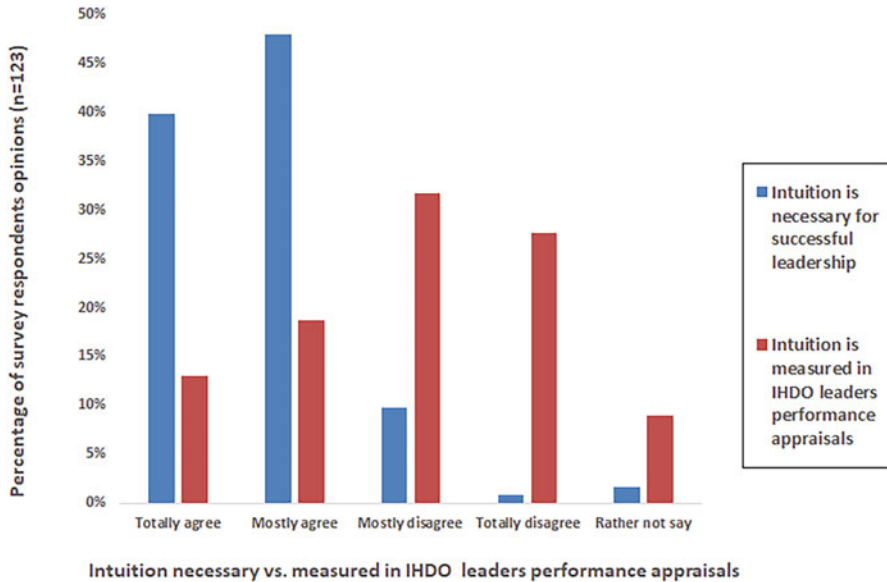


Fig. 6 IHDO leaders' need for intuition, against its being measured in performance appraisals. (Walker, 2019)

presented remains of paramount importance for leaders: to stay up to speed on key issues in the sector, in-tune with themselves and their surroundings, at the cutting edge of their profession as a leader (leadership these days is considered a profession in its own right), and remaining versatile and continuously fit for purpose.

Versatility and Courage to Step Outside of and Question the Box

It takes confidence, determination and courage to use versatility as a leader in a sector with increasingly stringent regulations, continuous demands for accountability and transparency, that remains focused on aid delivery predominantly in siloes, and within organizational structures and arrangements that offer progressively less space and time for leaders to function as effectively and efficiently as they need to.

At the same time and reciprocally, leaders need to be versatile enough to have [developed] a high level of confidence, determination and courage to approach, promote and address these issues within their IHDOs, with peers and colleagues, and in their daily undertakings. Yet going down this path, and following through on the conviction that more versatility is essential, can ultimately provide enabling environments for the application of the types instruments and approaches proposed in this chapter. Grounded in the *Leadership Theory of Versatility*, these in turn can contribute to the increased satisfaction of IHDO leaders' stakeholders, the ultimate measure of their success.

Conclusion

How can the leaders of IHDOs in South Asia be more successful?

In an environment of constant change, high pressure, diverse demands, shifting thematic focus as well as continuously shifting leaders (in and out of and among organizations in the aid sector), and with decreasing institutional and organizational time and space, IHDO leaders working in South Asia must be versatile.

Versatility, this essential attribute, is predominantly sidelined in existing literature in terms of its importance and influence on successful IHDO leadership. Competencies continue to take priority: in recruitment, for nurturing and for development, and against which leaders are measured. Yet both characteristics as well as competencies must be sought after by IHDOs, and be broad-ranging and nurtured, if their leaders are to be successful. Nonetheless, IHDOs alone are not responsible for their leaders' growth; leaders themselves must take steps to generate more space and time, and strive for self-improvement and self-development, based on continuous self-reflection and a need to remain fit for purpose in the continuously changing environments in South Asia.

IHDO leaders should be versatile enough to ensure that they develop both specialist and generalist abilities that allow them to adapt easily to new situations. Included within these characteristics and competencies are attributes that enable them to operate appropriately and productively within diverse and different multi-cultural contexts; of paramount importance in South Asia. IHDO leaders should not shy away from the use of intuition: an attribute used daily in decision-making, in recruitment, in emergency relief situations, as a basis of risk-taking, and in longer-term development settings.

IHDO leaders require multiple (inter, intra and cross) cultural competencies to ably undertake their roles, for which versatility – both in mindset and practical action – is essential. They must appropriately balance their approach toward and optimization of cultural diversity, along with those of cultural similarity, hybridity or fluidity.

IHDOs equally have a role to play in ensuring that their leaders are successful. Their institutional and organizational frameworks and compliance regulations and requirements must provide space for leaders to grow, to develop, and to become versatile. IHDOs should promote, nurture, and find ways to measure leaders' versatility. With the dynamic changes in the aid sector and fluctuation of IHDO leaders, it is paramount that findings are both documented and feed into the policies that ensure organizational learning.

IHDOs also need to ensure that their organizational cultures are versatile enough to enable leaders to optimize their full potential by focusing equally on the advantages of both cultural similarity and diversity. IHDOs need to develop and implement targeted and time-relevant teaching, training and development programs that are "fit for purpose" for their leaders in South Asia. These capacity development programs should be established and undertaken to focus not only on enhancing leaders' competences, but also on their adaptive capabilities (incorporating necessary development of characteristics and leadership versatility). IHDOs

need to provide and support their leaders with a broad range of versatile tools and instruments (e.g., off and on the job experience, vertical learning opportunities, peer-review processes, and by encouraging self-reflection and self-development), that assist their leaders in becoming more versatile, and as a consequence, more successful.

The continuously changing and shifting operational context must be factored into what is feasible to achieve; leaders must be more courageous to challenge the status quo, and show more courage and self-conviction (and by consequence less fear) in taking necessary (if not more risk-prone) decisions. Versatility, to foresee the issues ahead of time, and use proactive responses and approaches to tackle them, is fundamental. The contextual and external influencing factors must also be factored into the way IHDOs and leaders deal with HR policy, management, development, performance appraisal and retention. Goals and targets of IHDOs' strategies, approaches, and programs need to encourage versatility to ensure that leaders can deliver in contexts that change, that are volatile, that are increasingly more fragile, and with additional demands placed upon them.

More attention must be given by IHDOs to the need to plan for and incorporate the influences of the aid sector and the private sector on their leaders. Professionalism and many of its outdated and inappropriate tenets need to be updated and remodeled for the aid sector and IHDO leaders specifically. Continued and increased collaboration with the private sector especially, sharing learning, approaches and knowledge for developing leaders and leadership, and sharing practices and tools that leaders can use, should be encouraged. Just as importantly, more engagement with the academic world should be encouraged and optimized. The media and academia are but two of the broad and diverse range of stakeholders – including the leader's own followers – with whom relationships have to be successfully handled. If IHDOs promote, encourage, provide opportunity and space for and nurture versatility in their leaders, they will be better equipped to capably handle all these diverse relationships.

Adopting the newly-proposed *Leadership Theory of Versatility*, translating this into policies and leadership practices, and continuously striving to improve and share experiences learned from these, can contribute substantially to more successful IHDO leaders in the aid sector in South Asia.

Contribution of This Chapter to the Global Handbook of Leadership and Followership

How does a chapter focusing on leadership within one specific sector (international humanitarian and development assistance), and within one region of the world (South Asia) be relevant for a *global handbook* on leadership and followership?

This chapter has presented that leadership is a far greater phenomenon and far more complex than just the role played and relationship between the leader and their team or followers. Leaders are required to factor in the environments within which they operate, whether they are volatile, uncertain, complex and ambiguous, or not.

They must adapt their strategies and approaches to meet the multiple influences and dynamics of culture, and the plethora of “other relationships” required to be managed by them. Leaders need proactivity and intuitive engagement, as well as to adopt improved professional practice. They should continuously strive for their own growth and self-development, both in their competences *and* their characteristics. All these factors and influences demand leaders to be versatile. All these factors and influences can also be found, to varying degrees, across all sectors and regions of the world. While IHDO leadership in South Asia undeniably has its uniqueness, the lessons and good practices presented in this chapter, and the six principles underpinning the *Leadership Theory of Versatility*, can also add value and be applied to global leadership.

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Abstract

Organizations today are increasingly reliant on teams that consist of members that are geographically and culturally dispersed. As highlighted elsewhere in this book, global teams may consist of members who are raised in the democratic (but individualistic) culture of the Global North-West and those raised in the hierarchical (but collectivistic) culture of the Global South-East. Leadership scholars have suggested that effective teamwork requires individuals who are

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able to switch between effective leadership and followership behaviors and roles. However, while the leadership literature is rife with leadership in teams, little attention is paid to the process of switching between leadership and followership behaviors/roles in teams. Consequently, in this chapter, we aim to use research evidence to explain the process of switching between leadership and followership behaviors/roles in teams (i.e., shared leadership), as well as the impact of culture on shared leadership.

Keywords

Leadership in teams · Leader-follower dynamics · Shared leadership · Shared followership · Culture · Global teams

Introduction

On the global stage, world leaders struggle to maintain favorable approval ratings (Gallup, 2021). Even more worrisome are findings that the younger generations are neither motivated nor equipped to lead effectively (Shollen & Gagnon, 2019). The World Economic Forum's survey of global professionals and thought leaders revealed that "86% of respondents think that there is a leadership crisis in the world today" (Shahid, 2015, p. 16). Across all regions of the world, "collaboration" emerges as an essential quality for improved leadership (Gergen, 2015, p. 54). However, our success with improved collaboration and our overall generative capacity may be "limited by our appreciation for what is, imagining what might be, determining what should be, and creating what will be" (Koonce, 2016, p. xvi). Far too often, responses to leadership crises include a call for "strong leadership," which can be contrary to the need for collaboration. As Thomas and Berg (2016) observed: "Leaders need to understand when they need to lead and when they need to follow" (p. 209).

Although collaboration can take many forms, it is commonly experienced in a team setting, and trends in globalization and other contemporary challenges are placing increased attention on team collaboration quality (Boughzala & de Vreede, 2015; Nurius & Kemp, 2019). Caruso and Woolley (2008) argue that "teams need emergent interdependence" – the desire and expectation for synergistic collaboration (p. 245).

Research by Jiang et al. (2021) reveals "team members are more likely to become leaders in a leaderless group context when being exposed to more effective followership (p. 1). At the same time, the researchers acknowledge that "leadership and followership may shift or coexist conditionally in the same person" (Jiang et al., 2021, p. 11). In fact, research on astronaut teams reveals teams perform better when leadership roles are distributed across the team, rather than being the responsibility of one or two team members. "When teams did not distribute the roles, the roles were poorly performed or abandoned altogether by the single or few individuals expected to execute them" (Gokhman, 2021, para 5).

How can we reconcile these different perspectives? Following the advice of Adam Grant (2021), it may be useful for us to engage in some “collective rethinking.”

Considering Leadership Emergence in Student Project Groups

Conventional approaches to leadership suggest that leader emergence is a social process that would occur naturally on its own among any group of people – even in leaderless or self-managed teams (Lacerenza, 2017). For example, Barker’s (1993) study of leaderless teams found that a leader emerged from a team purposely set up to be leaderless, such that after some time, the team began to set their own rules and developed a hierarchy of authority without any external influence. This finding suggests that the centralized leader role (where the team defers to a team leader) might be a natural phenomenon, casting doubt on the legitimacy of shared leadership in teams (where leadership and followership roles are shared). However, a more recent study of self-managed teams found that leader emergence may adversely affect team functioning, due to “reduced cohesion among members and diminished individual well-being” (Markova & Perry, 2014, p. 429).

Within higher education, we see glimpses of potential for rethinking conventional approaches to leadership and followership in teams. For example, at Virginia Tech, in an undergraduate course on “Elements of Team Leadership,” there was a long-standing assumption that individual leaders emerged in student project teams. However, when course instructors sought to investigate the leader emergence process, the student experience revealed some contrarian scenarios.

Case 1. Leader Emergence in Student Project Groups

The “Elements of Team Leadership” class followed a Team-Based Learning (TBL) approach (Kasperbauer & Kaufman, 2009), which made use of in-tact teams throughout an entire 15-week semester. As one student noted, TBL is “more like the real world” and “a good preparation process for the future” (Kaufman, 2010). For the “Elements of Team Leadership” class, team members were randomly assigned to groups, without any designation of a team leader. Even still, there was an assumption that an informal leader would emerge within each group (Norton Jr. et al., 2014). After several iterations of the class, the instructors decided to investigate how and why particular individuals emerged as project group leaders. The research study was titled “Experiences of Emergent Leaders” and initially approved by Virginia Tech’s Institutional Review Board (IRB) with the following description:

The purpose of the study will be to identify how group leaders emerge in a service-learning project, identifying their approach to leadership, and how they handle resistance or conflict in a small team. . . . A typical service-learning project would include a group of students assigned to a specific group with the intent of working together to identify a possible project and then participate in the actual project. A typical group of students working together would often include students with little to no previous working knowledge of the other group members. For the success of the group, service-learning project specific goals, objectives,

and norms must be established; therefore, a leader in the group must emerge to guide the group toward success.

Despite the research study's basic assumption that "a leader in the group must emerge," one-fourth of the student project groups insisted they did not have a leader. There were eight project groups in the class, and six of those groups easily identified a de facto leader for the project. (In one of the six groups, the identified leader tried to claim she was not the leader, yet everyone else agreed she was.) However, two of the groups balked at the request to identify an individual leader. Instead, they insisted the leadership was shared across the membership. Among those two groups, one of them produced a poor product, earning a low grade on the service-learning project. However, much to the surprise of the researchers, the other group had one of the best projects in the class.

For the service-learning project group that performed well with no clear team leader, the members of the group seemed to resist the entire premise that an individual leader was necessary or beneficial. Instead, they reflected a more functional approach to leadership (Morgeson et al., 2010). The group members had a clear understanding of who was doing what to contribute to the project's success, and they were more than willing to answer pragmatic questions, like "who submitted the project report?" However, they argued that such role functions were not an indicator of an individual leader. It was a perfect example of the observation by Morgeson et al. (2010) that "scholars tend to study team leadership from the perspective of a single source (e.g., studies of formal external leadership or emergent leadership) and do not consider the possibility that team leadership can come from multiple sources simultaneously" (p. 9).

Tendencies for Leader Dominance

Case 2. Greg in a Self-Managed Project Team

Conversations with individual group members can be insightful, as demonstrated in the following scenario, observed in the context of a pre-college residential program that involved cooperative learning projects (see Alegbeleye et al., 2018):

Greg can't believe it, "how come nobody listens to me in this team," he said. When asked about the reason for his outburst, Greg went on to share his frustration: "In my high school, I was the leader; but in this team, everybody defers to Lyla, and nobody seems to listen to me. My opinions get ignored, but Lyla's opinion is mostly adopted. Why?" When Greg's teammates were asked why Greg's ideas were disregarded at the expense of Lyla's, they disagreed. They explained that everyone was allowed to give their opinion and the best idea wins. Also, tasks were shared equally among teammates and everyone was in charge of an aspect of the team tasks.

Greg was part of a five-person team, where all the members were high-achieving students. As part of the month-long resident program, students were assigned to a project team of four to five members to solve a major societal issue (e.g., food

insecurity, climate change). Each team was self-managed, with no formally assigned leader. In the end, students were required to submit a final team paper and deliver a presentation on their team findings (Bush et al., 2017).

This case exemplifies the tendency of individuals to dominate in teams, even in self-managed teams. Greg – a leader in his school – struggled with the idea of not being recognized as the leader in his new team. He had grown accustomed to the idea of always being a leader and never a follower. However, when he found himself in a self-managed team where he had equal standing with the rest of the team, he felt powerless and undermined by the group. In Greg’s school where he was the leader, his ideas were always the best and everyone deferred to him. However, in Greg’s new team, which consists of leaders and academically gifted students from various high schools across the state, there was no shortage of great ideas, which means that Greg was no longer the center of attention, leading to a feeling of discontentment.

Greg’s behavior is a symptom of the romance of leaders in our society (Meindl et al., 1985). The romance of leaders – which is partly responsible for the leadership industry boom in the 1980s (Kellerman, 2013) – is still evident in many mainstream leadership books and academic articles today. Everyone is encouraged from a young age to be a leader and not a follower (Alegbeleye & Kaufman, 2019). However, being a leader is only half of the leadership story – the other, equally important, piece, is followership (Hurwitz & Hurwitz, 2018).

Leader-Centric Views of Leadership

Traditionally, leadership has been viewed through four main lenses: (1) leadership as a person – that is, the traits and skills an individual possess make them a leader; (2) leadership as a position – that is, the position an individual occupies makes them a leader; (3) leadership as results – that is, the result an individual achieves makes them a leader; and (4) leadership as a process – that is, leadership is judged on the merits of the actions one employ while leading (Grint, 2000). These ways of viewing leadership are leader-centered and romanticize the leader. For example, the traits theory of leadership posits that leaders are born, and traits such as intelligence, height, etc. predict one’s ability to lead (Kirkpatrick & Locke, 1991). While most leadership scholars have since moved on from these great man theories (Yukl, 1999), behavioral theories of leadership (Lambert et al., 2012) – which also focus on the leader – are still common today. The behavioral theories of leadership assert that a leader is not born but made. According to these behavioral models, anybody can be taught to be a leader by learning leadership behaviors. Prominent among these behavioral theories is the transformational leadership model by Bass (1985). Under transformational leadership, a leader can learn behaviors (i.e., inspirational motivation, idealized influence, intellectual stimulation, and individualized consideration) that would allow him to influence followers to perform beyond expectation. Many traits and behavioral theories abound in the leadership literature, which we will not review in this chapter. However, suffice to say that a recurrent theme across these traditional approaches to leadership is their inordinate focus on the leader.

These approaches describe the follower as a helpless, needful person who requires saving from the leader; such characterization is elitist as it puts the leader on a pedestal (Yukl, 1999). For example, Bass (1985) posits that transformational leaders have an idealized influence on their followers due to their high moral standards and integrity, which makes followers trust and respect them. While this may be true, this theory is silent about the role of the follower in influencing the leader.

Modern discourses on leadership claim that the earlier leadership theories ignore followership as well as the context in which leadership takes place (Kellerman, 2013). However, followership and contexts have implications for the relationship between leadership behaviors and outcomes. According to Zhu et al. (2009), the amount of influence a leader is able to exert is dependent on the characteristics of the followers, such that the follower's characteristics moderate the relationship between leadership and outcome. Those authors found that followers' characteristics of independent critical thinking and active engagement moderates the relationship between transformational leadership and follower work engagement, such that followers would be more engaged in work when they are independent critical thinkers and active engagers. Similarly, research has shown that the effect of transformational leadership on positive outcomes is moderated by followers' characteristics such as self-efficacy, self-actualization needs, and collectivistic orientations (Dvir & Shamir, 2003). Al-Gattan (1985) found that followers with high growth-need-strength would perform better than those with low growth-need-strength even though both have the same active and involved leader.

Relational Views of Leadership and Followership

The relational views of leadership maintain that leadership cannot occur in a vacuum and only occurs in relation to followers and context (Kellerman, 2013); both leadership and followership happen simultaneously in the same space while deriving meaning and essence from each other. For example, followers only get to be identified as followers when there is a leader and leaders only get to be leaders when there are followers. In fact, leader emergence is sometimes based on followers' acknowledgment of a leader, which in turn may be based on whether the leader's behaviors match the preconceived ideal leader image in the mind of followers (Lord et al., 2016). Similarly, followers' rating of leader effectiveness is sometimes based on whether a leader meets their preconceived notion (i.e., implicit theory) about the result a leader should achieve (Lord et al., 2016). The interdependence between leadership and followership, therefore, makes it absurd to conceptualize one concept without the other.

Leader-Member Exchange

The Leader-member exchange (LMX) theory emanated out of the need to better account for the role of the followers in the leadership process. And unlike most

leadership theories that assume a leader's leadership behavior is constant across followers, the LMX emphasizes the dyadic relationship that occurs between the individual leader and individual follower (Graen & Uhl-Bien, 1995). This relationship is unique and personal between a leader and follower. The LMX theory posits that a follower becomes a member of an in-group when there are high-quality leader-member exchanges between the leader and follower while a follower becomes a member of an out-group when there are low-quality leader-member exchanges. Moreover, the LMX hypothesizes that the leader-follower relationship goes through three phases: Phase 1 – the stranger phase, when the relationship just began, and conversations are mostly formal in nature; Phase 2 – the acquaintance phase, when the leader and follower are now familiar with themselves, and conversations are becoming less formal; and Phase 3 – mature phase, when the relationship between the leader and follower is cordial and conversations are informal and friendly (Jackson & Parry, 2011). However, there is no natural progression between these phases, as one can remain in one phase and refuse to progress to the next phase. Research has shown LMX to be related to positive organizational outcomes such as performance, commitment, and citizenship, among others (Northouse, 2018).

The LMX model is a deviation from most leader-centered theories, in that it accounts for some of the complexities inherent in the relationship between leaders and followers. By proposing a dyadic relationship between leaders and followers, this model is more dynamic than most leader-centric theories. Unlike many of the earlier theories on leadership, which gives a heroic status to the leader while followers are powerless and subservient to the demands of their leaders, the LMX grants some power to the follower. In this model, a follower can negotiate their relationship with the leader, and such relationship is unique to them, and for followers that reach the mature phase, the relationship is similar to a partnership. While most orthodox leadership models view followers as recipients of leadership, the LMX views followers as co-producers of leadership and the leader-follower relationship as mutually influencing (Jackson & Parry, 2011).

In short, followers could be expected to decide the terms of exchange in the model. Unlike most leadership theories that assume a leader's leadership behavior is stable across followers, the LMX emphasizes the dyadic relationship that occurs between the individual leader and the individual follower. Overall, this model is very embracing to followership.

However, modern discourses of leadership might disagree with the dyadic relationship proposed by this model. The relationship between followers and leaders is more complex than a two-way relationship between leaders and followers. Modern discourses of leadership advocate for the role of context in leader-follower relationships. Kellerman (2013) posits that the leadership process consists of a three-intersecting circle between the leader, follower, and context. The context might serve as the antecedent of the leader-follower relationship. For example, work characteristics might influence the leader-member exchange.

Distributive Approaches to Leadership

Distributive approaches to leadership, largely founded on the equal standing of leaders and followers, claim that earlier models are replete with elitism and heroism because they characterize the follower as always dependent on the leader (Jackson & Parry, 2011). The characterization of followers as being excessively dependent on the leader may be ignoring the trend in information technology. It used to be that, in organizational settings, only the leaders were privy to important organizational information by virtue of their position, and followers would have to defer to their leaders for guidance. However, with the advancement in information technology (i.e., internet), followers are now better equipped than ever before to find answers to organizational problems on their own (Kellerman, 2013).

Under the distributive approach, leadership is shared and distributed among many stakeholders (Gronn, 2002). This approach also views leadership as a practice, such that anyone who demonstrates leadership is a leader, which makes everyone a potential leader as opposed to traditional discourses that attribute leadership to only those with formal authority and position or those who have special behaviors/characteristics (Gronn, 2002). Distributive approaches include shared leadership, leaderless workgroups, team leadership, eco-leadership, etc. The unifying theme across all these models is the decentralization of power and interdependency.

The eco-leadership model by Western (2010) provides a timeline of progression along the four major leadership discourses: controller, therapist, messiah, and eco-leader. In this model, the eco-leaders are interdependent leaders that share leadership among themselves within an organization, and unlike the messiah (e.g., transformational leader) who is expected to save a helpless follower, the eco-leaders are guided by connectedness, environmental sustainability, and ethics. Some critics of the distributive approach to leadership have argued that many of these models, in a bid to dignify the follower, almost eradicate the follower role, and would rather refer to everyone as a leader (Ford & Harding, 2018). However, as pointed out by Ford and Harding (2018), this argument is semantically flawed as leading derives its meaning from following.

Among all the models of distributive leadership, perhaps the most embracing to followership is the team leadership model by Hill (Northouse, 2018). This model acknowledges both the team leader and members (followers) while giving the freedom for shared leadership among members. Although there is a designated leader in this model, anyone with the requisite knowledge of how to solve a task can be expected to lead the team through such a task. One of the distinctive characteristics of an effective team leader is the ability to collaborate with other members of the team, knowing when to take the lead and when to allow members to take the lead, which indicates that this model is cognizant of the important role of the followers. Moreover, the Hill model recognizes the role of the context on the effectiveness of the team. For example, in the context of an organization, an organization needs to provide resources (e.g., money and equipment) that are needed for a project, and failure to do so would be inimical to the success of such a team. However, there is little empirical evidence regarding this model.

Role-Based Views of Leadership and Followership

While modern discourses of leadership are increasingly moving away from the person-centered approach to leadership and becoming more embracing of the impact of the follower and context (or environment) on leadership, the person-centered conceptualization is still common today. Seeing leadership as a person reinforces a leader-only identity, which precludes people from identifying as followers as soon as they identify as leaders (Alegbeleye & Kaufman, 2019). For example, in Case 2, presented at the start of this chapter, Greg felt he could not be a follower in his new team because he was always a leader in his old team and had developed a leader-only identity over time. However, it is possible for one to identify as both a leader and a follower if we approach leadership and followership from a role perspective (Baker, 2007). From the role perspective, leadership and followership would look like the hats we wear, such that we can choose to wear different hats depending on the situation while also embracing these multiple identities (Alegbeleye & Kaufman, 2019). A clear distinction between the distributive views and role-based views of leadership is that, while the distributive approach views leadership as a person-to-person phenomenon, the role-based approach views leadership as a within-person phenomenon.

The Möbius Strip: A Twist in Thinking about Leader-Follower Relationships

Discovered in 1858, the Möbius strip is one of the most curious shapes in mathematics; it is non-orientable (Buckley, 2007). As can be seen in Fig. 1, “Möbius strips are unique because of their one-sidedness. Rather than having two sides and two edges, with a simple twist, a piece of paper has one side and one edge. Inner and outer become one” (Byrnes, 2012, p. 23).

While the Möbius strip may be best known in mathematics, particularly within the field known as topology (Gunderman & Gunderman, 2018), others have found

Fig. 1 A Möbius strip. (Note. Photo by David Benbennick. Reprinted from Wikimedia Commons (https://commons.wikimedia.org/wiki/File:M%C3%B6bius_strip.jpg). CC BY-SA 3.0)



value in the Möbius strip as a metaphor for relationships that flow into one another. Reflecting upon the curious shape, Parker Palmer (2004) mused:

I have to keep repeating, “what seems to be” because there is no “inside” or “outside” on the Möbius strip—the two apparent sides keep co-creating each other. The mechanics of the Möbius strip are mysterious, but its message is clear; whatever is inside us continually flows outward to help form, or deform, the world—and whatever is outside us continually flows inward to help form, or deform, our lives. (p. 47)

Within the context of leadership, one of the more intriguing applications of the Möbius strip is in Hurwitz and Hurwitz’s (2015) description of the complementary relationship between leadership and followership. While individuals may be reluctant to embrace a follower self-concept, the reality is that leadership success depends on flexibility and awareness in leader-to-follower transitions (Falls & Allen, 2020). As noted by Van Vugt et al. (2008), “leader and follower roles may be adopted flexibly by the same individual because in some cases it pays to be a leader and in others to be a follower” (p. 186). Adding to the challenge, Geer (2014) noted that many individuals are faced with the challenge of “simultaneously filling the roles of leader and follower,” resulting in conflicting expectations (p. 156). The relational views of leadership and followership recognize the fluid nature of the experience (Uhl-Bien et al., 2014) and conclude that “leadership cannot be studied apart from followership” (Van Vugt et al., 2008, p. 193). Indeed, “if we are going to study the leadership process we need to stop relying on our broad labels of leader and follower and better understand the nature of leading and following” (Uhl-Bien et al., 2014, p. 96). The Möbius strip can help us recognize and explore this relationship.

Considering the Möbius strip as both a metaphor and physical representation of the leader-follower relationship, it allows us to engage in a sensemaking process for developing the dual leader-follower identity necessary for effectiveness in both leader and follower roles. The seamless flow between a leader role/behavior to a follower role/behavior and vice versa is exemplified by middle managers, who by virtue of their roles function simultaneously as leaders and followers (Alegbeleye & Kaufman, 2020; Jaser, 2021). The Möbius strip helps demystify how middle managers lead their direct reports and follow their top-level managers.

The metaphor of the Möbius strip is also useful in conceptualizing leadership development. We generally like to think of the leadership development process as existing on a spectrum, where one progresses from a follower to a leader over a period of time, based on some acquired leadership competencies from leadership training and/or experiences. With this unilateral perspective, people tend to believe that leadership precludes them from followership (i.e., they stop being followers once they have become leaders). However, the Möbius strip offers a new way of thinking about the leadership development process. The Möbius strip helps us view the leader and follower as essentially the same entity, who flows from a follower role/behavior to a leader role/behavior and vice versa.

In practice, the Möbius strip was incorporated into an interview presentation by one of the authors as a metaphor to explicate the relationship between leader identity

development and mentoring. The presentation was delivered to a group engaged in a leadership mentoring program, where freshmen and sophomore college students were paired with middle to high school students. The metaphor of the Möbius strip was presented as a contrast to a spectrum. To view leadership (and leadership development) as a spectrum is to suggest that leadership is linear – that is, one progresses from the lower end (i.e., follower or awareness stage; see Komives et al., 2009) to the upper end of the leadership spectrum (mature leader or synthesis stage), with no chance to go back to being a follower again. However, this is devoid of reality, as people are constantly switching between these leader-follower roles/behaviors in real life. In contrast, by conceptualizing leadership (and leadership development) as a Möbius strip, we provide people with the opportunity to be leaders and followers simultaneously, flowing from one role/behavior to the other, depending on the situation. In the case of the mentoring program, a college student mentor can function as both a leader (i.e., mentor) to middle and high schoolers, while also being a follower (i.e., mentee) to their staff mentor.

Shared Leadership (and Followership) in Self-Managed Teams

While different definitions of shared leadership exist in the literature, some scholars have described shared leadership as switching temporarily between leadership and followership roles among team members (Carson et al., 2007; Epitropaki et al., 2017; Ford & Harding, 2018). Although we believe the phenomenon of switching between leadership and followership roles (i.e., shared leadership) among team members occurs in most teams, either explicitly or implicitly, perhaps the most suitable context for studying this occurrence is in self-managed teams. A self-managed team is an autonomous team where “team members are empowered to produce an entire product or service with little or no supervision” (Yang & Shao, 1996, p. 521). Consequently, the lack of an assigned leader in self-managed teams increases the likelihood that leadership and followership are shared among team members (as observed in Case 1, presented at the start of this chapter).

While the concept of shared leadership is popular in the leadership literature, the notion of shared followership is, at best, just gaining traction, which is partly due to the relatively recent interest in followership. On the one hand, some studies have suggested that followership is not possible in teams with shared leadership (since team members should have equal standing and influence; see Gronn, 2002; Vanderslice, 1988). On the other hand, other researchers have suggested clear evidence of followership in shared leadership teams (Carson et al., 2007; Epitropaki et al., 2017; Ford & Harding, 2018). According to Carson et al. (2007), shared leadership, especially in self-managed teams, involves the exchange of influences between team members, who interchangeably act as leaders and followers. Although the leadership literature has mostly focused on the influencer (i.e., the leader), the one that is influenced (i.e., follower) is equally important for the influencing relationship to take place. That is, the follower has to be willing to receive a leader’s influence for influencing to occur. This is captured in Muethel and Hoegl’s (2013)

statement: “Shared leadership effectiveness thus refers to the coincidence of influence exertion by one team member toward a specific fellow team member and the acceptance of that influence attempt by the targeted team member” (p. 424).

To explain shared leadership in self-managed teams, it may be helpful to conceptualize leading and following as temporary roles in which individuals function, such that individuals can switch between leader-follower roles or even occupy both roles simultaneously (Baker et al., 2011; Jaser, 2021). It then follows that team members can be expected to lead at some phases in the team lifecycle while following at other times (Carson et al., 2007; Epitropaki et al., 2017). Muethel and Hoegl (2013) echoed this point:

Although independent professional teams are self-managed and thus do not generally have a formally appointed leader, we argue that each team member can demonstrate leadership behavior and thus temporarily take an influencing (leader) role towards another team member that is influenced (follower). (p. 426)

The idea of shared leadership was exemplified in Greg’s case (in case 2 above), where team tasks were distributed among team members and each member was expected to take the lead in their respective sub-tasks. However, Greg struggled to share leadership, and could not follow his teammates in their sub-tasks, because he was used to everyone deferring to him in his previous teams. As is followership in general, followership in self-managed teams can be passive or active (Kelley, 1988). Alegbeleye (2020) found that both passive and proactive followership were exhibited in self-managed teams, and found proactive followership to denote the team’s collective ability to actively seek feedback on their respective sub-tasks.

The role-sharing perspective is in contrast with traditional conceptualizations of leading and following in team studies, which mostly describe the leaders as different from the followers. In this traditional approach, the leader (who is the designated team leader) is always influencing the followers (who are team members). However, Ford and Harding (2018) maintained that: “In a team where the tasks of leadership are distributed, the tasks of followership must also, it follows, be distributed. Everyone thus becomes both a leader and a follower” (p. 14).

Scholars engaged in team research have highlighted the importance of shared followership to team success:

Besides shared leadership, shared followership is also important to a team’s success. Shared followership, however, is usually ignored by management. Most people overlook the fact that a team member needs to play a role not only as a leader but also as a follower. The shift in role between leader and follower depends on differing situations. (Yang & Shao, 1996, p. 533)

Shared Leadership (and Followership) in Global Teams

Organizations today are increasingly reliant on teams that consist of members that are geographically and culturally dispersed. Achieving high-quality teamwork in

global teams may be harder than normal because of the divergent cultural orientation of its members. Global teams may consist of members who are raised in the democratic (but individualistic) culture of the Global North-West and those raised in the hierarchical (but collectivistic) culture of the Global South-East. Leadership scholars have suggested that effective teamwork requires individuals who are able to switch between effective leadership and followership behaviors and roles. However, while the leadership literature is rife with leadership in teams, little attention is paid to the process of switching between leadership and followership behaviors/roles in teams. Leadership scholars have argued that these leader-centered approaches are not adequate in providing the interdependent and collaborative environment that is required to address complex and adaptive problems (Turner et al., 2018; Western, 2010).

According to the Job Outlook 2019 survey of the National Association of Colleges and Employers (NACE, 2019), between the years 2014 and 2019, employers ranked the ability to work in a team higher (moving from fifth place to third place), while the possession of leadership skills was ranked lower (moving from second place to eighth place). This trend deemphasizes the significance of the individual leader while highlighting the importance of working effectively as a team (McIntyre & Foti, 2013). However, many employers believe that college graduates are inadequately prepared to work effectively with others in a team (Finley, 2021; NACE, 2019). The inability to work effectively in a team seems to be a challenge for both leadership and followership (Ford & Harding, 2018; Townsend, 2002). Teamwork requires team members to switch between both leadership and followership roles – that is, knowing when to lead and when to take a step back and follow (Carson et al., 2007). Consequently, the trends require us to do a better job preparing a workforce and/or citizens equipped with the requisite skills for effective leadership as well as followership in teams/global teams (DeRue, 2011; Epitropaki et al., 2017). To do this, leadership scholars/educators need to examine more deeply how the different individual-level effective leadership behaviors in the literature can be shared at the team level. For example, effective leadership at the individual level is often conceptualized as transformational leadership (Alegbeleye & Kaufman, 2020). However, transformational leadership can also be shared at the team level, and as is the case with transformational leadership at the individual level, shared transformational leadership at the team level consists of four behaviors – inspirational motivation, idealized influence, intellectual stimulation, and individualized consideration (Avolio et al., 1999). According to Sivasubramaniam et al. (2002), shared transformational leadership refers to the “collective influence of members in a team on each other” (p. 68). Consequently, team members, through shared transformational leadership, would collectively inspire, influence, stimulate, and consider one another.

One of the consequences of globalization is the increasing dependency on virtual teams. Many global teams are virtual and are often self-managed, which makes the concept of shared leadership even more germane to the effectiveness of global teams (Carte et al., 2006). In a study of self-managed virtual teams, Carte et al. (2006) found high-performing teams to display a significantly higher level of shared leadership than low-performing teams, which enabled them to better coordinate

group work. Alegbeleye (2020) conducted a mixed-method study to explore how the transformational leadership and effective followership of a team impact their teamwork. It was found that a relationship exists between the type of transformational leadership exhibited by a team and their teamwork quality, such that centralized transformational leadership is negatively related to teamwork quality, while shared transformational leadership is positively related to teamwork quality. Similarly, findings suggest a relationship between the type of team followership exhibited by a team and their teamwork quality, such that passive team followership is negatively related to teamwork quality, while proactive team followership is positively related to teamwork quality.

Shared Leadership (and Followership) and Culture

There is a large body of research supporting the relationship between leadership and culture (Hofstede, 2001; House et al., 2004). Those studies claim that leadership is contingent on culture; that is, what is considered effective leadership varies across cultures. House et al. (2004), in their GLOBE study of culture and leadership, described how ten cultural clusters (i.e., Eastern Europe, Nordic Europe, Latin Europe, Middle East, Germanic Europe, Southern Asia, Sub-Saharan Africa, Anglo, Confucian Asia, and Latin America) vary in their perception of what constitutes effective leadership. The authors found six leadership dimensions (i.e., charismatic/value-based leadership, team-oriented leadership, autonomous leadership, self-protective leadership, participative leadership, and humane-oriented leadership) to be culturally dependent. However, shared leadership was not among the leadership dimensions explored by the researchers, and it remains to be seen how shared leadership is perceived across cultures. Perhaps the closest leadership dimension to shared leadership explored by House et al. (2004) was team-oriented leadership, which was reported to be generally considered as effective across cultures. However, one could also easily see how shared leadership is closely related to participative leadership, which was found to vary meaningfully in terms of effectiveness across cultures in the GLOBE study (Huang et al., 2011; Wang et al., 2014).

House et al. (2004) identified nine cultural values (i.e., performance orientation, power distance, assertiveness, uncertainty avoidance, in-group collectivism, institutional collectivism, gender egalitarianism, future orientation, and humane orientation) that are significantly related to various leadership approaches. The cultural value of in-group collectivism – which refers to the extent to which one is proud of and loyal to their team – was found to be positively associated with team-oriented leadership. One could extrapolate that finding to predict that in-group collectivism would be positively related to shared leadership; that is, for team members to switch between leadership and followership roles in a team, they must be willing to shun their egos and put their team first.

It is also worth noting that the cultural values of power distance, uncertainty avoidance, and assertiveness were found to be negatively related to participative

leadership. It is rather clear that those from high power distance societies, which refers to the extent to which members of a society believe that power should be stratified, may find it hard to share leadership with others in a team. Similarly, those who are from cultures with high uncertainty avoidance, who tend to prefer structure, may struggle in a team with no formally assigned leader, as is the case in teams with shared leadership. Moreover, Confucian Asians have relatively low alignment with the cultural value of assertiveness when compared to their Anglo counterparts. In a team with no formally assigned leader, those from more-assertive cultures may dominate and push those from less-assertive cultures to the fringes of the team, inhibiting their ability to share leadership. Oftentimes, those from less-assertive cultures are wrongly perceived as lacking in confidence, when in fact they may be simply saving face (Gehrke & Claes, 2014).

Face saving, which is a feature of high-context cultures, refers to the preservation of one's good name, honor, and respect during communication (Gehrke & Claes, 2014). As a result, people from such cultures are often reticent during conversation and may resort to indirect speech in a bid to save their face as well as the face of their interlocutor (Gehrke & Claes, 2014). On the one hand, the act of face-saving helps to promote harmony, a key aspect of Confucian teaching (Hofstede, 2001), which is important for teamwork. On the other hand, face-saving may become a challenge in a team with shared leadership, where everyone must take on an active role – especially if a part of the team comes from low-context cultures, where people prefer to have a frank and candid conversation. For example, those from low-context cultures may be frustrated because their teammates from high-context cultures are not communicative during team meetings and may misconstrue their action (or a lack thereof) for a lack of interest in team tasks, which may lead to conflict.

While research on leadership and culture is prevalent in the literature, the same cannot be said for followership. However, it is plausible to infer from the House et al. (2004) findings that those from high in-group collectivism cultures, in a bid for cohesiveness, may be more inclined to follow even when they find themselves in a leaderless team (or a team with shared leadership), similar to Case 1, presented at the start of this chapter. While active followership is important for teamwork in a team with shared leadership, it is the ability to switch between leadership and followership roles that result in shared leadership (Alegbeleye, 2020). However, if members of a global team are polarized along the lines of leaders and followers, then such a team cannot expect to achieve synergy.

Conclusion

Today, more than ever before, organizations are increasingly reliant on teams that consist of members that are geographically and culturally dispersed (Mell et al., 2021). The divergent cultural orientation of global team members has the potential to impinge teamwork (Gibbs et al., 2021). Leadership scholars have suggested that effective teamwork requires individuals who are able to share leadership by switching between effective leadership and followership behaviors and roles

(Alegbeleye, 2020). The dynamic of switching between leader and follower roles may be more evident in self-managed teams. Global teams, especially global virtual teams, are often self-managed, which makes the concept of shared leadership even more germane to the effectiveness of global teams (Carte et al., 2006). Indeed, effective teams often demonstrate an emergent interdependence among the members (Caruso & Woolley, 2008). However, there is a tendency for individuals to dominate in teams, where one or few individuals take the center stage and others operate on the fringes of the team, which may lead to polarization (Jiang et al., 2021).

A role-based approach to leadership and followership in global teams is germane to mitigating polarization and achieving synergy (Sy & McCoy, 2014; Uhl-Bien et al., 2014). Under this approach, leading and following are seen as temporary roles in which individuals function, such that individuals can switch between leader-follower roles or even occupy both roles simultaneously (Jaser, 2021). Team members display effective leadership by leading on a sub-task of the team's task work, while they exhibit proactive followership by actively seeking feedback on their respective sub-tasks (Alegbeleye, 2020).

Returning to the case examples provided at the beginning of this chapter, it is helpful to recognize the potential for leadership and followership to shift in dynamic ways, rather than assuming the emergence of a leader is destined and/or enduring. In fact, some fluid interdependence – as conveyed in the Möbius strip – can help facilitate effective team problem solving (Gokhman, 2021). However, moving beyond personal biases and implicit leadership theories can be challenging, and the situation is exacerbated by cultural norms and values.

Leadership scholars have suggested that leadership effectiveness is contingent on culture (Furu, 2012). While leadership styles (e.g., charismatic/value-based leadership, team-oriented leadership, participative leadership) have been found to vary across cultures in terms of effectiveness (House et al., 2004), it remains to be seen how shared leadership is perceived across cultures. Perhaps the closest leadership dimension to shared leadership explored by House et al. (2004) was team-oriented leadership, which was reported to be generally considered as effective across cultures. On the flip side, one could also easily see how shared leadership is closely related to participative leadership, which was found to vary meaningfully in terms of effectiveness across cultures in the GLOBE study (Huang et al., 2011; Wang et al., 2014).

House et al. (2004) also posited that nine cultural values (i.e., performance orientation, power distance, assertiveness, uncertainty avoidance, in-group collectivism, institutional collectivism, gender egalitarianism, future orientation, and humane orientation) were significantly related to various leadership approaches. For example, the cultural value of in-group collectivism was found to be positively associated with team-oriented leadership. One could extrapolate that finding to predict that in-group collectivism would be positively related to shared leadership. That is, for team members to switch between leadership and followership roles in a team, they must be willing to shun their egos and put their team first. Those authors also found the cultural values of power distance, uncertainty avoidance, and assertiveness to be negatively related to participative leadership. By extension, it is

plausible to imagine that those from high power distance societies may find it hard to share leadership with others in a team. Similarly, those who are from cultures with high uncertainty avoidance, who tend to prefer structure, may struggle in a team with no formally assigned leader, as is the case in teams with shared leadership. Lastly, in a team with no formally assigned leader, those from more-assertive cultures may dominate and push those from less-assertive cultures to the fringes of the team, inhibiting their ability to share leadership. Understanding the potential impact of culture on shared leadership may help those who work in global teams share leadership more effectively, thereby achieving synergy.

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The Heroine Archetype and Design Leadership in Bethlehem Tilahun Alemu: A Psychobiological Global Leadership Investigation

28

Claude-Hélène Mayer and James L. Kelley

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Abstract

Past leadership research has accorded African women leaders far too little attention. This chapter seeks to redress the imbalance through a psychobiography of a prominent woman leader from Ethiopia, Bethlehem Tilahun Alemu. Aside from its examination of the African-Ethiopian perspective on leadership, this single case study will be guided by Jung's heroine archetype, as well as by the design leadership approach. The chapter provides insights into intra- as well as inter-psychological qualities in business leadership in a selected woman leader.

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It contributes to the existing body of psychobiographical research on women leaders by addressing the void in life span research through its dual theoretical grounding, which spans the psychological (Jung's archetypes) and the social (leadership theory). The research methodology is qualitative, using a hermeneutical-interpretative paradigm and a psychobiographical approach. Conclusions are drawn and recommendations for future research and practice for women in leadership in Africa are offered.

Keywords

Women leadership · Jungian psychology · Heroine archetype · Design leadership · Bethlehem Alemu · Ethiopia

Introduction

Research on women in leadership and professional development has burgeoned in the last decades (Gouws, 2008; Mama & Okazawa-Rey, 2003; Mayer & Oosthuizen, 2020; Moodly & Toni, 2015; Samuel & Mokoaleli, 2017; Trigg & Bernstein, 2016; White et al., 2010). The influence of specific power dynamics on women leaders within African contexts has been analyzed in this new body of research, and it has focused on racial, sociocultural, political, and historical values and norms which shape power relations in such situations (Amadiume, 1987; Gouws, 2008; Mama & Okazawa-Rey, 2003; Mayer et al., 2018; Meer & Muller, 2017). In fact, not only inside the academy, but across the wider world as well, the call has gone out for women leaders to power up, and African women have responded to this challenge by entering higher positions in firms in record numbers (Hingston, 2016; Macupe, 2019).

Despite signs of progress, though, women leaders remain underrepresented in professional and business milieus (Amaechi, 2020; Sueda et al., 2020; Doubell & Struwig, 2014; Duffy et al., 2006), with only 24% of senior positions being held by them (Amaechi, 2020). Moreover, though African women business leaders have made great strides of late, qualitative research on their specific experience remains scarce (Tessens et al., 2011; Mayer et al., 2017). Recent studies of women in business have not focused on particular ethnic groups, but rather have argued that, in general, women's success in the business world is dependent upon a number of factors, among them demographics (birth order and economic status), personality traits, cultural factors (gender values, individualism, collectivism, etc.), career barriers, and external and internal support (Doubell & Struwig, 2014). Within the scant body of African women leadership research, there is almost no discussion of women entrepreneurship (Amaechi, 2016), and what little there is deals primarily with women entrepreneurs in small-scale businesses, thus overlooking African women's remarkable inroads into corporations and other large-scale concerns (Amine & Staub, 2009; Iwara & Netshandama, 2019). For instance, though some research zeroes in on innovation in female entrepreneurs (Idris, 2010), while other studies

explore entrepreneurial ambidexterity (De Villiers Scheepers et al., 2017), we catch few glimpses of African women leaders of national or international prominence. An exception is Dawuni and Kang (2015), who traced the rise of the Ladyship Chief Justice across a number of African countries. What is more, an inordinate amount of the extant research on African leaders focuses on South Africa and South African women in leadership. Thus, African research on women leaders betrays both regional bias and theoretical limitation, shortcomings that motivate the present study.

In this chapter, the authors explore the life and work of entrepreneur **Bethlehem Tilahun Alemu**. Bethlehem was born in 1980 in Addis Ababa, Ethiopia, and is presently one of the most successful female entrepreneurs on the African continent. Not only is she the founder and executive director of the fastest growing footwear company in Africa, but she has also designed her own line of sustainable luxury leather goods. Not content to rest on her laurels, Alemu has recently opened a chain of coffee outlets in her native Ethiopia. Her meteoric rise has even caught the attention of the World Economic Forum (WEF), which lauded Alemu as a template for tomorrow's young global leader (Zopf, 2011). The authors' examination of Alemu's life and work – as an example for a professional global leadership from the African continent – will take the form of a psychobiography informed by a dual theoretical undergirding: Alemu's intrapersonal qualities will be interpreted in light of Carl Gustav Jung's Heroine archetype, and her leadership style will be examined in light of design leadership theory, as defined and described below. Additionally, the chapter contributes to best leadership theory and practice from a Global South perspective, aiming to contributing to a Global North and Global South perspective.

Problem Statement, Aim, and Research Question

As noted above, research on African women leaders is in very short supply, and the few studies that have appeared are narrow both in choice of subject and in theoretical underpinning (Amadiume, 1987; Gouws, 2008; Mama & Okazawa-Rey, 2003; Mayer et al., 2018; Meer & Muller, 2017). The former limitation is also true in psychobiographical research, which has up to now focused more frequently on male than on female leaders (Mayer & Kovary, 2019). Further, psychobiographical research on female African business leaders and entrepreneurs is even more scarce than on female leaders from other parts of the world and in other professional areas (Amaechi, 2016).

More research on African women leaders is needed to understand the dynamics, challenges, and best practices with regard to women leadership in general. The present chapter attempts to redress this deficit by addressing the reality that African women entrepreneurialism is not confined to small-scale enterprise, but also spills out into the larger world of international business.

This chapter analyzes the life and career of one of the most successful entrepreneurs from the African continent, Ethiopian Bethlehem Tilahun Alemu, through two theoretical lenses. The chapter responds to the overarching research question:

How is the heroine archetype reflected in Bethlehem Alemu's leadership and entrepreneurship, and how does she apply the design thinking process in her leadership? (Dunne & Martin, 2006; Brown & Martin, 2015; Galli et al., 2017).

Psychobiographical Research on Women Leaders in African Contexts

Psychobiographical research focuses on the life and work of extraordinary individuals by analyzing specific events in their life from the standpoint of psychological theories (Mayer, 2017; Mayer & Kovary, 2019; Kelley, 2019, 2020, 2021).

In recent years, few researchers have promoted psychobiographical research in an African context (Fouché & van Niekerk, 2005). On this short list are Fouché & van Niekerk (2010), whose work hones in on the lives and careers of African entrepreneurs. Ndoro and van Niekerk (2019) have recently pointed out that personality traits are often deemphasized in the study of entrepreneurial lives, whereas too much space is accorded to chronicling the successes the subjects have achieved. These authors demonstrate the central role personality traits and intra-psychological qualities play in entrepreneurial success (Ndoro & van Niekerk, 2019). Besides continuing the growing emphasis on personality traits and development in psychobiographical research into entrepreneurs, Mayer, van Niekerk, and Fouché (2020) highlight the scarcity of psychobiographical research on women leaders, and call for an increased emphasis on women in psychobiography (Nkomo & Ngambi, 2009; Hughes, 2018; Amayah & Haque, 2017; Poltera, 2019).

The Ethiopian Entrepreneurial Leadership Context

In 1889, Ethiopia was the first African country to win a major war fought against a European nation. The conflict, known as the First Italo-Ethiopian War, saw Menelik II lead Ethiopia to victory over Italy. However, it is less well known that Menelik II was as much concerned with business and diplomacy as he was with war. In the years following his triumph over the Italians, he opened up Ethiopia to European business interests, which led to the rapid modernization of Ethiopia. Menelik II wasted no time in founding Addis Ababa, the city that became, despite its poverty, one of the most important economic hubs in east Africa (Alemayehu et al., 2018, p. 3). Menelik II brought about the modernization of Ethiopia by encouraging European businesspeople to open up shops within his country's borders. He also founded hospitals and a national bank, both based upon European models, and organized the setting up of telephone and telegraph lines (Jenkins, 2015, p. 446). Bethlehem Alemu hails from Addis Ababa, the epicenter of Ethiopian modernization, and it is hard not to deduce that her entrepreneurship is an attempt to solve the incongruous situation epitomized by her birthplace, which, while being a cultural and business hot spot, remained impoverished and underdeveloped.

Jung's Psychodynamic Archetype Theory

A vast literature, spanning a number of disciplines, has sprung up that examines or otherwise utilizes Jung's theory of archetypes (Jung, 1969, 1971; Relke, 2007; Snider, 2009). In leadership studies, Jung's psychodynamic perspective has gained interest through in-depth analyses of leadership archetypal leadership styles (Lindsey, 2011; Sanders, 2013; Styler, 1998).

Jung defined archetypes as universal themes, images, or symbols that occur across cultures as representations of the collective unconscious (Jung, 1971). They represent the "dreams" of a people and appear in all cultures (Relke, 2007). Archetypes are not biologically passed down, but rather are socially and culturally transmitted (Shadraconis, 2013). They are shaped by context and situation while at the same time connect the individual to a meaningful cultural whole (Lindenfeld, 2009). Lindsey (2011) points out that the unconscious application of leadership archetypes is reflected in leaders' beliefs, feelings, motives, and actions, and is manifested particularly in the power-wielding style of the individual leader. Accordingly, archetypes always bear positive and negative aspects that correspond to positive and negative qualities in the leader's psyche. In Jungian theory, the negative qualities are often described as the shadow side of the personality (Jung, 1971). For Snider (2009), archetypes' bipolarity means that they contain the potential to manifest their central characteristic's opposite. Relke (2007) emphasizes that the male figures in archetypal representations are usually projections of either the father or the hero archetype, while Daskal (2017) emphasizes that archetypes can be applied in a gender-neutral way. Female representations of the archetype are "elevated to near divinity" (Relke, 2007). Daskal (2017) provides a list of dichotomic archetypes associated with leadership: the truth teller-deceiver, the inventor-destroyer, and the hero-bystander. Because multiple paradigms can be detected in an individual's leadership style, with particular archetypes rising to the fore depending on the situation (Mayer, 2020), Jungian personality theory can be seen to accord well with situationist leadership theory, in that both recognize the need for intuitive resonance between leaders and followers (Jung, 1947; Vroom & Jago, 2007). Also, the "persuasive mapping factor" (Breslin, 2017, p. 3) in servant leadership can be explained by archetypes, which exist in the psyches of each member of an organization, and which are, moreover, in keeping with followership theory, which conceptualizes how and why individuals obey organizational directives without being coerced (Kelley, 1988; Praszkie, 2018, pp. 26–27). Schembra (2017) explains that, according to Daskal's leadership theory, both powerful leadership abilities as well as submerged psychic impediments to greatness should be looked for in each member of an organization, so that both the bright and the shadow side of the archetypes are brought into consideration.

The present writing bases itself on Jung's heroine archetype as it relates to the theme of leadership. It follows Moxnes (2013) in its explicit use of archetypal psychodynamic theories in leadership studies. The psychodynamic theory appears to be extremely well suited to this study, since it focuses on the reflection of a single selected archetype in one individual, Bethlehem Alemu.

The Heroine Archetype in Leadership

The archetypal hero's goal is to "overcome the monster of darkness" so that "consciousness [triumphs] over the unconscious" (Jung, 1981, p. 284). According to Jung, the hero symbolizes man's unconscious self (Jung, 1981, p. 284). From this deep heroic self emanates an intense longing, a feeling that the individual is far away from home, like Odysseus out at sea (Jung, 2020, p. 2.74). Only by fulfilling the necessarily limited values of the hero's particular culture can he reach back into the shadowy bottom layer of his deep self and make conscious contact with his unconscious ground, which is universal and unconditioned (Sharp, 1991). According to Jung, not only the hero archetype but all archetypes can be clustered according to four cardinal orientations: (1) ego fulfillment (leave a mark), (2) freedom (yearn for paradise), (3) sociality (connect to others), and (4) order (provide structure to the world). Thus, the hero archetype shares with all of its counterparts the concepts of self-mastery and ego fulfillment. However, the hero is set apart from the other archetypes through his signature combination of strength, victory, and honor (Shadraconis, 2013). For Daskal (2017), the hero – who can be a woman – embodies courage, while his shadow side, the bystander, is ruled by fear. Michaud (2017) emphasizes that heroes are not foolhardy, but rather take calculated risks, and often have a second sense about when and how to seize an opportunity for decisive action. The archetypal hero's acts, however, are not merely selfish, but rather aim to right social and even cosmic wrongs. To achieve her exalted mission the hero "bend[s] reality to [her] will" by reaching a series of smaller goals that culminate in a victory that benefits all of humanity (Shadraconis, 2013, p. 2). According to Campbell (2004), the key attribute of the hero is her self-sacrifice, which takes the form of a journey into the outer darkness at the world's edge, where darkness is overcome and the resultant light is brought home, where it guides the hero's society toward a higher form of life.

One example of an entrepreneurial hero is Steve Jobs, whose identity as an entrepreneur and businessman was repeatedly threatened, but who nevertheless emerged as a hero of technology (Brookey, 2006). He might also be a symbol for a "healthier male archetype" (Tallman, 2003). Selected female writers and psychologists, such as Maureen Murdoch (2010) and Victoria Lynn Schmidt (2015), have outlined "heroine journeys" as equivalent to the male version of the hero's odysseys. In these journeys, a series of stages must be lived through before the quester becomes a heroine. Davis (2005), who interviewed Murdoch in 2005, points out how the heroine, in her journey, starts by embracing masculine values and power, next breaks away by finding her own feminine vitality, and finally reconciles the feminine and the masculine at the culmination of her quest (Davis, 2005; Murdoch, 2010). However, the mythologist Joseph Campbell (Campbell, 1990) reacted to Murdoch's heroine thusly: "Women don't need to make the journey, they are the place everyone is trying to get to" (Davis, 2005, p. 7). Though the present chapter is not structured around the specific stages of the heroine's journey, but rather around the various attributes associated with the heroine archetype, our discussion of the heroine's quest was necessary in order to suggest archetypes' dynamism, in that they goad the

individual toward positions of leadership through their promise of psychosocial value actualization.

Design Leadership

Over the course of the last two decades, design thinking has been embraced more and more by leadership theorists (Friedman, 2003; Dunne & Martin, 2006; Brown & Martin, 2015). Herbert Simon (1969) got the ball rolling by defining design more as a dynamic style of thinking rather than as a static blueprint. Design thinking has since been taken up as a way of solving extraordinarily persistent and difficult challenges (Buchanan, 1992), and, understood in this manner, it has become a new leadership paradigm (Martin, 2009) that draws on innovation, creativity, and collaboration (Kelley & Kelley, 2013; Johansson-Sköldberg et al., 2009). Design leadership has been applied in various contexts across a number of national cultures, among them Singapore (Tan & Chapman, 2017), Thailand and Vietnam (Muenjohn & McMurray, 2017).

Not only has design thinking revolutionized the way we think about organizations, it has also been heavily drawn upon by governments and businesses looking for novel solutions to emerging problems (Brown, 2009; Lawson & Dorst, 2009). Imagination and vision have been highlighted as major elements of design thinking and leadership (Brown & Littman, 2004; Manu, 2007). Walter and Woolery (2020) found that design thought enables leaders to expand their tactical toolkits by shifting their perspectives according to changing circumstances. Trender (2017) specifies key qualities that a design leader cultivates, such as being empathetic and generous with her time, being goal-oriented, being able to command through words, being receptive to others, and even being prepared to abandon a hopeless task. Design leadership is user-focused and is based on interdisciplinary collaboration (Meinel & Leifer, 2011). Porter (2019) points to the importance of integrating technical skills with organizational skills in design leadership; further, he stresses that creativity in design leadership needs to be cultivated, invented, and reinvented constantly.

Pourdehnad et al. (2011) zeroes in on the systemic aspect of design leadership according to which all elements of the system involved have to be taken into account. When leaders implement design in organizations, the latter become factories that produce more great leaders (Elkington et al., 2018). However, design leadership does not only affect the organization and its leadership, but also impacts economic, social, environmental, and political projects, and casts a wide net capable of overcoming complex global problems (Brown, 2016; Friedman, 2011; Irbite & Strode, 2016).

Balcitis (2019) breaks down design thinking into the following five-stage process based on the Hasso-Plattner Institute of Design's d.school approach:

1. Empathize: Understand people within the context of the design challenge by viewing their behavior, understanding their actions, asking questions about why they behave as they do, and using the environment to ask deeper questions.

2. Define: Craft a meaningful and actionable problem statement, synthesize findings into insights, and create a point-of-view.
3. Ideate: Transition from problems to solutions, creating unconventional, unfiltered ideas. Forward the best ideas into prototyping.
4. Prototype: A series of artifacts are produced which gets you progressively closer to your final solution. A prototype can be anything that facilitates individuals to conceptualize and reflect on their ideas. To be workable, a prototype must be created with the user in mind.
5. Test: Solicit feedback about the prototype from its users in a manner that bespeaks empathy for the intended users of the product, policy, or idea. Create a test in a real-world context and note user feedback.

In what follows, the d.school process of design thinking (Balcaitis, 2019) will be used to analyze design leadership in Bethlehem Tilahun Alemu's career.

Psychobiography as a Method

This chapter employs a single psychobiographical case study approach (Mayer & Kovary, 2019) as a research methodology to analyze the life and work of Bethlehem Tilahun Alemu. Psychobiographical research is anchored in a qualitative research paradigm (Schultz, 2005), and explores life events through a hermeneutical-interpretative research approach that aims at interpreting and understanding the multiple perspectives called into being by the act of studying the subject at hand (Creswell, 2013; Hassan & Ghauri, 2014). This hermeneutic approach was selected because it not only fits the psychobiographical case study approach, but also synchs with Jung's method of interpreting archetypes and symbols as text-embedded (Smythe & Baydala, 2012). According to Searle (1992), archetypes can be seen as aspects of a deep anthropological background out of which universal, embodied human capacities have emerged. As such, archetypal analysis promises a deeper understanding of core existential categories such as sociality, temporality, spatiality, and emotionality (Wertz, 1999).

Bethlehem Tilahun Alemu was purposefully selected as a sample for this study because she is both a woman and an Ethiopian entrepreneur (Palys, 2008; Shaheen & Pradhan, 2019). She qualified as a purposeful sample based on both her record as an eco-sensitive business leader and on her status as one of Africa's most recognized footwear manufacturers (Nsehe, 2012).

Data were collected through first- and third-person documents (Allport, 1961), including autobiographical and biographical comments, scripts, essays, letters, and interviews.

Data were scrutinized through the lens of thematic analysis, defined by Braun and Clarke (2012), p. 57) as "a method for systematically identifying, organising, and offering insight into patterns of meaning (themes) across a data set." More specifically, the thematic analysis undertaken was a hybrid of deductive and inductive

approaches. The research findings are presented in a transparent, ethical, and honest manner, drawing on public data only (Connelly, 2014). Qualitative criteria were applied, such as credibility, transferability, trustworthiness, and confirmability (Creswell, 2013).

The researchers conducted themselves as professional and ethical scientists, adhering to ethical considerations, such as beneficence, fairness, justice, and respect for the research subject (Ketefian, 2015). The latter is particularly germane to the present study, since the research subject is still living.

Findings and Discussion

In this section, the life and achievements of Alemu will be discussed in the context of Jung's archetypal theory and the design thinking approach presented above.

Archetypal Heroine: Alemu as Leader in the Concentric Circles of Family, Nation, and Global Market

In 2004, when she was only 24 years of age, Bethlehem Tilahun Alemu founded her own shoemaking company, soleRebels ("Sole Rebels"). This venture, aside from being wildly successful fiscally, became "the first footwear company in the world to be Fair Trade certified by the World Fair Trade Organization" (Alemu, n.d.-a). Throughout her subsequent career, in which she has achieved many awards and achievements, Alemu has fulfilled the heroine archetype by realizing her own potential through enhancing the life-meanings of her familial, national, and global contacts. Not only this, but in keeping with Jung's hero/heroine archetype, Alemu has, inasmuch as is possible for a single leader, reconciled the Ethiopian past with her nation's present challenges and opportunities, exploring the connects in-depth. The interconnections between the concentric circles of family, ethnos, and globe have always been central to her thinking:

She believes that women in Ethiopia...have great leadership capabilities because they practice leadership in their homes. (...) Women are willing to take responsibility without hesitation. (Alemu, n.d.).

Nowhere is Alemu's balancing act more apparent than in her dual role as mother and world business leader:

The mother of three children, aged seven, three and one and a half, Bethlehem has a great family support team in her husband and her mother, to help her balance business and parenting. Her hardest moments as a mother are the times she has to travel overseas for work, leaving her kids behind; but she does it because it is important for the global business that is her vision. She hopes her legacy for her kids and for Ethiopia is the work she has done, building a positive Ethiopian brand (Alemu, n.d.).

Alemu's multifaceted success, it could be argued, stems from her ability to connect her inner potential for transcendence with her outward situation as an Ethiopian mother who has entered into the male-dominated corridors of power and unfolded some of what Jung referred to as the "*possibilities of ideas*" (Jung, 1936, p. 64) inherent in the archetypes. Evidence of this linkage of archetypal psychic agency with creative production is found in Alemu's declaration that she is "not selling a product, but rather sharing an experience" (#OYW, 2013).

As we will see, Alemu also follows aspects of the d.school of design thinking (Balcaitis, 2019) in her prototypal, trial-and-error approach to developing footwear and in her incorporation of ideas from collaborators with specialized knowledge into her business plans.

Biographical Background

Bethlehem Tilahun Alemu was born in 1980 in Addis Ababa, Ethiopia, to two hardworking parents who worked at a hospital in the impoverished Zenebework neighborhood (Mfonobong, 2012). Her home was unique for its time and place in that Bethlehem, the only girl in the family, was treated as an equal to her brothers, all chores being divvied out equally, without regard to gender (Habamenshi & Imanzi, 2018). This childhood experience of gender equality must have influenced her later ability to redefine power relations and assimilate nontraditional leadership approaches (Amadiume, 1987; Gouws, 2008; Mama & Okazawa-Rey, 2003; Mayer et al., 2018; Meer & Muller, 2017). As Doubell and Struwig (2014) have pointed out, the success of top businesswomen in Africa depends on various factors. With regard to Alemu, it might be taken into account that her individual personality traits, as well as the cultural factors prioritized in her family seemed to have influenced her entrepreneurial approach and career. All in all, Alemu's eye toward achieving success as a woman leader parallels the trend in Ethiopia toward gender parity, which a recent survey detects in the highest level of government and in certain sectors of industrial management (Lombardo, 2021).

Alemu, even as a teenager, was struck by the poverty of Zenebework's 5000 residents, many of whom worked tirelessly without any hope of financial security (Bedell, 2014, p. 57). She resolved to find a heroic solution to the problem of Ethiopian poverty as well as to Ethiopia's unfulfilled potential as an African exception to the European colonial paradigm that consigned the Dark Continent's countries to a subordinate role in international politics and economics (Alemu, n.d.). Certainly, Alemu must have taken pride in her nation's past glories and in its status as the only African nation never to have been colonized (Jonas, 2011).

After attending primary and secondary schools in her vicinity, Alemu graduated with a degree in accounting from Ethiopia's first privately owned institution of higher learning, Unity University (Berhanu & Tekletsadik, n.d.). Later in life, Alemu underscored the fact that she achieved the highest level of success without being educated in Western universities: "I want people to understand that it is possible to a local person in Ethiopia and also be globally successful. You don't

have to go West” (Bedell, 2014, pp. 57–58). By stating this, Alemu emphasized the interconnection of her heroic task to fight poverty in her community to a meaningful whole as described by Lindenfeld (2009). She keeps her African-specific approach, without feeling pressurized or tempted to adapt to a Western approach. However, it does not seem to be the case that Alemu is, like some traditional heroines, “elevated to near divinity” (Relke, 2007); she rather seems to use a practical, down-to-earth approach, building on the aspects of the leadership archetypes listed by Daskal (2017), such as the rebel, the explorer, and, above all, the heroine. It must also be conceded that Alemu did not single-handedly create a global market for Ethiopia, but rather did the next best thing: She used the Western model of investment and business planning in order to join the best of the West with the untapped potential of her community. As she entered the workforce, Alemu exhibited her strategic mindset by noting that a shift had to occur from the numerous charity foundations that surrounded her in Addis Ababa to a paradigm of “prosperity creation, [that can be] driven by local Africans maximising their talents and resources” (Bedell, 2014, p. 57).

soleRebels Launched

When Bethlehem Alemu left university in 2004, she immediately set about founding the footwear company for which she is famous, soleRebels. In keeping with the heroine archetype, her creative drive synched up with the mundane, workaday existence of those around her. She set up goals for herself and her company and followed them, even when experiencing obstacles and setbacks (Buchanan, 1992). When Alemu found herself surrounded by local artisan crafts such as hand-worked leather and hand-woven cloth, she sought out talented craftspeople to add their own touch to her products (“#OYW”, 2013). The Ethiopian look of the typical soleRebels shoe extended from the stylish leather and cloth that covers the top of the foot to the sole itself. The latter was an updating of “the age-old Ethiopian tradition of making shoes from recycled tires. . .” (Alemu, n.d.). Though Alemu later joked about how unwieldy the first versions were, she also emphasized that these early efforts were necessary beginnings that allowed later, more refined shoes to be produced (“#OYW”, 2013).

All in all, Alemu’s launching of *soleRebels* exhibited her budding leadership abilities, in that she, in accord with principles of design thinking, shifted her perspective by seeing aesthetic riches where a less flexible mind might have seen only backwardness and poverty (Buchanan, 1992). Further, Alemu’s youthful achievement can be seen to have unified the design leadership qualities emphasized by Trender (2017), which included being prepared to reconceive the task, being empathetic and generous with one’s time, and being exhortative and yet receptive. Alemu also, in true design thinking fashion, follows an action template that is at once human-centric, practical, and hands-on (Himsworth, 2018; Topalian, 2010). Paradoxically, Alemu’s initiative and personal verve found many echoes in her fiercely loyal band of employees, many of whom found their inner leader by contributing

their creativity to the products they were cocreating (Fischer, 2013). This kind of uncanny interplay between managers or owners and underlings, wherein both groups take on the attributes of servants and leaders, lends credence to the latest developments in servant leadership and followership theory (Favara, 2009; Hamlin, 2016; Malaykan, 2014).

Moreover, Alemu's approach to creating footwear can be lined-up with each of the d.school's five steps of design thinking (Balcaitis, 2019):

1. She takes account of her collaborators' life challenges – i.e., her workers' impoverishment and isolation from wider markets – when incorporating them into her overall leadership plan (empathize). The ideas and expertise of underlings, far from being seen as a threat to the leader's vision, are rather seen as invaluable contributions to the company's developing aesthetic (Bedell, 2014, p. 57; "Bethlehem Tilahun Alemu").
2. More-or-less unconsciously, Alemu formulates a concrete point-of-view and an actionable problem statement, aiming at tackling poverty in her community by means of forming penetrating insights into the strengths that lay hidden within the warp-and-woof of the local community's life (define).
3. She is not stymied by the seeming intractability of financial obstacles, but faces the problem head-on, as in her stubborn efforts to obtain assistance from financial institutions reluctant to think outside the box (ideate).
4. She produces rough drafts of her products (prototype) that are then revised and upgraded until a near-ideal result is achieved (Balcaitis, 2019).
5. She continues to refine her shoe designs after they are launched, taking consumer and market feedback into consideration (test).

These parallels suggest that, with soleRebels, Alemu found early success by enacting a leadership strategy that, even if not self-consciously guided by design thinking, is at least akin to it.

As of 2016, soleRebels employed around 420 people, each worker taking home four to five times the Ethiopian minimum wage (Rowling, 2016). At the time of this writing, Alemu has ridden soleRebels' international success to become one of the most accomplished and visible businesswomen to hail from Africa. In keeping with the heroine archetype, she has "left a mark" by embodying resilience, victory, and honor, all qualities traditionally ascribed to heroes/heroines (Shadraconis, 2013).

However, the path has not been smooth. In soleRebels' early days, a UK man ordered 80,000 dollars' worth of shoes, but disappeared without paying once he received the goods. In a talk she gave in 2013, Bethlehem relayed to an audience of prospective entrepreneurs that in moments such as these, a businessperson proves to herself and to others that adversity will not turn her from her goals, but rather will goad her on to greater achievements (#OYW, 2013). In true heroine style, Alemu does not amass achievements and wealth for herself alone, but rather views her quest as effecting both her business partners as well as her community as a whole (Mella, 2019). Alemu has been especially adept at forging a new vision of African business

culture that does not lose connection to the past, but rather takes the best of Ethiopia and of Western business practices as her raw material (Alemu, n.d.). In all of these pursuits, Alemu has shown herself to be a brave and adversity-resistant heroine who helps others to fulfill their potential (Campbell, 2004).

Starbucks and Amazon for the Dark Continent? Alemu's Second Act

When soleRebels was launched, it stood out as an unconventional, unique entity that defied conventional business wisdom to become a worldwide success. None of the established banking and investment interests Alemu consulted at the time thought the idea of an Ethiopian footwear brand could get any traction in the market (#OYW, 2013). In the latest phase of Alemu's career, she has taken the wealth accrued from soleRebels and reinvested it in ventures that are less about inventing outside-the-box brands to market outside of Africa, and more about lifting up her country and continent by bringing to them services, products, and financial instruments that are similar to those already taken for granted in the most of the world. For instance, Alemu is at present attempting to launch GIZA, "a payment and e-commerce platform that aims to transform Ethiopia by creating digital entrepreneurs" (Probyn, 2018). Lightning seems to have struck twice for Alemu with her post-soleRebels ventures, but this should not surprise us, as this penchant for reinvention is central to design thinking's emphasis on perspective-shifting (Porter, 2019).

As in the preceding subsection, we will make the overlap of Alemu's leadership style with design thinking more explicit by listing aspects of the former in terms of the d.school's five stages (Balcaitis, 2019). In Alemu's later brand-launchings she:

1. Exhibits empathy by designing products that not only draw upon global business trends and local customs, but also blend these two elements together in such a manner that Ethiopians are allowed to experience products with global prestige (i.e., their own version of Starbucks and Amazon), and the rest of the world is able to experience exotic products infused with Ethiopian culture (i.e., Americans can enjoy Ethiopian coffee by having it shipped to them).
2. Draws upon her experience as a global businesswoman to assess what products and services found in the wider economy could benefit Ethiopia, and thus defines the problem as a deficit in her country's consumer culture that calls for adaptive innovation.
3. Ideates from problem to solution by investing in projects that fill a gap in the African economy, such as e-commerce and e-banking.
4. Prototypes GIZA for digital e-commerce and Garden of Coffee for an Ethiopian coffee experience, all the while drawing upon the knowhow of previously successful innovators in these business fields.
5. Tests her ideas in real-life scenarios, promoting her e-commerce platform as well as her Ethiopian coffee experience, not as a once-and-for-all effort, but as a work-in-progress that depends upon customer feedback for its future growth.

In terms of the heroine's quest, Alemu's transition from soleRebels to GIZA can be seen as a move from the heroine's passing through the "Supreme Ordeal" (Bronzite, n.d.) to the translation of this great boon into the "sober" structures and patterns that constitute the warp and woof of the everyday world (Campbell, 2004, p. 204). The same holds for Alemu's recent launching of Garden of Coffee, which could grow to become the Starbuck's of Africa. However, Garden of Coffee is intended, like soleRebels, to become a world brand, and thus cannot be limited to the African purview (Probyn, 2018). Visitors to the Garden of Coffee store in Addis Ababa are not only surrounded by Ethiopian styled décor; they also witness locally grown coffee beans being roasted and ground before being brewed (Britton, 2017). Throughout Alemu's heroic journey, we can safely say, she has put into practice the archetypal and design thought insight that the hero's true test is weaving together hard-won insights with conventional ways of doing things.

Conclusion and Recommendations

This chapter is a contribution to the body of psychobiographical research on African women leaders that utilizes Jungian theory and design thinking to explore the heroine archetype in the life and career of Bethlehem Tilahun Alemu. The authors found that Alemu's life trajectory points toward the fulfillment of the heroine archetype through her integration of heroic values such as valor and self-sacrifice into her leadership style. Her heroic journey toward success as a business leader has, from the start, integrated both the people and the traditions closest to her into its plot. In this way, Alemu has bettered, not only her own life but also the lives of her countrymen. By grounding her leadership style in the strengths and virtues of the heroine archetype, Alemu has lent her own dynamic force to the concentric circles of family, nation, and globe, thereby creating meaning and value not only for herself but for all of humanity. Alemu has also demonstrated that individuals who hail from outside the West can achieve the highest level of success by combining non-Western resources, externally validated business strategies, and entrepreneurial processes.

Though Alemu's approach to business planning and entrepreneurialism has much in common with design thinking, it remains unclear whether she has employed this leadership approach consciously or unconsciously. Regardless, her successes with soleRebels, Garden of Coffee, and various ventures in e-commerce and e-banking show that she is innovative and creative in her ideas and approaches, but that she is at the same time highly skilled at implementing strategic business and entrepreneurial processes that resonate both with her proximal sociocultural milieu as well as with the international marketplace.

Though this chapter is a move in the right direction, more psychobiographical research is needed that presents women leaders not only in the economic sphere but also in the sociopolitical. New studies along these lines can contribute strongly to the reinvention of the heroine archetype in the context of non-Western women, especially those who innovate in business and technology. These narratives can then

impact on emerging generations of African (global) women leaders, providing them with role models in different societal and organizational settings.

With regard to business practice and business leadership in African contexts, not only researchers but also African business practitioners, leaders, and entrepreneurs should follow Bethlehem Alemu's lead, in taking advantage of the latest leadership theory to harness their own ethno-cultural capital in order to bring Africa to the world, and the world to Africa.

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Collective Leadership and Its Contribution to Community Resiliency in Salinas, Ecuador

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Abstract

This chapter provides an overview of literature on collective leadership and how it contributes to community adaptability resilience, with examples drawn from the story of a small Andean town in Ecuador. A framework of collective leadership is offered that focuses on the importance of collectivist values, shared missions, collaborative organizational actions, multiple and revolving leadership roles, leadership trust, and communication, community member connectedness, and individual adaptive resiliency among members of a community or organization. Collective leadership and community collectivism are discussed in the context of Salinas, in terms of the social and economic development of the community over the past 50 years and in terms of how it navigated the stresses and disruptions caused by the COVID-19 Pandemic of 2020–2021.

Keywords

Collective leadership · Collaboration · Community resiliency

Introduction

This chapter provides an overview of literature on collective leadership and how it contributes to community resilience, with examples drawn from the story of a small Andean town in Ecuador. Collective leadership has been well studied in the western context as a construct of networks and distributed leadership roles (Cullen-Lester & Yammarino, 2016), across a variety of organizational, business, and community settings but not often examined from a systems perspective in terms of how processes of collective leadership interact dynamically to affect members of an organization or community. In this chapter, we explore the field of collective leadership and its multitude of definitions, as they have been applied across a variety of settings and different purposes. Further we discuss how the theoretical concepts of collective leadership might relate to concepts of collectivist values, shared missions, collaborative organizational actions, multiple and revolving leadership roles, leadership trust, and communication, community member connectedness, and individual adaptive resiliency among members of a community or organization. We propose a theoretical framework for linking collective leadership and practices to community resilience as it might be exhibited in times of disruption and change, such as the COVID-19 Pandemic of 2020–2021.

These theoretical concepts and practices will be illustrated through a story of collective leadership, community resilience, and community growth and development in Salinas, Ecuador, over the past 50 years and in the past 2 years as the community navigated the COVID-19 Pandemic. In the mid-1970s, a group of Italians helped the community create social-cooperative businesses which included

a local banking system, a chocolate factory, and cheese making co-op. Profits that fed back into the community contributed to the development of a stable water supply and electrical power system. The collective leadership processes, modeled by Padre Antonio and community leaders, contribute to community resilience through a community vision, common values, goals and objectives, team processes and information sharing mechanisms, community member connectedness, individual resilience and adaptive capacities, and collective idea generation for continuous innovation and growth.

Finally, we discuss the implications of collective leadership as a practice that increases community connectedness and member adaptability as it strengthens a community to cope with disorienting events and crises such as the 2020–21 COVID pandemic that impacted the world including the country of Ecuador.

The authors of this chapter are faculty, staff, and doctoral students at Royal Roads University, Canada, who visited Salinas in 2017, and then returned with student groups in 2018 and 2019. A relationship was built with Pablo Chamorro who is a multi-generational resident of Salinas. As director of tourism in Salinas and with a degree in marketing, he brings a powerful voice to understanding collective leadership and community resilience in this small Andean Ecuador community.

The Story of Salinas, Ecuador

The town of Salinas is located in the northeastern area of Guaranda, in the province of Bolívar, Ecuador, at an altitude of 3550 meters above sea level. Its name comes from the salt mines found there and which was the main economic activity for years. The salt mines were used by the indigenous tribes Tomabelas and Purchase before the conquest of the Incas, who later became the rightful owners, until the arrival of the Spanish. When the Spanish arrived, all this territory began to be organized into a system of haciendas and the indigenous and mestizos (of mixed Spanish and indigenous descent) were forced to become slaves of said landowners in exchange for a plot of land or access roads (Maldonado, 2015). During the first decades of the twentieth century, large estates were consolidated, and the Cordova family came to own almost 60% of the territory of the Simiatug, which included the towns of Fecund Vela, Anahuac and since. The 8000 ha territory was later divided into the towns of Salinas and Guanaco, which exist today (Polo, 2002).

Located in a remote area of the Central Andes Mountains, Salinas was isolated from the industry hubs on the coast and in the interior, thus experiencing extreme poverty and limited development. Throughout the eighteenth and nineteenth century, Salinas and surrounding hamlets remained stagnant with little economic growth. Lifestyle was agriculture and livestock. Weather conditions were harsh. There were no electricity, water, or sewer systems until the 1980s. Housing was the traditional Ecuadorian mud and straw huts with a centralized chimney for burning dung for heat and cooking. There were high levels of illiteracy and infant mortality (North & Cameron, 2000). Peoples of the Central Andes and in the Salina área were mostly mestizos peoples of quichua ancestry (pronounced Kéechua People). Population

numbers have remained low over the past decades and even today the population of Salinas is only about 1000 full-time residents.

Change began to emerge in the 1960s. According to Lisa North and David Cameron (2000), the foundations of change occurred when the

Diocese of Guaranda (the name of the canton where the parish is located) decided to conduct an agrarian reform on its Salinas estates: during the 1960s, the Catholic Church provided low-interest credit to peasants who bought the Church's 15,000 ha (more than a third of the parish's 40,000 ha area) in lots of 15 ± 30 ha. During the following decades, the Cordova family also sold much of its property to individual peasants or to community groups which had benefitted from activities sponsored by the Salesian Mission, which arrived in the parish in 1971.

One of the key people in the transformation of Salinas de Tomabelas was Father Antonio Polo, a Salesian who left his native country of Italy to volunteer in an Italian NGO in Latin America. Mato Grosso is an organization that has been dedicated to fighting poverty in Latin America since 1960 (Polo, 2002).

Priest Antonio Polo was sent to volunteer in Simiatug in 1970, but on a side excursion to Salinas, he noticed that the situation of the settlers there was worse than in Simiatug. They had no priest or religious center and the people of Salinas were slaves of a very large family of landowners who forced them to work on the land and extract salt.

This is when Father Antonio Polo started to transform Salinas by organizing people and foreign resources and built the first communal house in the middle of mud and straw huts. This house would serve as a meeting center with the settlers, organization of the **mingas** (community work system), religious masses, and other events that would strengthen the unity of the settlers. (**Minga**. comes from the Quechua language "minka," which alludes, in this language native to the Andes, to an old tradition of community work for the benefit of the whole society and its good living (etimologias, 2001).) The people of Salinas had a kind of cooperative that only brought the people together in an emergency. Father Antonio Polo however wanted to use this community spirit not just in case of an emergency, but rather to combat the extreme poverty, lack of basic services, and medical care and to free them from the domination of landowners. Working with the Diocese of Guranda, Father Antonio initiated a change in Salinas, buying the land from the landowners and distributing it to the people of Salinas. This gradually helped change the mentality of the people of Salinas from being servants to being free people, who can work, earn money, buy their own land, and produce their own food.

Working as a cooperative took a lot of strength and solidarity but it was the start of a simple but functional administration with the objective of giving the residents independence. Capital was received through the NGO which was distributed to the residents. Over time, volunteer friends of Father Antonio trained local people so that this small project could continue and grow. Consequently, the community priest saw the need to find other options for growth, not to get rich but rather to create employment and financial independence. By 1978 thanks to a bilateral agreement

between Ecuador and Switzerland, the first cheese factory was born under **José Dubach** and Samuel Ramírez and the plant generated employment which resulted in economic revenue and independence for its employees. (José Dubach. A Swiss technician, he taught how to make the first cheeses in a small plant behind the parish house and soon after, the store was opened in the Santa Clara sector of Quito (Polo, 2002).) The Salinerito cheese began to be marketed in Quito that same year and later in Guayaquil in 1989. As the cheese factory cooperative achieved success and gained strength, it gave the inhabitants of Salinas a sense of belonging and identity, which was a fundamental starting point for future projects. Little by little, with the charisma and great ideals of Father Antonio, new projects were created based on one of the most important values of the Salinas project: Solidarity. This unique social and economic system is now called the Solidary Economy. (Solidarity economy refers to an approach to the development of productive activities based on the common good (Polo, 2002).)

As economic prosperity grew, infrastructure development came to Salinas in the form of a water system, electricity, elementary school (government operated), and road improvements. According to North and Cameron, the mission

promoted the establishment of primary schools and, eventually, a secondary school in the cabecera; organized a great variety of training courses; supported the genetic improvement of sheep and cattle herds; and initiated the organization of various collectively owned and in many cases mutually interlinked small enterprises, cheese and sausage plants, a mushroom drying and packing enterprise, a wool spinning mill, a hostel, a weaving cooperative, a carpentry shop, communal stores, a bakery, a ceramics workshop, and marmalade “factories” prominent among them. Cheese and sausage plants, a mushroom drying and packing enterprise, a wool spinning mill, a hostel, a weaving cooperative. (p. 1759).

A hard graveled road between Guaranda and Salinas was built in 1996 which made it possible to transport products to the coast and interior and thus encouraged more private economic investment and government support for other initiatives.

According to Ramon and Ortiz:

We have estimated that the 98 productive projects in the parish cabecera and the hamlets of Salinas, along with employment in organizational-administrative activities, have generated 519 new jobs and that the majority of the [parish] population of almost 5000 in 1990 and about 8500 in 1996 is indirectly incorporated into those activities through the supply of primary materials like milk, wool, mushrooms, fruits, nogal and tagua nuts, etc. (Ramon Valarezo et al., 1995, p. 8)

In 2006, the social and economic enterprises of Salinas were organized under the legal entity Gruppo Salinas. For administrative and productive purposes, Gruppo Salinas is further divided into the following five entities:

1. Funorsal: As coordination instance of the different communities of the parish of Salinas. Salesian Family Foundation: Responsible for evangelization, education for children with disabilities, care for the elderly, and environmental health.

2. Youth group Foundation: Provides support to youth groups and promotes community tourism and nature care.
3. Salinas Savings and Credit Cooperative: Its mission is to strengthen popular and solidarity finances.
4. Agricultural Production Cooperative El Salinerito: It covers the production of dairy products.
5. Texsal Women's Craft Center: It governs the making of wool crafts and the promotion of women's work.

(<https://www.ecoecuador.com/salinas-de-guaranda-economia-solidaria?lang=en>, retrieved Dec 5, 2021)

A system was born, thanks to the leadership of Padre Antonio Pollo; a system that would address the needs and suffering of the inhabitants, emphasizing five main principles: housing, work, a fair salary, health, and spirituality (Polo, 2002).

Salinas with its surrounding communities is now considered an example across Ecuador and Latin America of equitable and sustainable rural development achieved without governmental help.

Antonio Polo managed to organize a town that was forgotten by the authorities and thanks to the collaboration of the residents and their sense of solidarity, Salinas emerged from a time of slavery to become a model of economic solidarity. As described by Father Antonio Polo, establishing an economic structure for growth of the community was a tool to increase the quality of life with the "...main objective [of] brotherhood, friendliness, [and] harmony" (Personal Communication, 2018).

Father Antonio Polo and the village of Salinas are "real-time" examples of a community that has adopted the principles and practices of collective leadership. Readers might like to view the documentary <https://www.youtube.com/watch?v=HLpiotCb12Q> which provides more details on the community of Salinas.

Collective Leadership Theory and Relevance

Collective leadership is a theoretical concept and practice often referenced in terms similar to the concepts of shared leadership (Pearce & Conger, 2003; Serban & Roberts, 2016), collaborative leadership, and networked leadership. Rather than do an exhaustive review of literature differentiating all these concepts, the reader is encouraged to review the nine articles published in a special issue of *The Leadership Quarterly* (Cullen-Lester & Yammarino, 2016). The goal of this publication series was to shift the discourse on leadership from individual leaders to an emergent property of the collective, such as an organization, business entity, or community.

Table 1 provides a compilation of authors and various definitions or conceptualizations of what is collective leadership. What is interesting about these definitions and usages of collective leadership is the difference in theoretical emphasis or focus. Many scholars and practitioners focus on the individual behaviors or actions of persons in leadership or management positions (Campus, Switek, Valbruzzi, 2021,

Table 1 Definitions of collective leadership

Author	Source	Definition	Focus/Emphasis
De Brún, A., Anjara, S., Cunningham, U., Khurshid, Z., Macdonald, S., O'Donovan, R., & McAuliffe, E. (2020).	De Brún, A., Anjara, S., Cunningham, U., Khurshid, Z., Macdonald, S., O'Donovan, R., . . . & McAuliffe, E. (2020). <i>The Collective Leadership for Safety Culture (Co-Lead) Team Intervention to Promote Teamwork and Patient Safety. International Journal of Environmental Research and Public Health, 17(22), 8673.</i>	" . . .one that recognises that leadership is not necessarily the sole responsibility of one individual, but may be considered a team property, where roles and responsibilities are shared as the task demands" (p. 2 of 15)	Organizational Integration – shared roles, responsibilities, and interests as a function of working teams
Baghai, M. & Quigley, J. (2012)	Baghai, M. & Quigley, J. (2012). <i>Collective leadership. Leadership Excellence Essentials, 29(2), 3–4.</i>	It involves separate and multiple parties – leaders, followers, partners and organizations – with varying agendas, interests and environments- <i>all working toward a common goal</i> " (p. 3)	Organizational Integration – working together for common goals
Campus, D., Switek, N., Valbruzzi, M. (2021)	Campus, D., Switek, N., Valbruzzi, M. (2021). <i>The German Greens: Established collective leadership. Collective Leadership and Divided Power in West European Parties, Palgrave Studies in Political Leadership, 63–101</i>	Collective leadership was used as a way of ensuring that one leader did not take over and become elite and to keep goals of social movements at the forefront	Leader behaviors – shared power and goals
Chirichello, M. (2004)	Chirichello, M. (2004). <i>Collective leadership: reinventing the principalship. Kappa Delta Pi Record, 40(3), 119–123.</i>	Collective leadership involves a leader spinning webs that connect leaders and followers "fading in and out of these roles. Leader builds and sustains a vision along with "values and beliefs that will nurture that vision" (p. 121)	Leader behaviors (shared power and roles, trust building) Organizational Culture – self-empowerment

(continued)

Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
		“Collective leadership goes beyond delegation; it creates a culture that believes in self-empowerment rather than power” (p. 121)	
Cullen, K.L., Palus, C.J., Chrobot-Mason, D., & Appaneal, C.	Cullen, K.L., Palus, C.J., Chrobot-Mason, D., & Appaneal, C. (2012). Getting to “we”: collective leadership development. <i>Industrial and Organizational Psychology</i> , 5(4), 428–432.	Defined by direction, alignment, and commitment; having a collective leadership identity requires a “we” mentality not a “me” mentality in achieving organizational goals and priorities	Leader behaviors – common goals Leader behaviors – orientation to inclusion
Chrobot-Maston, D., Gerbasi, A., Cullen-Lester, K.L. (2016)	Chrobot-Maston, D., Gerbasi, A., Cullen-Lester, K.L. (2016). Predicting leadership relationships: The importance of collective identity. <i>The Leadership Quarterly</i> , 27, 298–311	A network of relationships in which multiple people influence each other. Leadership is collaborative and relational, providing direction, alignment, and commitment. Members of organization have sense of collective identity	Leader behaviors – direction and relational Organizational Culture – values and motivations
Cullen-Lester, K.L & Yammarino, F.J. (2016)	Cullen-Lester, K. L., & Yammarino, F. J. (2016). Collective and network approaches to leadership: Special issue introduction	Collective leadership is expressed when collective behavior which resides “in the interactions between people thereby constituting a network of relationships that emerges and shifts over time”	Organizational Integration – network of relationships
Laura Empson, and Johan Alvehus	Empson, L., & Alvehus, J. (2020). Collective leadership dynamics	Collective leadership is co-created by	Leader Behaviors – power relations

(continued)

Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
	among professional peers: Co-constructing an unstable equilibrium. <i>Organization Studies</i> , 41(9), 1234–1256.	individuals in an organization as a result of a shifting of power relations	
Friedrich, T.L., Griffith, J.A., Mumford, M.D. (2016)	Friedrich, T.L., Griffith, J.A., Mumford, M.D. (2016). Collective leadership behaviors: Evaluating the leader, team network, and problem situation characteristics that influence their use. <i>The Leadership Quarterly</i> , 27, 312–333.	“collective leadership framework integrates both vertical and collectivistic approaches to leadership and presents the focal leader as the orchestrator that either explicitly shares the leadership role, or creates the environment in which individuals may emerge into informal leadership roles” (p. 313)	Leader Behaviors – leader as orchestrator
Tamara L. Friedricha, William B. Vesseya Matthew J. Schuelkea, Gregory A. Ruarkb, and Michael D. Mumforda	Friedrich, T. L., Vessey, W. B., Schuelke, M. J., Ruark, G. A., & Mumford, M. D. (2009). A framework for understanding collective leadership: The selective utilization of leader and team expertise within networks. <i>The Leadership Quarterly</i> , 20(6), 933–958.	as “complex, multi-level, dynamic process that emerges at the crossroads of a distribution of the leadership role, diverse skills and expertise within the network, and the effective exchange of information among team members in order to capitalize on and coordinate their role behaviors and expertise” (p. 935)	Organizational Integration – network and exchange of Information
Hazy, J. & Eroglu, M.S.	James Hazy & Murat S. Eroglu (2018). Building a Culture of Leadership for Tomorrow’s Complex Global Organizations in <i>Studying collective leadership as a complex</i> ,	Collective leadership is a complex social phenomenon, “enables cooperative action by orchestrating activities that	Organizational System

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Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
	<i>dynamic and co-created phenomenon</i> , (pp. 10–16)	dampen irrelevant internal disturbances while synthesizing relevant information that surfaces during diverse internal interactions and unexpected external events” (p.10)	
Kliewer, B.K. & Priest, K.L. (2019)	Kliewer, B. W., and Priest, K. L. (2019). Building collective leadership capacity: Lessons learned from a university-community partnership. <i>Collaborations: A Journal of Community-Based Research and Practice</i> , 2(1), 16, 1–10.	Collective leadership is cultivated when there is a sense of collective responsibility – a mindset and ability among the members of a community to care, engage, and participate in civic life and strategic activity to achieve goals. “collective capacity and action result when people feel invited to convene and believe that their efforts can and will result in actual social change” (p. 2)	Organizational Culture – values and motivations Member Behaviors – working together to affect results
Lichtenstein, B. B., Uhl-Bien, M., Marion, R., Seers, A., Orton, J. D., & Schreiber, C. (2006)	Lichtenstein, B., Uhl-Bien, M., Marion, R., Seers, A., Orton, D., & Schreiber, C. (2006). Complexity Leadership Theory: An interactive perspective on leading in complex adaptive systems. <i>Emergence: Complexity and Organization</i> , 8(4), 2–12	Collective leadership emerges from the organization within the framework of a complex adaptive system “In such systems, relationships are not primarily defined hierarchically, as they are in bureaucratic systems, but rather by interactions among	Organizational System – adaptive and learning system

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Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
		heterogeneous agents and across agent networks” (p. 3)	
Margolis, J.A. & Ziegert, J.C.	Margolis, J.A. & Ziegert, J.C. (2016). Vertical flow of collectivist leadership: An examination of the cascade of visionary leadership across levels. <i>The Leadership Quarterly</i> 27, 334–348	Multiple members of the team are seen as leaders; the team members may work together to formulate goals and strategic vision for the group; multiple members can take on the navigator role	Leader Behavior – teamwork
Mattaini, M., & Holtschneider, C.	Mattaini, M., & Holtschneider, C. (2017). Collective leadership and circles: not invented here. <i>Journal of Organizational Behavior Management</i> , 37(2), 126–141.	Collective leadership is demonstrated through dialogic circle processes (common in indigenous communities) that bring together affected stakeholders to share perspectives and ideas in order to “increase the probability that divergent perspectives can be understood, evaluated, and incorporated into collective planning and problem-solving” (p. 130)	Organizational Integration – dialogic processes
Maria J. Mendez Jon P. Howell and James W. Bishop	Mendez, M. J., Howell, J. P., & Bishop, J. W. (2015). Beyond the unidimensional collective leadership model. <i>Leadership & Organization Development Journal</i> .	Collective leadership involves the collaboration of multiple individuals in a dynamic process to attain common goals. “Collective leadership pattern [is] sharedness (the extent to which leader behaviors are shared by multiple	Leader Behavior – shared roles

(continued)

Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
		people) and distribution (the extent to which these leader behaviors are distributed among multiple people” (p. 676)	
McHugh, K.A., Yammarino, F.J., Dionne, S.D., Serban, A., Sayam, H., Chatterjee, S.	McHugh, K.A., Yammarino, F.J., Dionne, S.D., Serban, A., Sayam, H., Chatterjee, S. (2016). Collective decision making, leadership, and collective intelligence: Test with agent-based simulations and Field study. <i>The Leadership Quarterly</i> , 27, 218–241	A group of individuals who come together for a common purpose or task to accomplish the same goals; “within a collective, the relationship, or interdependence, between members is weaker and members act more independently than they would in a group” (p. 219)	Leader Behavior – common goals
Mumford, M.D., Friedrich, T.L., Vessey, W.B. & Ruark, G.A.	Mumford, M.D., Friedrich, T.L., Vessey, W.B. & Ruark, G.A. (2012). Collective leadership: thinking about issues vis--vis others. <i>Industrial and Organizational Psychology</i> , 5(4), 408–411.	“It requires monitoring, wisdom, sensemaking, network creation, and substantial thinking skills” (p.410); needs teams that are stable; “requires ongoing, open exchange among leaders and between leaders and team members” (p. 410); “unusually demanding cognitive activity” (p.410)	Organizational Integration – teams
Noshir S. Contractor A., Leslie A. DeChurch Jay Carson, Dorothy R. Carter, and Brian Keegan	Contractor, N. S., DeChurch, L. A., Carson, J., Carter, D. R., & Keegan, B. (2012). The topology of collective leadership. <i>The Leadership Quarterly</i> , 23(6), 994–1011.	Collective leadership involves multiple individuals (i.e., forms) enacting multiple roles (i.e., multiplexity) which change over time	Leader Behavior

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Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
Ospina, S. M.	Ospina, S. M. (2017). Collective leadership and context in public administration: bridging public leadership research and leadership studies. <i>Public Administration Review</i> , 77(2), 275–287.	“. . .the source of leadership [is] one level up from the individual or the relationship, at the system of relationships-the collective. Individuals’ decisions, interactions, and actions are embedded there, which is where leadership emerges. Particular contexts shape how leadership happens, when and who takes up different roles, and what form leadership actually takes, singular or plural” (p. 281)	Organizational Culture
Joe Railin (2018)	Academy of Management Symposium	“we see it as immanent collective action emerging from mutual, discursive, sometimes recurring and sometimes evolving patterns in the moment and over time among those engaged in the practice common”	Organizational Culture
Will, T.E (2016)	Will, T.E. (2016). Flock Leadership: Understanding and influencing emergent collective behavior. <i>The Leadership Quarterly</i> , 27, 261–279	Think about changing the formation of meetings, such as using a smaller table to sit around so members of the group are close together as a way of sharing ideas and creativity; collective leadership is more than just an idea, it involves behaviors	Organizational Culture

(continued)

Table 1 (continued)

Author	Source	Definition	Focus/Emphasis
		that are not “commanded or controlled” (p. 262). “Flock Leadership theory explores how different collective learning capacities emerge when interacting individuals work through challenges. It models collective learning-understood as changes in ways of perceiving and responding to reality. . .” (p. 264)	
West, M. A., Lyubovnikova, J., Eckert, R., & Jean-Louis, D.	West, M. A., Lyubovnikova, J., Eckert, R., & Jean-Louis, D. (2014). Collective leadership for cultures of high quality health care. <i>Journal of Organizational Effectiveness</i> , 1(3), 240–260.	A culture that is the result of collective actions “. . . it is not simply the number or quality of individual leaders. . . but the extent to which formal and informal leaders work collectively to implement. . . [and] achieve organizational goals” (p. 249). Collective leadership means everyone taking responsibility for the success of the organization as a whole – not just for their own jobs or work area	Organizational Culture
West, M. A., Eckert, R., Steward, K., & Pasmore, W.	West, M. A., Eckert, R., Steward, K., & Pasmore, W. A. (2014). <i>Developing collective leadership for health care</i> (Vol. 36). London: King’s Fund.	Collective leadership means everyone taking responsibility for the success of the organization as a whole – not just for their own jobs or work area” (p. 1)	Organizational Outcomes

Margolis, & Ziegert, 2016; Mendal et al., 2015; McHugh et al., 2016). Mendal et al. (2015) speak about leaders sharing roles with other team members to attain goals, while Campus et al. (2021) emphasized the importance of shared roles so as to ensure no one leader can take over in an elite position. Empson and Alvehus (2020) specifically examined the dynamics of power sharing and exchanges among individuals in three professional peer firms, concluding that collective leadership is a co-construction of all individuals involved in the power shifts. However, unlike Campus et al. (2021) who see collective leadership as a stabilizing power force among competing individuals, Empson and Alvehus argue that collective leadership dynamics are inherently unstable “as a result of the instability in the relational processes and power relations that underlie them” (p. 1251) and as a result contribute to greater power tensions.

Some authors (Baghai, & Quigley, 2012; Cullen-Lester & Yammarino, 2016; De Brún & McAuliffe 2020; De Brún, Anjara, Cunningham, Khurshid, Macdonald, O’Donovan, & McAuliffe, 2020) focus on the organizational structures and processes that contribute to an integration of organizations functions and to members of the organization working together in a collaborative way towards common goals. Cullen-Lester and Yammarino (2016) describe the networked organization as employing collective leadership when there is an integration of relationships and roles to implement the functions of the organization. De Brún et al. (2020) argue collective leadership is experienced when it is not the sole responsibility of one individual, but is a team property, where “roles and responsibilities are shared as the task demands” (p. 2). Friedrich et al. (2009) go further than just describing the network of relationships and roles, to describe a network based on the exchange of information. Arguing that leadership can only be truly understood when it is demonstrated in practice, Joe Raelin (2018) viewed collective leadership as “collective action emerging from mutual, discursive, sometimes recurring and sometimes evolving patterns in the moment and over time among those engaged in the practice” (p. 21). Further Raelin says it is inappropriate to refer to leaders and followers since the distinction would constrain the flow of exchanges and interactions. Mattaini and Holtschneider (2017) emphasized the importance of circle dialogic processes, common in indigenous collective organizations, to expose divergent perspectives and ideas among individuals in an organization; that collective leadership emerges through this process.

Hazy and Erogul in a panel presentation with other scholars (Alexy, N., Hazy, J., D’Innocenzo, L., Erogul, M.S., Fairhurst, G., Raelin, J., Seers, A., Spillane, J., Sweet, T. and OB, O.B., 2018) argue for the existence of technology that facilitates collective leadership processes of “cooperative action [involving the] orchestrating [of] activities that dampen irrelevant internal disturbances while synthesizing relevant information that surfaces during diverse internal interactions and unexpected external events” (p. 10).

Other authors refer to collective leadership as arising out of cultural identity involving the whole organization or system (Chrobot-Mason et al., 2016; Kliewer & Priest, 2019 West et al., 2014). Kliewer and Priest (2019) refer to values and motivations by members of community who express a sense of collective responsibility, have an identity as a collective, and “believe their efforts can and will result in

actual social change” (p. 2). This is similar to what Chirichello, M. (2004) calls a culture of self-empowerment rather than power-over relationships. Hazy and Murat S. Erogul (2018) talk about a culture of leadership in which leaders and followers participate as both “observers” and “observed” in a double flow of information that binds people together as a dynamic system. Chrobot-Mason et al. (2016) argue that the collective identity expressed by members of an organization enhances the role of the leader as a source of direction and alignment, and thus promotes increased use of relational behaviors in the leader. Cullen et al. (2012) call this the “we” mentality, as an orientation of both individual leaders and members of the organization. Having multiple individuals who are enacting roles of leadership requires structural consideration to determine how decentralization can occur and how the direction of relationships can be guided (Contactor et al., 2012). Additionally, collective leadership is not static; different problems may emerge requiring different expertise where leaders emerge with appropriate knowledge or solutions (Contractor et al., 2012).

Some scholars have turned to complexity theory and complex adaptive systems to describe collective leadership as a phenomena that emerges out of and encapsulates the whole organizational system (Hazy & Erogul, 2021; Lichtenstein et al., 2006; Will, 2016). Thomas Will (2016) describes collective behavior as the adaptive capacity of a whole group to accomplish a purpose emerging from the interactions and normative behaviors of individuals and a flock leader. “The purpose of flock leadership is not to direct the collective toward a particular answer, but rather to promote conditions that generate either predictable, incremental learning or unpredictable, transformative. A Flock Leader encourages either the emergent enhancement of existing cognitions, perspectives, beliefs, habits, and priorities, or the emergent creation of ones that do not currently exist” (p. 275). Lichtenstein et al. (2006) also argue the relationships and interactions between individuals across many roles generate collective learning and organizational adaptability. In this sense collective leadership could be defined as a capability of the organizational system to be a learning and adaptive organization.

Understanding collective leadership as a systems level concept aligns with a notion put forth by Ospina et al. (2020) that CL should not be seen as a distinctively different leadership approach or a property of individuals or organizations but rather as an overarching lens or mental model that frames how one might view specific leadership actions or practice. In this respect, transactional leadership practices might co-exist with relational or transformative leadership practices to generate a collective adaptive organizational system.

Common to most of the theoretical perspectives on collective leadership is the notion of an organization or system composed of multiple individuals engaged in collaborative, networked, or interdependent roles to enact leadership in an organizational, community, or enterprise setting to accomplish collective goals of the organization or community (Contractor et al., 2012). Also common to these conceptualizations is an understanding that collective leadership is a process of action and interaction among many individuals; that leadership is far more than the traits and behaviors of single leaders, although individual leaders may have an impact on leadership actions and outcomes (Chrobot-Mason, Ruderman, & Nishii, 2014).

Further there is recognition that collective leadership is embedded in “teams, organizations, coalitions, communities, networks, systems, and other collectives [which] carry out leadership activities and functions through collective social behaviors and processes that are distributed and change over time” (Cullen-Lester and Yammarino (2016, p. 173). Unique to some of the definitions (Ospina et al., Lichtenstein et al., 2006; Will, 2016) is the articulation of collective leadership as an overarching and emergent quality of an adaptive complex organizational system that has an identity and orientation that transcends the actions or roles of individuals.

Finally, some scholars prefer to discuss collective leadership in terms of outcomes or performance of the organization, arguing this is frequently expressed by practitioners and managers, but less commonly by theoretical scholars.

Collective leadership means everyone taking responsibility for the success of the organisation as a whole – not just for their own jobs or work area. This contrasts with traditional approaches to leadership, which have focused on developing individual capability while neglecting the need for developing collective capability or embedding the development of leaders within the context of the organisation they are working in. (West et al., 2014)

Understanding the outcomes or performance of a collectivist organization lead through principles of collective leadership is an area that needs greater exploration.

While there is much theoretical framing of collective leadership in broad universal terms, there is limited reference to context or organizational purpose and almost no testing or empirical investigation of what it might look like in practice. How might collective leadership be expressed or exhibited in the context of social movements, social entrepreneurial businesses, and community-based non-profits (Montgomery et al., 2012)?

For the purpose of investigating how collective leadership might be evident in practice and context, we propose a simple application framework (see Fig. 1) which we will discuss in the following section using illustrations from the community of Salinas, Ecuador.

Structure and Roles of a Collective Organization

Cultural Values of Collectivism

Many authors argue that collective leadership is possible only when it is embedded in the collective cultural values of an organization or group of people (Cullen et al., 2012). Organizations or communities are shaped by their underlying cultural values – those shared beliefs, perspectives, and practices that describe the group identity of the organization or community (Schein, 2010) According to Schein, “Organizational culture is the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and,

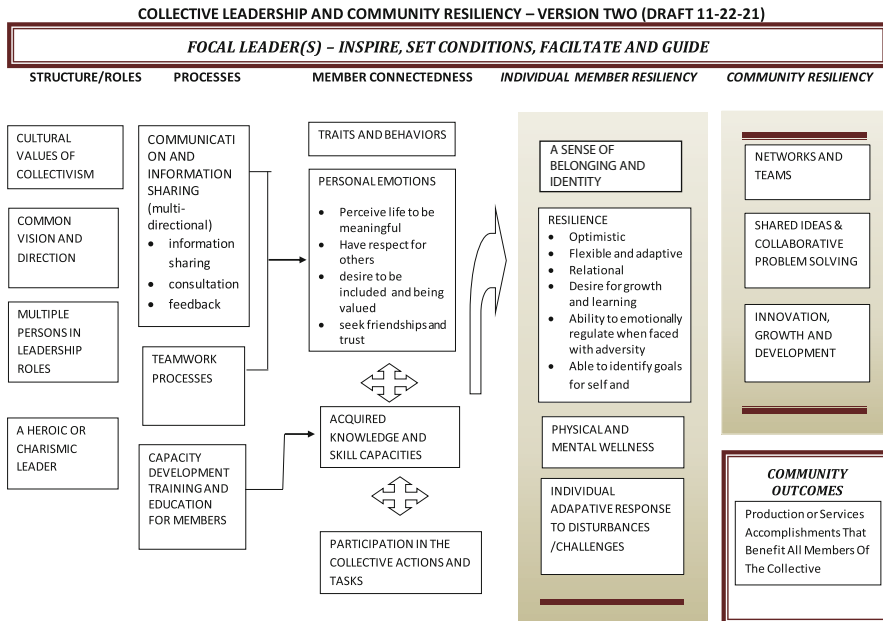


Fig. 1 A framework linking collective leadership to resiliency

therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems” (p. 429).

Cultural values as the underlying determinant of leadership in an organization or group have been explored in a series of studies started in 1991 by Robert House (House et al., 2004), becoming known as the GLOBE project. Among the nine cultural dimensions investigated across 62 cultures are two that relate to collectivism; “institutional collectivism,” which pertains to the degree to which organizational or community behaviors are encouraged and rewarded, and “in-group collectivism” which pertains to the degree to which individuals express pride, loyalty, and cohesion.

Gert Hofstede (1980) is also widely known for his classification of societies according to cultural dimension of collectivism/individualism, in addition to the dimensions of power distance, avoidance/uncertainty, and femininity/masculinity, arguing that culture is the “collective programming of the mind, which distinguishes the members of one category of people from another.” These cultural values are typically manifest through symbols, myths, and heroes – the stories and artifacts that are shown and spoken over years and decades. According to Hofsted, the culture of collectivism is evident in a community through individuals who place higher priority on the goals and well-being of the group rather than on attaining personal benefits; thus evidence of collectivism is typically apparent in the stories that people share about the community’s accomplishments, the rituals, and celebrations that regularly bring members of the community together and about individual hero/leaders who have exemplified the values of community well-being.

Application to Salinas, Ecuador

The community of Salinas had a cultural transformation in the early 1960s as peasants, beholden to wealthy landowners and the church, became independent owners of their land. However, the ancestral underlying collective and communal cultural orientation of the people to take care of each other persisted and transitioned to the new economic reality; this was easily tapped into when Father Antonio arrived with his ideas for a new economic system.

North and Cameron (2000) describe a principle of “communitarian redistribution” (2000, p. 1760) which was used when the cheese plants were first set up, citing Ramon and Ortiz, they describe this principle as the following:

We resolved that rather than distributing profits . . . , they would be used for capitalization; that is to say, they would be used to undertake new productive activities, to provide credit, and to improve our living conditions (Ramon Valarezo, Ortiz Hidalgo, & Naranji Bonilla, 1995, p. 15).

Another principle of collectivism was identified as “social efficiency.” Instead of centralizing all aspects of the production of cheese within the confines of the factory and its workers, the Salesian Mission and foundation “insisted on the organization of a large number of small plants in as many hamlets as possible in order to provide incomes for milk producers all over the parish and to sustain the sense of communitarian ownership” (interview with FEPP director Jose Tonello, and Polo, cited by North and Cameron (2000)).

Many stories and ritual revolve around these principles of communitarian redistribution and social efficiency and further illustrates underlying cultural values and beliefs in the community. For example in Salinas when environmental conditions prevent a village from accessing markets via road, surrounding villages respond with a system of bartering and exchange to support the well-being of everyone.

In more recent years, economic growth and a new generation of young people who have had the advantages of a prospering community and outside education is putting pressure on the collectivist cultural values of Salinas.

Multiple and Revolving Leadership Persons and Roles

A basic premise of the Globe Studies is that cultural values influence leadership practice (Globe Studies). When describing collective leadership, several authors refer to multiple individuals assuming a variety of leadership roles that evolve and revolve over time (Cullen-Lester et al., 2016; Denis et al., 2001; Yammarino et al., 2014), in order to respond to the situation or problem at hand. Friedrich, et al. (2009) specifically looked at the team where multiple leaders deploy skills and expertise across multiple levels. They cite a study by Hauschildt and Kirchmann (2001) who evaluated teams in the plant construction and engineering industry to discover there were often multiple champions “taking on different responsibilities on different

championing responsibilities—specifically, the ‘power promoter,’ ‘technology promoter,’ and ‘process promoter’” (p. 934).

Yammarino et al. (2021) offer a framework on collective leadership making a number of assumptions. First, there is a collective leadership body that consists of multiple members who are not all equal but yet bring diverse areas of expertise who work together to accomplish the strategic goals of the organization. Secondly, they propose that it is not simply the division of diverse leadership roles across multiple individuals that matters but how they collaborate for information and communication sharing in order to make joint decisions. “Collective leadership will arise within a network through the [behavioural integration involving the] effective exchange of information and integration of behavioral roles. . . . Thus, it is assumed that information is the medium by which the leadership role is shared among a collective” (p. 955).

Denis et al. (2001) described collective leadership as exercised through multiple individuals bringing together a multiplicity of skills and knowledge in complementary but different leadership roles with a pluralistic power structure – a phenomena they call the “leadership role constellation.” Focusing specifically on strategic decision making, they argue coherence can be achieved through a fluid process of coupling and uncoupling between people, as roles revolve across different people. Referencing three large healthcare organizations, the researchers observed several categories of leaders who had no formal power over each other, despite having hierarchical structural titles and who collectively negotiated decisions. However, despite the success of this leadership practice, it was also observed the flow of coupling among the collective leadership members could be threatened by conflict between members when leaders became disconnected from the employee base or when the leadership constellation became disconnected from the external environment.

The Inspirational Focal Leader

The influence of an inspirational or charismatic leader or team leader cannot be ignored or understated (Friedrich et al., 2016, Cullen-Lester et al., 2016). Tamara Friederch and her colleagues refer to this person as the focal or formal leader, arguing this person sets the conditions that elevate the collective behaviors of informal leaders. Often this is a leader who has the passion of an idea and is skilled in communicating it to others. An inspirational leader brings people together in believing in a mission and goals. In many cultures this person may take on the mantle role of a mythical god and may have inspirational powers even if not living. Friedrich, Griffith, and Mumford (2016) theorizes that formal leaders in a collective context will seek to identify and elevate expertise within the collective, through sharing of responsibilities and tasks.

In their framework on collective leadership, Yammarino et al. (2012) argue there is need for a primary or focal leader to hold accountability for the work of the team or collective. They describe a primary leader as being,

the banker whom is responsible for the efficient distribution of information, appropriate investment of information in different individuals with the needed expertise, and the outcomes of that investment. More centrally, someone must create the team, or network, and clarify its objectives. (p. 935)

This leader is described by Yammarino et al. (2012) as needing to possess certain skills and traits that promote trust and facilitate a free flow of communication with diverse individuals. Through a historiometric evaluation of the military and personal life of General George C. Marshall, Friedrich et al. (2014) suggest focal leaders possess great intelligence and expertise, and to a lesser degree creativity and perspective taking. The authors attempted to investigate whether “individual characteristics such as cognitive ability, prior experience, and personality [were] related to the use of collective leadership behaviors” (p. 316) but concluded only “agreeableness” had a strong predictive relationship to the use of collective leadership behaviors. They argue that agreeableness contributes to strong communication capabilities, such as engaging in emphatic listening, sharing information, providing feedback, and direction giving which was an indicative but not conclusive finding. West and his team at the Center for Creative Leadership (2014) identified the importance of caring and compassion in addition to being creative, innovative, forward looking, and ambitious. This person must be capable of genuinely communicating, engaging, and taking care of the people in an organization before advancing to the accomplishment of performance goals. Related to the importance of communication skills are empowerment skills in a formal leader; someone capable of sharing information, delegating authority, and developing others to make decisions (Konczak et al., 2000), which relates to performance goals.

Shared Direction and Mission

Organizational mission and vision identify the purpose and direction of an organization and may include underlying values, strategic approaches, a blueprint for operations, and desired outcomes, depending on the leadership approach and the engagement of organizational stakeholders (Kopaneva, 2013). In the context of collective leadership, the mission and goals of the organization become important in order to be consistent with the collectivist values oriented to the welfare and collaborative productivity of the whole enterprise. Cullen et al. (2012) emphasize the importance of shared direction and goals by citing research by Denis et al. (2001) on three large hospital systems. A shared vision and mission is more likely to have a unified collective leadership structure in order to facilitate collective action. One might wonder whether the organizational mission drives the collective leadership approach or vice versa or whether the collective leadership behaviors create a common mission.

Friedrich et al. (2009) appear to support the position that a focal leader defines the mission of the collective organization but refines and strengthens it through

interaction with other leadership team members. Friedrich et al. (2009) stated, “the formal leader structures the work of others towards a particular goal or mission, arguing that the ‘defining’ of the mission is not only influenced by the leader’s actions to structure the group, but also developed through an open exchange between the leader and the group” (p. 935). Friedrich et al. (2016) elaborated further on this process, arguing that it is the leader’s strategic structuring of tasks for other members of the team through an interactive exchange process that leads to the creation of mutually defined performance goals leading to desired performance outcomes. Leader-team exchange theory, as defined by Friedrich et al. (2016), is an extension of leader-member theory (LMX) which focuses on the nature of the relationship between a leader and subordinates; an exchange of task expectations; and rewards leading to member performance, trust, and loyalty (Yukl et al. 2009). A commitment to the organizational mission emerges from the quality of the task and reward exchange.

An alternative perspective argues that the organizational mission and goals emerge through a process of relational co-creation and trust between a focal or inspiration leader and other leadership team members. Kopaneva (2013) summarizes a body of research and practice to argue that members of an organization are often involved in the formation of the mission and goals and, through ongoing inquiry and discussion, contribute directly to the communication, dissemination, and implementation of the organizational goals.

To identify with the mission and goals of an organization, its members need to have active roles of engagement through consultation, dialogue, and reflection. Frequent dialogue and reflection among the members of the leadership collective yields new learning and understanding which leads to the establishment of a consensus on decisions on next steps. This approach to developing a mission in a collective leadership context is reflected in the type of ventures created for the organization, in addition to maintaining caring and a future orientation that is inspiring for all levels of the organization (West et al., 2014).

Application to Salinas, Ecuador

Leadership and organizational mission are directly related to the cultural values in Salinas, Ecuador, of solidarity, humility, honesty, teamwork, cooperation, responsibility, and equity. A festival that illustrates these values is Dia de los Reyes or Three Kings Day on January 6 which is celebrated around the world but holds special meaning in Salinas. All the communities around Salinas choose a “king.” This person is someone central to the community and will offer gifts to Jesus such as free food, music, and dance within the community for 2 days. All the “kings” and their communities come into Salinas on the Day of the Kings to celebrate a mass and share resources and friendships. This individual works under the auspices of the Saleciana Mission, serves as the village leader, and is responsible for maintaining cultural cohesion in the community, monitoring of resident needs, and coordination

with the economic enterprises. This person is typically someone who is friendly, can speak to the community members, and model hard work. There are 33 villages around the main center of Salinas, and each will have its own village leader.

Multiple social and economic work committee and programs are coordinated through the Saleciana Mission, with numerous managers who revolve and rotate across the different entities. Financial, people, and training resources are shared across these entities.

Overall leadership comes from Father Antonio Pollo who provides inspirational authority and direction. Father Antonio is the undisputed emotional and spiritual leader, and to some a hero, in Salinas. He is described as personable and charismatic, viewed as highly intelligent and creative and having great humor and friendliness. He is seen by the community as very compassionate and equalitarian, encouraging fairness and justice for all and in the community. His greatest strengths are his energy and hard work effort to get things done that are good for the whole community while demonstrating love for the people of Salinas. He is well trusted.

It is a mission in Salinas, led by Father Antonio, to implement community projects that create new sources of income or activities in which everyone can obtain a benefit. In order to accomplish this mission, funding is obtained from the Mission or from international donors and then residents of the community are trained in areas such as handmade crafts, agricultural production, tourism, milk production, bio-construction. This is done by design to support adaptation to the global world and to seek the common good. A strong demonstration of the principle of collectivism can be seen by analyzing how the cheese factory benefits all farmers. For example, a farmer brings milk from his one cow to the cheese factory which, when combined with the milk from all other local community farmers, is used to produce cheese and sold to outside consumers. The revenue from the cheese is shared with all farmers, yielding far greater economic benefit than if one farmer only sold the milk from his one cow.

According to Pablo Chamorro, objectives of the community are to:

1. Deliver training programs in the community to build capacity for leadership and to implement community project
2. Build work networks that generate synergies across projects
3. Continually innovate and strengthen existing enterprises
4. Create space for youth and children to participate in the community activities and work enterprises
5. Build resilience and perseverance to ensure survival and sustainability.

Although it does not seem to be so easy, perseverance is a gift that can help us in Salinas de Guaranda. This change began 50 years ago and we have taken the lead so that rural towns do not disappear and we ensure our survival (Pablo Chamorro)

More will be said about these objectives in a later section of this chapter on how they support community resiliency in addition to the economic growth of the community.

Processes

Collaboration

Common to all collectives and to organizations that are based on collective leadership principles is the engagement of the members of the organization in various collaborative activities. At a simple level, collaboration means people working together to accomplish tasks rather than working alone. However, at a more sophisticated level, collaboration implies mutual and interdependent benefit

Collaboration is a mutually beneficial and well-defined relationship entered into by two or more [parties] to achieve common goals. The relationship includes a commitment to: a definition of mutual relationships and goals; a jointly developed structure and shared responsibility; mutual authority and accountability for success; and sharing of resources and rewards. (Mattessich & Monsey, 1992, p. 11)

With this understanding that a collaborative organization or community must build relationship as well as achieve joint outcomes, what processes facilitate relationship building and trust?

Ellen Perrault and her team (2011) undertook a case study of the Friendly Elder Community Development program in Calgary, Canada, to further understand (1) collaboration, and (2) capacity building through community development with seniors. They concluded that successful collaboration involves attention to “*informal connection and member relationships; and developing trust, respect, and understanding. [also] having learning as a purpose and sharing leadership*” (p. 1). What is more significant is the question of how is this accomplished? These researchers emphasize the importance of frequent personal interaction in addition to communicating openly and effectively about formal, professional issues. “The collaboration members had discussions that included emotional as well as cognitive content” (p. 288).

Building on positive relationship building, collaborative organizations and communities involve the formation of committees and teams to accomplish work activities, to include all stakeholders who have an interest and role in accomplishing the work. Work committees and teams regularly get together in meetings or work parties to identify the work to be accomplished, to discuss issues and actions to be taken, to make collective decision making, to review data on what has been accomplished and what is working or not working, and to revise work plans. Individual work is coordinated through these collaborative work sessions.

Teamwork Processes

People work well together when they can organize into working teams. Katzenbach and Smith (2015) define a team as “a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach

for which they hold themselves mutually accountable” (p. 45). In a larger organizational or community setting, multiple work teams will have goals and activities particular to their work group or team, which support the mission of the overall organization.

According to Katzenbach and Smith (2015), highly effective work teams have a deep sense of purpose, ambitious goals, team members who bring diverse and complimentary mix of skills and capabilities, and a strong sense of mutual accountability toward a common purpose. These elements are echoed in Richard Hackman’s Five Factor Model of team effectiveness (Hackman & Hackman, 2002) (1) being a real team with shared tasks and stable membership, (2) having a compelling direction with goals that are challenging, (3) having an enabling structure with roles and norms stabled for how the team will work together, (4) a supportive context in which there are sufficient resources, information, recognition, and rewards, (5) expert coaching from a leader and other experts. According to Richard Hackman, the success of a team or collective initiative is a direct function of the amount of effort that group members collectively use to accomplish tasks, the appropriateness of task to the performance goals, and the knowledge and skills that team members apply to the task (Hackman & Wageman, 2004; Hackman & Morris, 1975).

Most scholars and practitioners credit leaders with the success of effective work groups or teams, however, others argued that the reverse also holds; that the existence of multiple strong work teams contributes to leadership networks that support the whole organization or community (Scott et al., 2018). DeBrun and his team (2020) examined work teams in a healthcare setting where collective leadership was encouraged. They found teams engaged in more autonomous activity; took responsibility and accountability for actions and outcomes; and were more motivated and committed to improvements. Additionally, self-managed or shared leadership teams that rotate roles and responsibilities among members have higher degrees of empowerment and cooperation (Erez et al., 2002; Serban & Roberts 2016), which results in higher levels of accomplishment and performance.

Training and Development

Members of a community or organization do not typically know how to work well together as a collective, or in work teams, without structures and guidance. Communication and cooperation can be challenging when people have different ideas about what needs to be done, have diverse skills, and varying preferences about how they like to work. Teamwork training is common across many organizational settings yet collectivism requires more than just teamwork skills; it requires a belief and commitment to the ideals of collectivism. Croft et al. (2021) sought to develop collective leadership in a health care system by first conducting a two-day training workshop with senior leaders focused on creating a sense of belonging to the collective.

Similarly, DeBrun et al. (2020) found that teams that received professional training on how to work in a team were more likely to become more skilled at

performing tasks in a coordinated manner and develop a deep understanding of each other breaking down silo mentalities.

the “silo mentality” (a narrow focus on one’s own profession or work unit to the extent that there is little consideration of the views of those outside the profession or unit) that may exist among professions on a team and encourage a shift in mindset toward collective rather than individual achievement. (DeBrun et al., p. 5)

In programs designed to develop collective leadership within organizational cultures, the Center for Creative Leadership emphasizes the importance of promoting continual learning and changing mindsets about leadership through dialogue and debate as well as training and development programs (West et al., 2014). Although there are diverse theories about collective leadership, without specific program interventions designed to develop capacities within an organization or community, this goal may be difficult to achieve. Notwithstanding, there appears to be an assumption that once leaders commit to the value of collective leadership and modify organizational structures, work teams do not necessarily need to adopt a collectivistic approach. Culture shifts take time, knowledge, and new skills. Additionally it takes communication, information sharing, and training to engage other members of an organization to work in ways that are consistent with collective leadership.

Application to Salinas, Ecuador

In Salinas, community members have several opportunities within their village to participate in teamwork and cooperative endeavors and enterprises. They meet once per year to choose a person who will lead by upholding their values and modeling solidarity, hard work, and responsibility for equality to all people. The community has several committees including the women’s collective who meets daily to work together on artisan projects. They also attend weekly meetings to coordinate work and to give and participate in training workshops. Also integrated across the communities are enterprise meetings which are held when needed. These meetings allow the broad population of Salinas to come together to learn and participate in projects and training in enterprises including the cheese and chocolate factories. Additionally, the community is informed about how those enterprises will support community infrastructure as well as how they will solve problems in a collective manner. These meetings can also incorporate culture through celebrations, music, and dance while creating spaces for community discussions. Community members can problem solve for various socioeconomic, environmental, and agriculture challenges they may be facing while embracing their strong cultural values. Training and education are ongoing activities to support new and existing projects. Young people are often sent off to the city for technical and business training or advanced education, with funding from the Mission; they are expected to give back to community for a period of time and then offered permanent jobs later if commitment and work quality emerges.

Connectedness

Another key feature of collective leadership is personal and mutual connectedness among members of a group or organization. Connectedness has to do with the desire and ability of individuals to be connected to others. Townsend and McWhirter (2005) cite a definition from Hagerty, Lynch-Sauer, Patusky, and Bouwsema (1993), connectedness as occurring “when a person is actively involved with another person, object, group, or environment, and that involvement promotes a sense of comfort, wellbeing, and anxiety-reduction” (p. 293). Connectedness is a psychological state of mind which includes values and a desire to be included and connected or to belong to a social or community group. Research is limited on what are the factors that contribute to social connectedness but one might speculate certain traits and behaviors would be associated with success in social connectedness. A few factors that have been shown to be associated with social connectedness include happiness (Mauss et al., 2011), involvement in a community sport organization (Hoye et al. 2015), full-time employment (Hoye et al. 2015), having meaning in life (Stavrova, & Luhmann, 2016), and good mental health ((Haslam et al., 2015). One might theorize that good social behaviors contribute to social connectedness. In Ellen Perrault’s (2011) study of the Friendly Elders Community Program, her team described personal connection in terms of how people treated each other, and showed respect, empathy, and tolerance for their differences.

Meetings were filled with members relating to each other respectfully, thus increasing the quality of the experience for EFCP collaboration members. The underlying values of inclusiveness and equality among members seemed to foster, as well as demonstrate, respect within these relationships. While establishing informal relationships, the EFCP members took time to demonstrate respect through their interactions, listening, and attention. They continuously contributed, indicating that they were present and paying attention through ongoing participation. Members spoke politely during their meetings, and they also seemed to honor and value each other. Each member seemed genuinely interested in the other member’s needs and well-being within, as well as outside of, their work on the EFCP, and demonstrated consistent attention to the perspectives and concerns of the other members. This respect and trust building was also very apparent at times when the group needed to discuss and resolve potential conflicts and critical programmatic decisions. Great care appeared to be taken in these situations to arrive at a group consensus, instead of using simple procedures such as votes or authority-based decision making. (Perrault et al., 2011, p. 290)

Perrault et al. (2011) describe people in the community as showing empathy through listening and making inquiries as to the welfare of each other.

To understand each other and the demands from the others’ organizations, the members worked to empathically view the position of the other members, to show interest by learning and inquiring about the other members, and to clearly explain their own constraints. As other researchers have found, success is promoted by intentionally increasing awareness of the others’ situations, developing a common language, and having consideration of each member’s organizational self-interest for the collaboration’s.

With connectedness, people are more likely to build respect and trust, believing that others have their best interests at heart. As a result, it is proposed connectedness may contribute to greater willingness to work through differences and even conflict (Rispen et al., 2007). Connectedness binds people together and gives them a sense of belonging and identity. Chrobot-Mason et al. (2016) investigated the role of identity among pharmaceutical employees working in a project-based context and found that those who experienced a sense of belonging and identified with the collective were more likely to see leaders as a collective source of direction, unity, and commitment. According to Friedrich et al. (2016), the development of mutual trust and connectedness between followers and leaders increases the likelihood that a group of people will engage and distribute responsibilities.

Application to Salinas, Ecuador

Meetings in Salinas are foundational in nurturing the collective spirit of the community. A good leader is characterized as friendly; someone who holds the community's value of equality close to their heart. In small or large community meetings conflicts are discussed until an agreement is met. These conflicts could include support of family issues or disagreements of land boundaries. If it involves the broad community of Salinas, everyone will attend the meeting. If it involves only one or two communities, their leaders will meet. Discussion will continue until a resolution is reached and a collegial agreement is made. Citizens of Salinas remain connected outside of their communities by embodying this collegial and relational approach to conflict and a conversational approach to resolution.

The sense of identity and connectedness is very strong in Salinas which can be challenging when strangers arrive in the community. Nevertheless, once strangers make the effort to be friendly and to connect with local villagers with offers of help or support and understanding, then they are welcomed.

Benefits of Collective Leadership in Times of Disruption

Collective leadership is not universally endorsed. It goes against the grain of rugged individualism and has often been criticized for being slow, cumbersome, and bureaucratic (Raelin, 2018). However, there are other outcomes and benefits that are perhaps less quantifiable in the traditional notions of workplace productivity. In this section of this chapter, we will speak of the benefits of collective leadership for an organization or community that is experiencing disruption or significant survival challenges, for example, as the world experienced in 2020–22 with the COVID-19 Pandemic.

Adaptability and Learning Organization

Several authors view collective leadership as an adaptive approach for organizations responding to disruptive or volatile events (Marion, Christiansen, Klar, Schreiber, and Erdener, 2016, Will, 2016).

Marion et al. (2016) argue collective leadership promotes the flow and processing of information across multiple agents and structures, which increases learning and helps to maintain stability in the face of changing external and internal events. De Bruin et al. (2020) observed outcomes in their study on health care systems that collective leadership practices contributed to an environment of learning and continuous quality improvement and as a result made teams more effective, innovative, and adaptable. They noted there was a higher sense of shared responsibility for the team's performance.

The concept of adaptability is particularly well articulated by Thomas Will (2016) with his theory of flock leadership. Will views leadership as a systems concept.

Flock leadership views group capacity not as something directed, motivated, persuaded, or inspired directly by a leader, but rather as the emergent consequence of interactions between group members. Norm configuration, not leadership style, is the key driver of collective capacity. Appropriate leadership styles, behaviors, and tactics are those that promote the norms best suited to generating the collective capacity desired. Viewing collective capacity as an emergent phenomenon fundamentally reframes the aims and responsibilities of leadership

With collective capacity is the capacity to evolve and adapt to changing conditions, as can be observed in a flock of birds.

Adaptive capacity is collective learning that fundamentally transforms or replaces existing interpretations. adaptive capacity is most robust in groups where uniqueness and consensus norms are moderately high, communication and peer exposure norms are very high, and the conformity intolerance norm is very low. The main difference between the behavioural norm configuration underlying technical capacity and that underlying adaptive capacity is that the consensus norm is substantially higher in adaptive flocks than in technical flocks.

Adaptive capacity is critical to the development of community or collective resilience.

Community or Collective Resilience

As we link collective leadership to community resiliency, we will focus on what it means for a community to be resilient in the face of external shocks or stresses. Patel et al. (2017) carried out an extensive review of the concept and noted there was no consistency of definition but that the understanding of community resilience was

related to context. The dominant discourse is that communities are resilient when they experience a disturbance but then have the capacity to return to a state of stability while maintaining existing functions and identity (The Stockholm Resilience Centre, 2007). However other scholars argue resiliency is far more significant; that it reflects the capacity of a complex system to adapt and thrive (Magis, 2010; Adger, Hughes, Folke, Carpenter, and Rockstrom (2005) when faced with the complexities of changing economic, environmental, and social realities (Pugh, 2014).

In these specific studies, resiliency was defined as the ability to not only deal with adversity but also reach a higher level of functioning (Brown & Kulig, 1996/7). Kulig et al. (2013) explored the concept of community resiliency extensively and link resiliency with collective action and robust governance structures, stating that resilient communities are able to mobilize economic, social, political, and cultural resources to respond to disturbances and hazards. However, they also argue the resilience response has the effect of contributing to new pathways for the community and to pursue new developments and social and economic growth (Bergstrand et al. 2015). Kulig et al.'s (2008a) Updated Community Resiliency model postulates there are three key factors that contribute to community resiliency (a) positive and collaborative interactions as a collective unit, (b) sense of belonging, and (c) community action together. Norris et al. (2008) model of resiliency specifically focuses on the importance of social support, social embeddedness, organization linkages and cooperation, citizen participation, attachment to place, and sense of community – a concept he calls social capital – as critical factors that contribute to the experience of trust and belonging in a community. Further he talks about citizen empowerment as both a contributing factor and outcome of resiliency. Skerratt and Steiner (2013) also argue that individual empowerment is needed for community resiliency to develop; people need to be actively engaged in building new and strengthened capacities to thrive in an environment that is been challenged by change.

Maybery and his colleagues (2009) stress the need for community assets that support the capacity of a community to be resilient, including a) social assets such as community centers, churches, schools, and recreational facilities, b) neighborhood and economic resources such as employment opportunities and investment in local infrastructure; and c) service agency assets such as hospitals employers, government agencies which are enhanced by the d) offsetting of community risks (e.g., poverty, crime, or other poor physical conditions). Research using this theoretical model in the small inland rural communities of the northern Riverina region of NSW, Australia, showed social assets to be the strongest predictor of how well the communities coped with disturbances and challenges.

A theoretical framework that integrates the notion of community assets and economic factors has been proposed by Steiner and his colleagues (2018). They view community resilience as an ongoing process of change across two key dimensions – social and economic. Social resiliency is demonstrated in a community when its people are connected and able to come together in common purpose, are open to learning, tolerant, and inclusive; are positive about the future and have inspiring

leadership. Economic resiliency pertains to communities that have employment and business opportunities and demonstrates the ability to mobilize its resources to respond to the needs of the community.

Application to Salinas, Ecuador

Salinas is a strong community with an empowered citizenry. The old days 60 years ago of slavery to the landowners has disappeared and what exists now is a people with a mission, social connectedness and economic security. This level of community resiliency was particularly demonstrated over the past 2 years as the community battled the threat of the COVID-19 pandemic. A few of their seniors and individuals with severe immunocompromised health problems died but most individuals survived well. Almost the entire community is currently vaccinated with double doses and now waiting for the booster in January 2022. This is a community that regularly has to deal with the threat of severe weather conditions and difficulties accessing medical facilities, yet people get together to help each other and provide emotional support.

In terms of social resiliency, the community engages in many projects that engage all sectors of the community. Projects are developed to pursue economic opportunities but also there are projects to provide services to the elderly who are housebound (e.g., food, transportation, medicine), pregnant and new mothers, youth educational programs, cultural and social activities, etc. In weekly community meetings, ideas are put forward by various leaders of the enterprises and also by any member of the community. Open community dialogue ensued on the benefits of the idea and cost. Funding is sought and if all is feasible, the project is accepted.

Special care is taken to engage the youth of the community. Beginning in high school, youth are invited to a weekly community meeting and special training sessions to prepare them to become an integral contributor to the community. They are given information about how social enterprises work and how to be involved. This might include some tourism projects (which helps them to improve their English), elder healthcare, or working in the cheese factory or other enterprise. When young people finish high school, they are provided support to go to university if they wish or training to acquire a skill that is needed in one of the enterprises. Some youth decide to stay, others decide to leave, but often return in a few years. They have the freedom to choose their future. Youth going to university are often provided financial supports which will obligate them to return to the community for a couple of years in a professional or technical capacity of use to the community. The continuous education of the young people in areas such as engineering, teaching, and business skills gives Salinas the capacity to review and revive old projects that may have failed while also launching new ideas and to become more independent.

Salinas perceives they have a lot of resources. First are the lands, sun, water, and winds that allow them to grow crops year round, generate electricity from windmills, and keep livestock such as llamas, alpacas, and sheep. Second is the church and the strong spiritual values that anchor the people in a faith in God and freedom to

determine their own fate. Third are the economic enterprises that generate work and income for all adults to support their families. Numerous community resources include an elementary school and a high school in the local area, a local clinic (with a nurse), and a hospital 30 miles distant.

Due to the success of the cheese factory which sells to the larger cities of Ecuador and the chocolate factory which sells throughout many countries in Europe, Salinas has made a name for itself and can attract international donors. These international donors have helped with the funding of the larger infrastructure projects (roads, water, internet, and electricity) as well as some social programs and small new micro industries.

Salinas is always developing new ideas and projects; many succeed but some have failed. In community meetings as well as the regular enterprise meetings, critique is encouraged and mistakes are acknowledged. The goal is to learn from mistakes and to take steps to improve. At this time, the international donors and NGOs tend to be forgiving and will often renew funding based on what has been learned because they trust Father Antonio.

Economically, Salinas is doing well. The cheese factory and chocolate factory are highly profitable and the whole community, not just the workers, benefit from the profits. Revenues from these enterprises are used to fund new economic initiatives and to continually improve the health and infrastructure system within the community. This is referred to as Economic Solidarity.

Technology has facilitated the economic stability and growth of the community, by opening up markets in Ecuador as well as around the world. Technology was instrumental in Salinas being resilient during the 20–21 COVID-19 Pandemic. With tourism brought to a halt and the stores closed, Salinas, as a whole community, developed the capacity to market and sell their products through the internet. Facebook and other websites were created. Transportation was coordinated for all enterprises. When agricultural markets were closed due to the fear of COVID virus spreading, an exchange/barter system was created to make people get food in their villages. For example, potatoes might be exchanged for corn; chicken meat for beef.

The economic world is constantly changing and it is challenging for Salinas and the surrounding villages to stay current and sustainable. Nevertheless, the cultural values of collectivism and helping the whole community have prevailed. For example, a meat factory manager outlined how they provided technical support to another province in exchange for raw materials in order to create economic opportunities in both communities. However, other business owners acknowledge the challenge of how fast business environments can move and the need for information sharing within the community to adapt and grow together.

As Salinas looks to the future, their main concerns have to do with who will replace the inspirational wisdom of Father Antonio. As an 85-year-old man with some health problems, his ability to lead this vibrant community is beginning to wain. Clearly there is a need to begin preparing a new leader who can maintain the collectivist vision of solidarity and harmony while ensuring social cohesion and the resiliency of Salinas. This may be a challenge for the community if the principles of collective leadership are not sustained.

Individual Resilience in Times of Disturbance or Stress

Resilience has been defined as the human capacity to overcome life challenges and hardships and to show positive adaptation in the face of adversity (Luthar, Cicchetti, & Becker, 2000; Masten 2001; Masten, Best & Garmezy, 1990; Rutter, 1990; Werner & Smith 1992). It is a two-dimensional construct defined by the constellations of exposure to adversities and the manifestation of positive adjustment in the face of difficult conditions (Schoon, Parsons & Sacker, 2004).

The concept of resilience is associated with two pivotal constructs. **Adversity**, also referred to as risk, typically encompasses negative life circumstances that are known to be statistically associated with adjustment difficulties. **Positive Adaptation**, the second construct, is usually defined in terms of behaviorally manifested social and economic competence, or success at meeting challenging tasks (Masten, Best, & Garmezy, 1990). Scholars (e.g. Schoon, Bynner, 2003) tend to stress the idea of resilience not as a specific attribute, but as a *process* of adaptation. Protective factors do not necessarily lead to resilience if they do not initiate certain processes in individuals, families, or communities.

When individuals experience events that create disturbance in their systems of equilibrium, a first-order level of resilience is simply that of recovery or returning to a state of homeostasis no different than before the disturbance (Gallopín, 2006). This would be consistent with the risk reduction approach to resilience, such as changing jobs or staying away from harmful individuals or some other way avoiding the conditions creating a disturbance or overwhelming trauma for the individual (Luthans, Volgelgesang & Lester, 2006).

A second-order level of resilience would involve new learned behaviors or knowledge that serves to protect or inoculate the individual from further distress or disturbance, such as communication skills or financial management skills or new job skills. This is probably the most common understanding and experience of resilience in people dealing with life and work stresses. Luthans (2006) referred to this level of resilience as asset building strategies.

The third order of resilience is more consistent with Mezirow's (1991) concept of perspective transformation, in which the individual evolves to a different state of being as a result of changes in values, worldview, or self-identity. Ryff and Singer (2003) referred to this transformed state as thriving – change and growth that has occurred through trauma, but actually transforms the meaning of the trauma. For individuals experiencing this level of resilience, words such as new strength, better person, and new insights are commonly used to describe what the individual becomes (Flach, 2004).

Researchers have found many personal characteristics common to people who demonstrate resilience (Harris, 2004; Gregory, 2003): (a) possessing high internal control beliefs such that they feel responsible for how their lives go and know that they have control over how to react to events (Rotter, 1966); (b) possessing high self-efficacy, i.e., a belief that they have the means and capability to achieve desired goals (Bandura, 1986); (c) possessing a staunch commitment to reality, a deep belief/value system that life is meaningful, and an uncanny ability to improvise (Coutu, 2003);

(d) possessing inner strengths such as personal discipline, sense of responsibility, creativity and open-mindedness, receptivity to new ideas, keen sense of humor, commitment to life (Flach, 2004); (e) possessing interpersonal strengths such as independence of thought and action, ability to give and take in human interactions, well-established network of family and friends; ability to forgive, ability to give love (Flach, 2004); (f) engaging in use of both emotional coping and problem solving coping skills in response to a crisis (Folkman & Lazarus, 1980; 1985; Lazarus & Folkman, 1984); (g) possessing a strong belief in self-worth, self-confidence (Flach, 2004; Connor, 1995, 1998); (h) having positive environment views, positive self-view, focused goals and priorities, flexible thoughts, flexible social skills, are organized, and proactive (Isaacs, 2003); (i) exhibiting a high degree of awareness of self (Lang, 2006); (j) not becoming emotionally upset about difficulties, not blaming others for their feelings, and not dwelling on their unhappy feelings (Siebert, 2005); (k) being more resilient and less likely to experience illness in response to stress (Siebert, 2005); (l) being open to learning and seeking growth through change (Siebert, 2005; Connor, 1994; Lang, 2006; Coutu, 2003; Flach, 2004); (m) demonstrating flexibility when responding to uncertainty (Connor, 1995; Siebert, 2005); (n) expressing optimism rooted in reality, especially in difficult situations (Seligman, 1998; Reivich & Shatte, 2002; Lang, 2006); (o) having skills in empathy (Reivach & Shatte, 2002); (p) tolerating ambiguity in order to support change and growth (Lang 2006); and (q) having a philosophical or spiritual framework within which personal experiences can be interpreted and understood with meaning and hope (Flach, 2004).

When faced with specific external and/or internal events that are appraised by the individual as taxing, exceeding, or threatening the resources of the person, resilient people engage in coping practices that consist of both emotional coping and initial problem solving to avoid or mitigate the initial impact of the situation (Lazarus & Folkman, 1984).

People vary greatly in how they respond emotionally and cognitively to what is perceived as a stressful condition, depending on their underlying capacities — their general health and energy, orientation to life beliefs, their cognitive skills, ability to access social resources, etc. (Skinner, 1995). When people believe they can exercise control over important outcomes, they will initiate responses, try out strategies, exert effort, persist, and in general behave actively (Bandura, 1986). Stoltz (2000) argues there are four dimensions in the individual initial appraisal and response to adversity – belief that one has control to influence a situation positively and can control one’s response (Control), extent to which one takes responsibility for improving the situation (Ownership), perception of how severe the adversity will impact one’s life (Reach), and perception of how long the adversity will endure (Endurance).

A mediating factor at all phases of a response to an adverse event seems to be the degree to which the individual is supported by a social support system and the extent to which they get and can mobilize social helping resources or organizational resources (Stoltz, 2000; Glicklen, 2006; Skinner, 1995).

Resilient individuals appear to have strong social networks, which they use to enhance their use of adaptive strategies (Park, 1998). Research shows individuals

demonstrate greater ability to achieve effective control over their emotions and behaviors when they access external resources such as friends, social service helping systems, or colleagues and superiors in their organizations (Glicken, 2006; Lang, 2006; Seibert 2005; Stoltz, 2000).

In a recent review of the concept of social connectedness, Townsend and McWhirter (2005) identified a substantial number of benefits individuals accrue from being more socially connected: increased sense of well-being; increased self-worth; and better health.

Resilience and Well-Being for Salinas, Ecuador Facing COVID-19

Salinas has a history of resiliency in challenging conditions.

We are resilient because we adapt to the most hostile realities we have encountered throughout our history, thus allowing us to continue it with greater security and strength. We have worked on resilience at a collective and community level, in fact, and thus maintain the survival of our peoples, being able to face the problems that are presented to us and always trying to maintain our essence, the Salinera identity (Pablo Chamorro).

A general approach to maintaining resilience in people includes creating spaces to share, build, and grow together, where all people do their bit. For example, we have created a tourism project where indigenous peoples prepare to receive tourists and divide the activities, some cook, others provide accommodation, others take care of the service, and thus everyone wins. Continuous education and training programs build the capacities and skills in people that help them to launch new enterprises, to learn from what works or is not working, and to adjust as necessary. This community has built expertise from within (with expert help) rather than relying on outsiders to run their businesses. This fearless sense of self-reliance means the people are not easily overwhelmed by setbacks but respond to them with innovation and positivity. Being inclusive of the young people has also been critical to their resilience. This meant giving young people a voice in existing and future enterprises, often requiring change for the older and more established residents of the community.

During the COVID-19 pandemic of 2020 and 2021, Salinas, Ecuador, demonstrated a high level of individual and community resilience and well-being. They were able to do this because they had cultural values and practices that provided support and guidance to the community as a whole and because they engaged in practices that enhanced the capacities of individuals to cope with the stresses created by the pandemic.

Although many enterprises suffered financial setbacks during the pandemic, the community demonstrated their economic resiliency by finding ways to connect and support one another in their time of need. Social distancing was challenging in market settings where goods are bought and sold. Vendors and customers turned to social media to communicate and sell and purchase local goods. Community hubs

turned virtual thus demonstrating the community's ability to adapt to changing circumstances in order to support one another.

Conclusion

Collective leadership is not just a theoretical concept. It is a practice of collectivism values, networked relationships, and shared leadership roles and responsibilities, which transforms the system as a whole. When adopted by an organization or community, it enhances learning and adaptability, and strengthens the ability and skills of people to work together in effective and productive ways. It contributes to individual and collective resiliency and to the well-being of a community faced with challenging or disruptive conditions. The village of Salinas, Ecuador, is an example of a community that has practiced collective leadership and collectivism and as a result has prospered gradually over the past 50 years as well as survived quite well during the COVID-19 pandemic. We can learn much from the tenacity and perseverance of this little village and its inspiring leadership of Father Antonio Pollo.

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Leadership Dynamics and Institutional Logics in Family Firms in Arab Culture

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Abstract

This chapter tackles leadership dynamics in family firms in the Arab culture proposing a prototype of an effective leader in such a context. Family firms operate according to specific family logics that are often challenged by the profit-minded business logics (Fathallah et al., 2019). This is further complicated from other competing logics emanating from cultural and religious considerations. The collective nature of Arab culture means that nepotism becomes a hallmark of organizational behavior; this puts pressures on performance

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potentially impeding profitability and growth. Despite this, a hybrid form of nepotism might succeed in assimilating between conflicting logics (Sidani YM, Thornberry J, *Bus Ethics Q* 23(1):69–96, 2013). Leading a family firm requires careful navigation through those various, often conflicting, institutional logics. This chapter concludes with what type of leadership would be required, what factors lead to better usage of family talent, and what it takes to succeed in managing relationships with various stakeholders, from both within and from outside members of the family.

Keywords

Leadership · Institutional logics · Family business · Values · Nepotism · Women's work

Introduction

Like many regions in the world, business in the Arab world is dominated by family firms accounting for about 60% contribution to GDP, and control in excess of 90% of commercial activities, and an estimated one trillion USD expected to be handed from one generation to another (PwC Middle East Family Business Survey, 2019). Recent surveys indicate that family businesses, which were set to grow even more after 2019, suffered in an era of Covid-19 (PwC Middle East Family Business Survey, 2021). Still, many family business owners and managers are optimistic to what the future will hold. Dynamics within family business often entail tensions between business interests on the one hand, and family interests on the other, as these do not necessarily align all the time. This chapter explores some of these dynamics, which are influenced by unique institutional logics that impact how managers behave and take decisions. Institutional logics refer to those “socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organise time and space, and provide meaning to their social reality” (Thornton & Ocasio, 1999). Institutional logics have garnered lots of interest over the past two decades as they help in understanding how various organizational phenomena take shape and how they change over time.

Family firms operate according to specific logics, dominated by family considerations that are often challenged by the profit-minded business logics (Fathallah et al., 2020). This has an impact on various decision-making processes inside the organization ranging from where and how to compete in a given situation to whom to hire and who gets promoted. The collective nature of Arab culture adds complexity to the issue given that a manager has to keep in mind certain obligations to the family and the wider community that are not salient as much in other individualistic cultures. Nepotism often becomes a hallmark of organizational behavior in that context as organizational leaders try to manage family pressures and meet expectations of other social units (Sidani & Thornberry, 2013). This puts pressures on

performance potentially impeding profitability and growth. Leading a family firm in such a context requires careful navigation through those various, often conflicting, institutional logics (Fathallah et al., 2020).

This book chapter explains how multiple institutional logics influence family firms and organizational behavior, decision-making, and leadership dynamics with a specific focus on Arab family firms. Family, business, and religion logics interact and impact functioning within those firms, and some specific aspects of Arab culture that provide pertinent contextualization of those processes are explored. Given all of those logics and specific dimensions of Arab culture, a specific type of leader, the “balanced leader,” is the one who is well fit to operate within those logics and cultural dimensions. Successfully leading a family firm in such a context requires careful and astute navigation through various, often conflicting, institutional logics. Multiple contributions to theory and practice are made, emphasizing how leadership effectiveness requires a proper understanding of various logics that operate differently in different cultures. While the Arab context in particular is addressed, the implications of this analysis go beyond the Arab cultural milieu, noting that no specific leadership style or approach can be universally applied without understanding the cultural fabric of various societies. While some leadership approaches might have a universal appeal, there are certain leadership approaches that might work better in certain cultures than in others. In the specific case of Arab culture, a consultative, paternalistic, and servant leadership style is an effective approach for improved organizational performance.

Institutional Logics

A good proportion of businesses in the region are run by families, many of which seem to be trapped in the past. This entrapment is often related – among many other challenges – to continuing heavy investment of the founder in the daily operations, the unwillingness to make the cultural changes in the organization needed when facing different competitive and market conditions, lack of adequate succession planning, and a lack of adequate preparedness of the second and third generations (Fathallah et al., 2020). Those challenges pose significant hurdles for many, if not most, family businesses to survive into the second and third generations.

Given the great value attached to religion in the Arab world (Sidani & Thornberry, 2010), a third logic surfaces particularly impacting those family firms where religion plays an important role. Fathallah et al. (2020) noted that the religion logic, while overlapping with other logics, is separate from the market and family logics, and thus needs to be addressed separately. The meshing of three parallel logics in a family firm causes interesting dynamics in the firm, sometimes forcing managerial and organizational behaviors into different directions (Fathallah et al., 2020; Gümüşay, 2020; Miller et al., 2017; Peifer, 2015). Transitioning into a market logic can be quite hard as the prevalent logics might be rooted in extremely cherished values in the eyes of the societies in which those family firms are present (Zen-Ruffinen & Kaynar, 2011). This reduces the ability of these firms to change

the way they approach business decisions, and hinders organizational effectiveness (Zen-Ruffinen & Kaynar, 2011). This intermingling of those logics (family, religion, and business) and the implications on family business are discussed below.

Family Logic

In the Arab world, there is a cultural preference to “first pursue business within the family and then consider outsiders” (Basly, 2018). Family considerations often precede business interests. Family harmony is a dearly held value in Arab culture, and many individuals would not compromise it at any cost, even if this sometimes comes at the expense of business interests. Part of the value given to family relates to the fact that family provides the support needed to start a business in terms of the seed capital to aspiring entrepreneurs (Daou et al., 2019).

The founder in a family firm, traditionally a powerful male figure, tries to keep control as long as possible, sometimes not willing to yield power to the second generation of family members. Even if he does, he keeps strict control making sure that family managers maintain the current vision and operating model (Sidani & Thornberry, 2013). The patriarch, a deeply respected figure, is the one who ensures that family harmony is sustained. While preparing the children, usually males, to occupy certain positions in the company, the demarcation lines between the family and the business remain fuzzy. Nepotism typically characterizes such family firms in terms of hiring children, nephews, nieces, and other family members (Sidani & Thornberry, 2013).

The father is usually the breadwinner in Arab society. This imposes certain power dynamics that assert the father’s power. This becomes particularly strong in those cases where the father had been a successful entrepreneur. He would draw his legitimacy not only from the power distance dynamics active in the society (Hofstede et al., 2005; Shackleton & Ali, 1990), but also from his history of success. As the family business transitions into new phases, the family logic dominates and transpires into the business influencing how decisions are made.

A family logic necessitates that people respect their parents and obey their orders. While this might work well when children are at a younger age, the dynamic persists as children become older. The logic of the father being the ultimate decision-maker in the family persists even after the father reaches old age. Mothers in Arab culture often emphasize this family logic of respect and obedience. Values of respect and obedience are argued to provide comfort and stability in family relations. Those values contribute to family harmony and make conflict resolution and arbitration easier and more straightforward, at least when the father is alive and active.

Business Logic

The business logic is the one adopted by the business world at a global level. The contemporary understanding of a business logic is attributed to business practices in

the West, particularly in the United States, over the last two centuries. After the fall of the Soviet Union, this logic gained further momentum and seems to be the overriding logic even in countries like China which, despite the tight controls, imposes a form of capitalism that is centrally managed (Lin, 2011).

The business logic entails that a free enterprise system necessitates a form of free competition that is not obstructed by overbearing state control. Executives and managers are agents to owners, and they are tasked to operate the business as effectively as possible within the confines of law and ethical norms (Friedman, 2007). Those executives are entrusted to bring as much money as possible while trying their best to come on top beating other competitive entities. Competition is healthy and is actually ultimately beneficial to society as it pushes for better quality and service. Profit-maximization is indeed a virtue; there is no defense for an executive who runs a less than efficient business.

The business logic in the Arab world is active in many contexts though there are certain differences from one locality to another. In some centrally managed states, such as in Syria, the state's involvement in business challenges the business logic. For example, laying off employees in many Western countries is perfectly legal and understood if done for economic reasons. This falls from the business logic that sometimes painful sacrifices have to be made to save a business and accommodate a larger set of stakeholders. This is not the case in some Arab countries, where it is not easy to let employees go even for a valid economic reason. Likewise, political involvement in business and corruption put strains on the operation of a business logic in Arab localities (Khalil & Sidani, 2020). Despite all of this, the business logic has firm, though not exclusive, grounds in many businesses.

Religion Logic

The above two logics do not operate alone as there is a third type of institutional logics that is often at play for businesses where religion is a valued attribute. In the Arab World, religion comes along with the sense of family; they are both valued, and their influence is intertwined. In a region dominated by Islam, common religious values emphasizing specific expected behaviors and norms are integrated in people's everyday lives. This is argued to be the same for the relatively smaller, though vibrant, Christian communities found in countries like Egypt and Lebanon (Malik, 2018). Respecting elders and parental figures is extremely important from a family logic, but this is also valued from a religious perspective. Islam, for example, is clear that kindness to parents is not only a cultural obligation, but also one loaded with religious underpinnings. The Qur'an instructs believers to be kind to parents throughout their lives:

Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor rebel them but address them in terms of honor. (The Qur'an, Chapter 17, Verse 23)

The Qur'an thus gives respect to both parents. In certain ways, as evidenced by other religious traditions, the mother takes precedence for one's consideration and attention. Yet, in terms of attending to decision-making related to financial interests, the father generally takes precedence. In certain religious understandings, males occupy the role of *qawwamoon* over women. Some understand this to mean "custodians" over the affairs of women, which limits a woman's ability to operate independently in business. This understanding is contested by some Muslim scholars who refer back to the early days of Islam where both men and women were involved in business and commercial transactions (Sidani, 2018).

Beyond kindness to mothers and fathers, Islam advances the notion that people need to be kind to their relatives. The Qur'an affirms that true righteousness is embodied in believing in "God, the Last Day, the Angels, the Books and the Prophets, and to spend wealth out of love for Him on relatives. . .etc." The importance given to relatives leads to some expectations in business relationships. Hiring of relatives, for example, becomes a practice that could be legitimized by a certain religious understanding if one understands such favoritism to be a part of kindness. Understandably, the Qur'an instructs people to be kind and philanthropic to relatives, yet it does not instruct favoritism in business relationships or unfair nepotism.

Religion also has implications in terms of limiting the scope of allowable economic activities. Islam disallows usury, and scholars generally consider many modern-day financial transactions to be usurious (Elfakhani & Sidani, 2015). For example, trading in certain types of futures, options, and other kinds of financial instruments becomes suspicious. Other disallowed businesses include gambling and dealing, in any shape or form, with intoxicants. The religion logic thus puts certain boundaries vis-a-vis certain economic and business transactions. Some profitable business opportunities that would be immediately seized from a business perspective would be skipped from a religious perspective.

The religious perspective also has implications as to the centrality of profit-seeking in business. Profit-maximization is not a virtue from the Muslim perspective (Ali et al., 2013). A business does not exist to merely serve the interests of the shareholders. In that, Islam comes closer to a stakeholder perspective (Beekun & Badawi, 2005). Islam advances the notion of *ihsan*, which means benevolence to multiple parties. This comes closer to adopting the notion that businesses have a responsibility to the society beyond the inner circle of shareholders and workers in a certain business (Sidani & Al Ariss, 2015). This is in contrast to other perspectives that are extreme in emphasizing the interests of shareholder/owners at the expense of other stakeholders.

Aspects of Arab Culture

Beyond the prevalent institutional logics, it is useful to understand aspects of Arab culture before exploring what type of leadership would be the most effective in Arab settings. Many dimensions of this culture are important to discuss including the role of values, nepotism, the dominance of religion, and the "Arab mind," in addition to

other cultural considerations. These are considered realizing without ignoring the risk of overgeneralization and stereotyping. Still, a description of general trends in Arab society has the potential to provide better understanding and deeper insights.

Values

The Arab culture usually reflects a collective nature where the values of community, family, and group harmony are dominant and dearly embraced (Al-Omari, 2008; Dorfman et al., 2004). This doesn't mean that individualism, or a tendency towards individualistic attitudes, is not adopted one way or another as some scholars have noted that some Arab managers indeed display individualistic attitudes. As Ali (1993) and Sidani and Thornberry (2010) noted, individualism operates within a larger collective unit that could be the tribe or the family. Indeed, there are marked differences between one Arab society and another in that regard. There could also be generational differences where older generations embrace collectivism to a larger degree, whereas newer generations, much more influenced by forces of globalization, display a relative shift into individualistic values (Ali, 1993; Sidani & Thornberry, 2010; Whiteoak et al., 2006).

The value of loyalty is also an important component in Arab culture. This includes loyalty to specific networks including the family or the tribe (Zen-Ruffinen & Kaynar, 2011). Just like ethical drivers of behavior, this is reinforced by religion (Rugh, 2007). Islam emphasizes faithfulness and keeping promises and benevolence to parents and next of kin (Iqbal & Mirakhor, 2017). Although Arab countries have witnessed waves of immigration because of economic reasons, Arab communities in host countries still display attitudes reflecting extreme patriotism (Mestyran, 2017). While this value is not bound to Arab cultures, as most cultures display a degree of patriotism, the attachment to deeply held values among immigrant populations in Western countries tell a lot about the sense of loyalty people generally have to their cultures and communities of origin.

Family represents one of those institutions that are dearly valued. Loyalty to family and the smaller community of relatives is paramount. Parents and seniors must be respected and obeyed, and children need to abide by the expectations of their families, sometimes against their personal needs and wants (Haddad, 2021). Parents are the most important component of the family nucleus, and the relationship with them is central to social functioning (Sidani & Thornberry, 2010). Within the family unit, children learn how to deal with authority which is customarily the authority of the father who is the protector, the caregiver, and the breadwinner. This puts him in a central position in the family and also in terms of his relationship with his children. A successful founder of a family firm earns the added legitimacy of being a good entrepreneur and business person to which his children, and even others, look as a role-model (Elrani, 2020). The mother also occupies a central and deeply admired position as the "heart of the house." In terms of family relationships, traditionally mothers reinforce the role of the father in the functioning of a family business. They take pleasure, like their husbands, in making sure that children continue the legacy of

the father. Some earlier studies have referred to how the authority of a father or a mother is reinforced, and how children are socialized into accepting the family culture (Sidani & Thornberry, 2010). The last few years, however, have witnessed significant transformations in Arab societies so socialization practices vary tremendously from one Arab context to another.

Nepotism

The above values of group harmony, loyalty to parents and relatives, and collectivism have implications on managing the human resources in a family business. Nepotism becomes a commonplace practice either in terms of succession or in terms of hiring for key positions. Some researchers note that nepotism should not be only framed in a negative connotation as there could be some benefits to the practice. Sidani and Thornberry (2013) advanced a hybrid form of nepotism which entails hiring and promoting only qualified family members in family businesses. The argument is that two important values in Arab culture could be integrated to advance a more rational form of nepotism (Sidani & Thornberry, 2013). Those values are kindness to family members and fairness or justice. This hybrid form can help develop social capital within the business while at the same time not compromising on the quality of services offered by the family firm or creating irrational inefficiencies. Other benefits relate to the opportunity to strengthen the legitimacy of collective family success rather than individual achievements, in addition to ensuring the financial security of children and future family generations (Bellow, 2004). This reinforces the legacy of the family, an intimately valued objective in family businesses. While Islam disallows nepotism that compromises justice or fairness, there is much religious legitimacy for the practice if framed within benevolence to family while still ensuring equity (Azouz et al., 2021).

Religion

Religion represents a central aspect of Arab culture in general. In some respects, religion is at the center of what many people do, extending even to the realm of business. While Arab societies are generally religious, levels of religiosity vary from one country to another and even within countries. Some assert that the public confidence in religious institutions has waned over the last few years. This doesn't mean that religion is not important anymore. It rather means that religion to many is increasingly becoming personal and individualistic. While there is much power to religious institutions and religious scholars in influencing behavior, many people have developed more individualistic approaches vis-a-vis their religions.

Some recent surveys have noted that, when asked about their religiosity levels, more people answer that they were not religious (BBC, 2019; Habtom, 2020). The proportion rose from less than 20% to more than 30% in a country like Tunisia, but remains under 10% in most Arab countries. The rise across the MENA region was

from 8% in 2013 to 13% in 2018/2019. Some fiery headlines were circulated in the popular media such as “Arab World turns its back on religion” (Hodal, 2019) and “Are Arabs turning their backs on religion?” (BBC, 2019). This suggests that religion, as a personal philosophy influencing individual life decisions, has weakened a bit. Still over 85% of respondents indicated that they were still religious. This only reinforces the point that there has been a decline in trust in religious institutions, not a general turning back from religious commitment.

This conclusion is corroborated by another survey that emphasizes that an increasing number of Arab people, particularly youth, are calling for reforms in religious institutions. Most people surveyed (66%) indicated that religion plays “too big of a role in the Middle East.” An even higher percentage (79%) noted that the Arab world needs “reforms in the religious institutions.” Contrary to the headlines picked by popular media, Michael Robbins the director of the Arab Barometer which conducted this survey noted that “only a minority of citizens in any country across the region describe themselves as not religious. Overall, the region remains overwhelmingly religious and will be so for years to come based on current trends” (Habotom, 2020). This does not negate the increasing disenchantment, as mentioned earlier, with religious institutions, religious leaders, and Islamist parties.

The “Arab Mind”

Any talk about an “Arab mind” runs the risk of compartmentalizing the Arabs into a monolithic category and subjecting a whole culture to stereotypical assessments. One risk associated with that perspective, and even in using the term “Arab Mind,” is the propensity to push forward sweeping generalizations that do not properly portray common value structures or behavioral tendencies (Moughrabi, 1978). Still, there have been some attempts to put forward a profile of an “Arab individual” or an “Arab ethical mind” hoping to understand more about prevalent cognitive structures and cultural patterns. One notable attempt was made by Muhammad Abed Al-Jaberi who explained the various drivers of the Arab ethical mind (AlJaberi, 2001; Sidani, 2018). Al-Jaberi identified five such drivers that point to the direction that behavior is not only shaped by religious drivers; there are multiple influences on the “Arab mind” and on any subsequent behaviors. These five influences include the following:

1. The Persian influence – ethics of obedience. Those ethics emphasize power distance between the leader and the followers, and the great status accorded to leaders.
2. The Greek influence – ethics of happiness. Those ethics reflect the notion that happiness is a desired end state that guides human behaviors.
3. The Sufi influence – ethics of dependency. Those ethics reflect some negative attributes associated with an extreme version of Islamic mysticism that advocates exaggerated asceticism and perhaps a degree of fatalism.

4. The Pure Arabic influence – ethics of nobility – *muru'a*. Those ethics reflect the positive side of the traditional Arab moral understandings that is unique to Arab culture.
5. The Islamic influence – ethics of good work. Those ethics reflect the worldview advanced by Islam which shaped how Arabs approach the importance of hard work and striving for self-development.

Understanding the above is important in delineating the type of drivers influencing Arabs, across generations and geographic locations. The current generalization about an “Arab personality” has thus been shaped over centuries by multiple influences. Understanding those drivers and influences becomes crucial in identifying what type of leadership would be able to operate effectively in Arab organizational settings.

Women’s Role and Leadership

There are other aspects that can also be noted to describe Arab culture. Women, for example, are still viewed as non-providers, economically, in the family nucleus (Sidani, 2005). This attitude has implications for family businesses as decisions are often made in assigning managerial roles and succession planning that exclude women. Granted, this perspective ignores the unrecognized economic value generated from women’s work in the domestic sphere which is usually unaccounted for. Women are expected to fulfill their role in the family, taking care of educating future generations, all while providing support to their partners (Karam & Afiouni, 2014). In that, one might argue that there is a higher level of conservatism compared to many non-Arab countries (Afiouni, 2014). This translates into the expectations of society from men versus women; men have a greater role to play in the public sphere, and women’s role is dominant in the private sphere. Whereas men are supposed to be tough and stay in control of their emotions at all times, women are expected to be more internally oriented and more emotionally intelligent and articulate (Fischer et al., 2018). Children are also deemed to be raised right if they occupy important job positions and if they follow very traditional career paths (Rutledge & Madi, 2017). This conservatism becomes part of the culture itself and is highly valued by the society to ensure that the different important components of the culture mentioned earlier remain intact over the years. Understandably, like many other world regions, forces of globalization have been influencing Arab culture in various, often unexpected, ways. The last few years have witnessed significant transformations for women’s role in the public sphere. Women’s integration in the workforce has increased significantly and their presence is increasingly being accepted. Still, women lag behind in many indicators related to political and economic participation (Bargain et al., 2019).

A related area worthy of investigation is how female leaders in the Arab context are able to find their way in a cultural context that is deeply influenced by traditional values. Societies might increasingly recognize the value of higher levels of female

economic and political participation. This does not mean that all members of society are readily accepting female leadership in those domains. Studies have uncovered that cultural and regulatory forces often do not facilitate the emergence and development of women leaders. Those forces often put women at a disadvantage given who they are, gender-wise, rather what they can do and what they can contribute to their organizations (Sidani et al., 2015). In effect, “institutional forces . . . present substantial impediments to women’s leadership. In cultures that feed the stereotype that women cannot isolate their family roles from their work roles, prejudice against women leaders become all that obvious.” Despite those impediments, studies have shown women in leadership positions have been able to get to senior positions in business and government. Forbes list of the most powerful businesswomen in the Middle East, for example, features 50 highly accomplished women in business who have reached unprecedented heights in local, regional, and global organizations. The list is topped by Raja Easa Al Gurg (Managing Director of the Easa Saleh Al Gurg Group) who in her traditional Emirati dress and head cover reflects the image of a powerful, confident, and accomplished woman who was not hampered by the cultural impediments that many women face (Forbes Middle East, 2022).

Those women are typically intrinsically motivated to achieve and rise in the organizations in which they work despite the fact that they are challenged by the perceived mismatch between their positions as leaders in organizations and their expected societal role (Al-Lamky, 2007). The fact remains that women are found in disproportionate numbers in leadership positions (Al-Ahmadi, 2011; Kemp et al., 2013). In a study conducted in various Jordanian organizations, accomplished female leaders overwhelmingly adopted an Islamic feminist perspective and – perhaps surprisingly – did not embrace a liberal nor a socialist/Marxist feminist worldview (Koburtay et al., 2022). This supports the notion that female leaders often operate within an interplay of logics where the religion logic is an integral part of how they operate and how they approach their leadership roles. Those leaders also referred to deeply rooted cultural variables that impede women and their potential to rise and reach higher levels within their organizations.

A Balanced Leader: A Leader for the New Age

To talk about a balanced state assumes one knows about the extremes. Some might argue that a “balanced” state is relative. What is balanced to one person might come across as an extreme state from another person’s perspective. Yet, in the field of organizational behavior and leadership, and the field of human psychology in general, there are some basic common understandings as to what could be perceived as balanced or not. People, for example, understand the pitfalls of being extremely emotional, or – at the other end – lacking empathy; the pitfall of adopting a strict “rational” approach to life to the extent being cold-blooded versus the other extreme of adopting the belief that it is all about intuitions and happenstance. Leadership in this cultural setting, with implications for other contexts, requires a leader who is balanced. This leader needs to carefully navigate through various, often conflicting,

institutional logics. Understanding what type of leadership would be more successful in such contexts and what factors make better usage of family talent advances effective organizational performance.

A form of positive leadership that will work in the Arab context is presented here. In that, cross-cultural applicability cannot be assumed. This means that this type of leader cannot be claimed to be effective across the board. In some cultures, that type of leader might be less effective than other forms of leadership. This form of leadership, effective in the Arab world, is termed “balanced leadership.” A balanced leader is a person who is able to balance competing forces, opposing values, and conflicting organizational logics. By definition, balanced leadership is:

An approach to leadership that balances between (a) societal and family expectations and (b) business expectations; and between (a) the drive to emphasize legacy and tradition, and (b) innovation and competitive prowess. A balanced leader is able to balance among the various institutional logics governing family firms.

In the specific cases of family firms operating in the Arab region, effective balanced leadership is one that has a degree of cultural sensitivity, emphasizing the notion of a significant group bond that unites organizational members. Moreover, the various institutional logics operating in the Arab context do not only include family versus business logics, but also extend to the logic of religion which runs in tandem, or in conflict, with those two logics.

There are certain traits that mark a balanced leader. This refers to a character of leadership that is deemed to be effective in the context of family firms, and more particularly Arab family firms. Based on the above understanding of Arab culture, an effective leadership approach would include aspects of what potential leaders are more socialized to do, and what the context or followers expect.

One of the hallmarks of leadership in the Arab region is a form of leadership that has been labeled *Sheikhocracy* (Kubaisi, 1985). This was advanced as an intermediate stage between a tribal leader versus a modern leader. In many modern Arab organizational contexts, a very tribal form of leadership will not work. Modern organizational processes cannot advance given an authoritarian style as this is sometimes not conducive to innovation and successful business functioning (Medvedeva, 2012). (Some studies showed that this is culture-bound as in some cultures, authoritarian leaders might be better positioned to guide non-performing employees into proper action. See, for example, Zhang, Liu, and Du (2021), who found a positive impact of authoritarian leadership on employee innovation behavior in Chinese organizations.) Likewise, a very contemporary participative power-sharing leadership style might not work either. This style might advance values that are commensurate with the prevalent value structures found in the region.

Sometimes leaders in tribal structures have a strong top-down dominating leadership style that aligns with tribal leadership (Neal et al., 2007). He (and most often the leader is a “he” not a “she”) might be more on the authoritarian side, not willing to be questioned (Backhirov, 2015). He might conduct pseudo-consultations and

enforce his own thinking on the whole group. Unguarded or irrational nepotism might be rampant, and the quality of the functioning of the whole group or the whole organization would be mostly dependent on the quality of the decisions made by this leader-sheikh.

The Sheikh, in other cases, might be compassionate with a fatherly figure. In all cases, this figure would be dearly respected, and his instructions are rarely questioned. The earlier form of *Sheikhocracy* has been suggested not to be conducive to talent development (Sidani & Al Ariss, 2014) or the implementation of distributed leadership (Hashem, 2018). Traditional and contemporary form and styles of leadership would be effective in some situations, yet these do not well capture the specific and sometimes unique needs present in Arab culture. In that a normative perspective of effective leadership is presented. Indeed, a charismatic, transformational, ethical, authentic, or other type of leader would help advance managerial behavior and organizational performance, yet these come across as very generic to capture the specific needs of organizational structure and cultures in this region.

A complementary form of leader, the “balanced leader,” might prove to increase managerial and leadership effectiveness. Being “balanced” is a virtue in the Arab and Islamic culture and is an integral part of normative ethics. From a religious perspective, the Muslim understanding overlaps with that of Aristotle who referred to the Golden Mean where virtue resides. This is not a mid-point between two states. It is rather a point in-between, a point between a vice of excess and another vice of deficiency. Generosity, for example, is a virtue, a golden mean between an excess of being a spendthrift and a deficiency of being a miser. Courage represents a golden mean between a vice of excess embodied in recklessness and a vice of deficiency exemplified in cowardice.

The Muslims are considered to compose one body of people united by belief. The collection of this group is called an Ummah. This Ummah is described in the Qur’an as the Ummah of the Middle-Way, the balanced-way, that of moderation:

Thus, have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves [The Qur’an, Chapter 2, Verse 143].

Stemming from this perspective, the issue of “balance” is a salient virtue in Islamic thinking. There is a balance in everything that a Muslim individual does, and religious Muslims are advised to be moderate in all their affairs including in their observation of Muslim rituals. (In one famous story in early Islam, some of the companions of Prophet Muhammad asked about the acts of religious devotion that he performed in private. As they recognized his elevated degree of religiosity, they committed themselves to even higher levels of religious devotion. Someone among them said: I will not marry women; someone among them said: I will fast every day and never stop doing that; and someone among them said: I will not lie down in bed (but stay awake and get engaged in continuous prayer). The Prophet said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing it; and I marry women also? Whoever turns

away from my Path, has nothing to do with me [Sahih Muslim 1401. <https://sunnah.com/muslim:1401>].)

From that, a leader needs to be balanced, embracing his or her emotions but not to the extent of losing control of his or her emotions; appreciating rationality but not to the extent of losing sight as to the existence of cognitive biases; being expressive, open, and charismatic, but not to the extent of being theatrical; and finally, being authentic but not to the extent of being a narcissist.

Within this background of a balanced leader, below is a description of this leader, his or her attributes, and his or her behaviors.

A Servant Leader

The Arab context requires leaders who are involved – not detached – and connected, not separated. Extreme delegation does not work in most cases as this advances the perception of a distant and disconnected leader. Followers need a leader who is present and accessible. An involved leader is not only able to see the “forest” from a far, but is also willing to go closer to the ground among the trees and get closer to where the action is happening. Involvement occurs at the level of cognitions and emotions, and also extends to ensuing behaviors. A big-picture perspective and the ability to provide a vision for the organization does not preclude him or her from getting closer to the lower levels of the organization.

An integral ingredient of being involved is leader humility. Involvement means getting closer to followers; it would be counterproductive to get close while being arrogant. This intersects with the notion of the leader as servant. A servant leader is a person who embraces the notion that serving others is part of his or her concept of leadership. Serving becomes an aspect of one’s identity as a leader. A servant leader has an innate need to serve and an inner drive to lead (Van Dierendonck, 2011). While these could refer to traits that characterize some individuals more than others, nothing precludes the notion that these traits can be developed and nurtured. The traits needed for this type of leadership include authenticity, humility, and the vision that proper organizational functioning needs a leader who empowers and develops. A servant leader prioritizes people’s growth and well-being, as well as the communities in which they live (Panaccio et al., 2015). The servant leader shares authority, considers the needs of others, and assists others in growing and performing at their best.

This type of leadership fits well the context of family firms in the Arab World (Sarayrah, 2004). Serving others, especially when this includes many working members of the family and the family business, would help support the family logics. Religion also emphasizes that serving others is an admired virtue, so that would also meet the religion logics. If implemented well and in a balanced way, this would also serve the business logic. Servant leadership has been associated with a variety of positive personal and organizational outcomes including team effectiveness and follower job satisfaction and work engagement (Hunter et al., 2013). Some studies conducted in the Arab world found positive impact of this style on various

outcomes including corporate social responsibility reporting (Alazzani et al., 2018), intrinsic and extrinsic job satisfaction (Al-Asadi et al., 2019; Megheirkouni, 2018), and other positive organizational consequences (Riquelme et al., 2020). Being extreme in terms of serving others at the expense of proper supervision, however, might be counterproductive. There is always a need to keep proper balance between coming across an assertive leader who is aware of the importance of the tasks at hand and the desire to guide, develop, and empower others (Ames, 2008).

A Paternalistic Leader

Although associated with leader dominance which can be sometimes misused, a paternalistic leadership style operates well in Arab culture. This type of style combines an autocratic approach and strong decision-making, with a leader's benevolent behavior (Dorfman et al., 1997; Hou et al., 2019). There is some research to suggest that a combination of transformational and paternalistic leadership would enhance motivation (Göncü, Aycan, & Johnson, 2014). A paternalistic leadership style emphasizes creating a family atmosphere at work, utilizing an aspect of individualized consideration (which is also an ingredient of transformational leadership), blurring the boundaries between work and family, remaining authoritative and assertive as a leader, and expecting commitment from organizational members (Aycan, 2006; Pellegrini & Scandura, 2008; Pellegrini et al., 2010).

Some leadership scholars and practitioners might take issue with the above aspect of paternalistic leadership. In a contemporary understanding, this might not resonate well with a mature sophisticated modern workforce. Moreover, the interference and influence of the leader beyond the realm of work might be troubling to some. Also, in some Western cultures, paternalism might be equated with a desire to dominate, and a paternalistic leadership style might come across as reflecting elements of authoritarianism. Those reservations against a paternalistic style might not work in a context characterized by collectivism and an expectation for a leader role that is different from what is common in Western cultures (Cheng et al., 2004).

In addressing the various views regarding paternalistic leadership, one can embrace the notion that a paternalistic leadership style could indeed be counterproductive or productive depending on how it is used. If used to center around the persona of the leader, elevating him, and giving him maximum control, then indeed it would not lead to positive organizational outcomes. Yet, if it is combined with a genuine concern for followers, then it might work very well in those cultures where such type of leadership is accepted or even expected. To counter this perception, another approach towards paternalistic leadership views it as a combination of domination and control mixed with compassion and benevolence (Farh & Cheng, 2000; Pellegrini & Scandura, 2008). This is argued to work well in collectivist and high-power distance cultures, both of which are hallmarks of Arab culture (Shackleton & Ali, 1990).

There is some research that identifies the significance of benevolent intent in paternalistic leadership (Pellegrini & Scandura, 2008). Benevolence does not come across automatically or naturally as there needs to be a clear motivation and purpose in

acting benevolent. This would help distinguish positive paternalistic leadership from that of abusive or exploitative paternalistic leadership (Aycan, 2006), where the latter emphasizes control and domination and leader-centrality. The sort of leadership that fits the Arab context and helps advance organizational behavior is the one characterized by aspects of benevolent paternalism where the leader is more like a parent rather than a person holding a position of ultimate unquestionable power inside an organization.

A Consultative Leader

Linked to the point just mentioned above, a balanced leader is also a leader who resorts to consultation in the affairs of the administration he or she is handling. Consultation is a feature that has traditionally been present in early societies including Arab tribal structures. The elder of the tribe typically assembles the main decision-makers, the influencers and chiefs within the tribe, and presents a case asking for their input before making the final decision. People usually do not hesitate to present their opinions expecting that the chiefs of the tribe would take their opinions into proper consideration. In Arab culture, consultation is encouraged by customs and norms (Aldulaimi, 2019). Some traditional sayings emphasize that a person who makes decisions alone, feeling that he does not need the opinions of others, runs a great risk. “Consultation is the essence of guidance” affirms a classic Arab proverb. Moreover, religious norms encourage leaders to seek consultation from others as evidenced from the Qur’an and from the sayings of the Prophet. (The Prophet is clearly instructed to consult with his companions: “O Muhammad, it is a great Mercy of God that you are very gentle with them; had you been rough or hard-hearted, they would have deserted you. Therefore, pardon them and ask God’s forgiveness for them. Consult them in the conduct of affairs; and when you decide to do something, then put your trust in God (hold fast to your decision). God loves those who put their trust in Him” (The Qur’an; Chapter 3; Verse 159).) In this, both the religion and business logics help to advance behaviors and reinforce traits of consultation and inclusiveness.

Some studies in Arab culture have suggested that there might be a pseudo-consultative leadership style in practice where the leader does not genuinely seek the opinions of others; he or she might just put on a show of consultation that is not very serious, genuine, or substantive (Ali, 1993; Ali & Schaupp, 1992). This is, of course, not an advised practice as – with time – people will be able to see through such practices, and distinguish between true and authentic consultations versus inauthentic ones (Sidani, 2020).

A Balancer Among Logics

The leader that would be the best fit needs to find a balance between societal and familial expectations and business and religious drivers. Religion remains a thorny issue. Sometimes, a leader might not be religious or might not depend on religion for moral guidance. In some businesses that are closely held, family members, their

employees, and their customers might not include religion as a factor in their decision-making. Why would the logics of religion need to be relevant in this case? The answer is that this might be needed, even if the most important stakeholders in the family business do not believe that religion is important or relevant in business. In the Arab context, it is highly unlikely that religion would be an insignificant factor. Religion is an important feature of Arab society as many studies have shown. So even if a business leader and other family members do not attach importance to religion, chances are some of their stakeholders (customers, employees, the community at large) place such an attention to the interaction of business and religion.

The leader would be a person who understands familial and cultural considerations that often emphasize tradition and legacy, with the need to innovate. This balance between valuing tradition and seeking innovation would facilitate acceptance and success. One thing that a leader in an Arab family firm ought to do, though not always practiced, is to understand that the values and aspirations of children do not always match their parents'. The continuous investment in children's lives marks the Arab culture in a powerful way. It is not uncommon for a father to push a specific career direction for his or her children. One positive aspect of this is that parents feel it is their duty to continue supporting their children, both emotionally and financially, even as children reach adulthood and develop in their careers. The social safety net is valuable, and many find it to be comforting and needs to be sustained. The downside of this involvement is that this might come at the expense of one developing maturity to take own work decisions in life and hold oneself accountable to own decisions. A total abandonment of this social safety net is not advised. What is advised is a delicate balance between continuous involvement with a degree of autonomy given to children to choose whether or not to work in the family firm. If they choose to work in the family firm, they still need to be given the discretion to chart their own path. A leader has to recognize that children have the right to turn down a job position at the firm if they feel that their aspiration is only available elsewhere.

Another area of balance relates to a willingness to include non-family professional managers alongside family members. In many family firms in the Arab culture, there is a desire to keep key positions to family members and protect family legacy. The collective nature of Arab society often results in specific expectations from family managers, expecting them to keep it all within the family. The expectation is not only to run an effective and performing business, but also to do all of that within the constraints of hiring and developing family members (Sidani & Thornberry, 2013). This sometimes comes at the expense of effective management. Leaders need to be secure enough to extend the trust to outsiders as organizations cannot properly grow or innovate without relying on other non-family members who could be as loyal and engaged at work (Hiebl & Li, 2020; Lazzarotti & Pellegrini, 2015).

Cultural Sensitivity

The leader also needs to reflect a high degree of cultural sensitivity. Despite the commonalities among Arab countries, in terms of language and some cultural norms,

there are wide differences reflecting the variety of experiences and diversity of people residing in those countries. Contemporary Arabs do not represent one race or one single ethnicity (Salamey, 2018). The Arab world is home to the descendants of the early Arabs in the Arabian Peninsula, but also to various cultures and ethnicities that have become part of the Arab culture over time and history. Those include Kurds in Iraq and Syria, Berbers in North Africa, Armenians in Syria and Lebanon, Turkmens in Syria and Iraq, and Nubians in Egypt and Sudan. While Muslims represent a vast majority, the region is also host to sizable Christian populations, and other minorities (such as Jews in Yemen and Yazidis in Iraq). The diversity within Muslims themselves is huge with Sunnis, Shiites, Zaydis, and Ismailis present in various proportions in different Arab countries. Added to this innate diversity is the diversity that is present due to the influx of expatriate labor in some countries. The GCC, for example, is home to a very large expatriate population from all corners of the world (Afiouni et al., 2014). This has resulted in a very diverse workplace, not only ethnically or religiously, but also culturally.

All of this necessitates a type of leader who is sensitive to those diversities and cultural backgrounds. This sensitivity is necessary to have the level of psychological safety necessary for performance. Leaders would be able to cultivate collective intelligence by enabling team members to be more open-minded in the workplace and learning from others. This would leverage the diversity and enrich the work atmosphere. Leaders would even be able to flourish at a personal level and widen their horizons by getting exposed to different people and different points of view. This would be strikingly different from the traditional leader in small Arab communities that revolve around a tightly knit group bond or *asabiyyah*. While *asabiyyah* has a long history in Arab culture and has proved effective for group functioning (Sidani, 2008), strictly adhering to such an in-group bond is not healthy for modern organizational functioning.

Conclusion

This chapter explored how successfully leading a family firm requires careful navigation through various, often conflicting, institutional logics. Balancing out various institutional demands requires a specific type of leader character. An effective leader in this context has an adequate understanding of the culture he or she is embedded in. The overall culture places specific demands in terms of which values need to be emphasized, which communities need to be targeted, and which organizational approaches need to be implemented. Moreover, the smaller social unit, which is the family, places significant pressures in the case of a family firm. Family members expect a preferential treatment in hiring and development, a thing that is emphasized by a religious logic that reinforces benevolence to relatives and close family members. While religion dictates such benevolence in terms of assistance, help, and general compassion, the culture extends this reasoning to impact how the business should be run. This places pressures on the ability of a business to effectively conduct its affairs in a largely competitive environment.

This chapter has several implications for management and leadership scholarship and practice. Embedding the discussion about institutional logics in leadership informs leadership theory in terms of the need to expand investigations regarding the interaction of various organizational and cultural forces in impacting leadership processes. What leadership style or process works under a given situation depends on a host of factors including the culture in which leaders and followers are embedded. To operate more effectively, leaders need not look for a one-style of universal leadership that works across cultures. The more pertinent challenge is to be able to understand which leadership style works in what type of culture.

Ignoring institutional demands comes at a cost. Ignoring the family logic could lead to better business decisions. Yet, this comes at a significant social cost that many decision-makers and organizational leaders are not willing to endure. Likewise, ignoring the business logic would only lead to ineffective organizations that would not be able to sustain profitable business operations for long. All of this happens in a context where religion is widely viewed as an important part of one's life impacting both family decisions and business decisions. For the leader who rates high on religiosity, or for the person who considers religion as a factor in his or her decision-making, ignoring religion is not an option. Not only is religion important in specifying how to deal with family members, it also has specific instructions on how some business needs to be conducted and which industries or sectors need to be avoided.

Navigation successfully through all of the above requires a specific type of leader, a "balanced leader," or the one who is able to navigate through various, often conflicting, logics. In that, this leader has the needed business acumen to understand what it takes to succeed in a competitive environment. Moreover, he or she has the cultural intelligence needed to operate in the midst of multiple cultural considerations, where the larger unit is important, religions and religious values cannot be shelved, and the family is a vital stakeholder for the continuity of the business. Cultural awareness, sensitivity, and adaptability are key character traits that characterize effective leaders in such a context.

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The Pursuit of Happiness: Efforts of Global Leadership and Followers to Achieve Social Harmony 31

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Abstract

Scholars characterize happiness as wellbeing, life satisfaction, optimism, and fulfilling quality life. The chapter positively affirms that efforts undertaken by both global leadership and followers could achieve happiness and social harmony. For example, individuals worldwide require life's basic needs for their wellbeing. Apart from basic needs, people need a peaceful environment that supports human rights and the dignifying of human lives. The chapter discussed extraordinary leadership of diverse members of the global community who influenced the global community through their efforts. It is after the analysis of these diverse efforts that it is realized that indeed the world needs extraordinary capable leadership of the Mandelas, Maya Angelous, Michael Jacksons, Obamas, Clintons, and the Bayern Munchens among others who would move the global village into a socially harmonious place that takes care of the lowly, advance principles of equality and justice, lead with honesty and integrity of character, and

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have the courage to deal with complex environmental challenges with courage. Both global leaders and followers should use the global town square platform of social media to communicate and shape the mindsets of the majority in order to inculcate the love for humanity and continuously encourage the spirit of lending a helping hand during devastating times. The next generation of leaders should be inspired by global leaders who led with humility, honesty, sincerity of character, inclusivity of others, and were open to diverse views and opinions. The next generation should grow their communication and collaborative skills and learn from feedback whether positive or negative so that they grow a loyal base of followers whose values resonate with theirs.

Keywords

The pursuit of happiness · Social harmony · Wellbeing · Life satisfaction · Global leadership · Global followership

Introduction: The Pursuit of Happiness

Scholars characterize happiness as wellbeing, life satisfaction, optimism, and fulfilling quality life. In 2016, a presentation was made at the Academy of Human Resources Development International Research Conference in the Americas on a paper entitled, “Pursuing happiness in the workplace: could it be turned to reality or is it just a picturesque fantasy through the looking glass?” The paper focused on employees’ desire to find cues of happiness at the workplace since during their productive lives most employees spend a lot of time at the work place with colleagues rather than spend time with their families and friends at home; hence it is inevitable for them to look for cues of happiness in the work place, save for the corona pandemic which has altered this workplace “standing order.” Upon writing this book chapter, it became practically imperative to retrieve the 2016 “looking glass” as it proved useful for illuminating the happiness radiance beyond the workplace to the global arena. This chapter therefore discusses how global leadership could possibly work together with global followership towards the twin goal of achieving happiness and social harmony.

The pursuit of happiness has been a subject of discussion throughout the ages by philosophers, religious founders, and great statesmen alike. Judge and Kammeyer-Mueller (2011) stated that, in ancient Greece, Aristotle centered Nicomachean Ethics on the pursuit of happiness. The Dhammapada from India described the ultimate end of a virtuous life as the attainment of lasting happiness. The Chinese philosophical systems of Confucianism and Taoism espoused methods that individuals and social leaders could use to create happiness for themselves and others (Judge & Kammeyer-Mueller, 2011). Jesus, according to the Synoptic Gospels, stated that happy people are those who are conscious that they have a spiritual need to fulfill. Such discussions on the pursuit of happiness overtime indicate that happiness is an important virtue worth pursuing by humanity. Upon writing this chapter, different

groups of people and experienced individuals were invited on this journey of seeking global optimism, life satisfaction, and wellbeing. Therefore, through this chapter, a reflection on life experiences of these great men and women was made, basing on research findings, literature reviews, and on the rich backgrounds, experiences, and thoughts of these diverse members of the global community.

The chapter positively affirms that efforts undertaken by both global leadership and global followers could achieve global happiness through the different life domains of religion, music, education, scholarship, information technological advancement, health, addressing of climate change, and through extension of a helping hand among others. For example, the Clinton Foundation has made a global impact through disaster relief meals and the grab-and-go meals for people in need. The provision of such meals may seem insignificant but to communities experiencing the devastation, it is indeed a much needed relief and sustenance of life itself during dark moments of doom and gloom. According to the Foundation, disaster relief meals were established in order to alleviate disastrous pangs of the situation so that these individuals could be accorded some measure of dignity and respect even as they go through such devastation (Clinton Foundation, 2021). Apart from post-disaster recovery programs, the Foundation also has the Clinton Global Initiative (CGI) which has programs for emerging leaders to create and implement solutions to the world's most pressing challenges. CGI also has programs for youth advocacy and grassroots activities, programs for climate, development, inclusive economic recovery, and overdose response networks to address health challenges. The Foundation also facilitates partnerships to address these compounded and complex global challenges (Clinton Foundation, 2021). These initiatives reflect the presence of caring and loving emotions that the global world needs to adopt and display more often for the up-building and the dignifying of human lives. The free meal voluntary assistance should not only be availed during times of natural disasters but should also be availed to the lowly ones who may be experiencing the hopelessness, helplessness, and homelessness of not even having one decent meal a day especially during these tough and trying times of the corona pandemic that has left many families worldwide economically devastated and poverty stricken.

Empirical research findings reveal that wellbeing and life satisfaction domains worldwide are more homogenous in terms of their significance to individual's happiness than they have differences. For example, Shawn Achor, after his trip to South Africa reported the following:

Years later, in the fall of 2009, I was invited to go on a month-long speaking tour throughout Africa. During the trip, a CEO from South Africa named Salim took me to Soweto, a township just outside of Johannesburg that many inspiring people, including Nelson Mandela and Archbishop Desmond Tutu, have called their home. We visited a school next to a shanty town where there was no electricity and scarce running water. Only when I was in front of the children did it dawn on me that none of the stories I normally use in my talks would work. . . . Struggling to points of common experience, I asked in a very clearly tongue-in-cheek tone, "Who here likes to do school-work?" I thought the seemingly universal distaste for school-work would bond us together. But to my shock, 95 percent of the children raised their hands and started smiling, genuinely and enthusiastically. . . . When I returned to

Harvard two weeks later, I saw students complaining about the very thing the Soweto students saw as a privilege. I started to realize just how much our interpretation of reality changes our experience of that reality. . . . (Achor, 2010)

The similarities between students in Soweto and those in Harvard is that they all value education; hence they are at school. Both groups share a quest to have a better future by going through education and completing the study program so that they pursue a meaningful career in the future. However, out of abundance of resources, those in Harvard still have room to complain while out of fewer resources, those in Soweto remain optimistic because their economic backgrounds do not offer anything of comparable worth that would drive them into the “complaining mode.” Nonetheless, students in Soweto cherish the ideal that a better lifestyle lies ahead round the bend despite current challenges experienced. The mindset displayed by the Soweto students makes it conclusive that the quest to achieve life satisfaction and wellbeing goes beyond current socio-economic and political challenges experienced as one can make it a choice to cling without losing the grip on the optimism branch of hope that round the bend life’s journey would straighten up. The students’ reality is not a Cinderella’s fairy tale but a reality that could be attainable through positivism. Education remains a reality and a key societal aspiration that students in different parts of the world, especially in Africa, strive to attain for long-term success and the achievement of a fulfilling life. Therefore, whether they are in Harvard, Soweto, or in Juba students’ aspirations remain similar in outlook. The tricky part is that they all require resilience and endurance to go through the educational system satisfactorily since it is a prerequisite to the lucrative attainment of future career and success. The education domain therefore remains a critical domain globally; hence global leadership and followers should ensure that educational systems are systematically crafted to meet current global market shifts that are volatile while also catering for the future generations who should be prepared to develop resilience, courage, and the inculcation of excellence in task performance among others (Maulding et al., 2012; Skarzynski & Gibson, 2008; Nonaka, 1991). Interestingly, those who aspire to be great footballers or singers or pursue other artistic trades may use natural talents that might not require the education system prerequisite; hence such ones may have a different path carved out; therefore, through apprenticeship training and skills development, these ones may sharpen their talent to ensure attainment of their life goals through unique paths.

Optimism and Positivism

Happiness is an emotional state that fluctuates with life’s events and experiences. Hedonics view happiness as having pleasant feelings and favorable judgments (Ryan & Deci, 2001; Ryff & Singer, 2008). According to scholars the Hedonic approach is exemplified by research on subjective wellbeing. Subjective wellbeing according to researchers anchors on judgment of life satisfaction or having positive feelings and relatively few or rare negative feelings (Diener et al., 2010; Schimmack, 2008). This

chapter is not alluding that positivism and optimism exist in a fairy tale environment where challenges, setbacks, and problems are non-existent; instead, the chapter posits that in life, optimistic people have better coping mechanisms unlike unhappy people. They experience positive emotions like joy, contentment, satisfaction, enthusiasm, and interest and show less burnout, and less emotional exhaustion (Boehm & Lyubomirsky, 2008). A study on management style conducted by Vargic and Luptakova (2003) in Slovakia proved that shifting management style to cooperative and participation, development of good interpersonal relationships between management and employees, development of more flexible work programs, and availing of opportunities to employees enhanced positive attitudes for both managers and employees. The informal relationships formed after the shift in management style exceeded boundaries of the workplace and were considered to be a positive attitude and a demonstration of people orientation (Vargic & Luptakova, 2003).

The ancient Chinese philosophical thinking of the yin and the yang explains the Chinese naturalistic, dialectical, and optimistic attitudes towards the world and life. This concept, developed by a group of Chinese thinkers in the third century B.C., theorized that at the center of life there are two forces: yin, which literally means the shady side of the hill, and yang, which means the sunny side of the hill. The concept of the yin and yang can be extended to all things (Shimron, 2000), for example, hot and cold, cloudy and sunny, dark and light, good and bad, interior and exterior, latitude and longitude, and abundance and limited among others. As scholars posit, the yin and yang are mutually inclusive, and one cannot be overcome at the expense of another as the goal is to have a balance between them – that is the key to stability and success (Kapp, 2000). The yin and yang principle also captures the notion that there are no opposites that are permanent but everything is dynamic and “cyclic” (Zhu, 1974). Change, according to these scholars, is orderly, non-chaotic but a dynamic process that is traceable and can be detected through learning and observation (Chan, 1963). The two opposite elements of yin and yang co-exist in the same environment and are complementary, and such a union brings the state of equilibrium. Zhu (1974) points that:

When the sun goes, the moon comes, when the moon goes, the sun comes. The sun and the moon alternate, thus light comes into existence. When cold goes, heat comes, when heat goes cold comes. Cold and heat alternate and thus the year completes itself. The past contracts. The future expands. Contradiction and expansion act upon each other, hereby arises that which furthers. (Zhu, 1974, p. 108)

The Chinese Philosophers reasoned that all contradictions should be resolved in a process of a cyclic movement that is systematic Lin, 1992a, b. That system should involve systematic thinking, communication, and decision-making. Any unresolved contradictions according to the scholars could bring negative effects. The cyclic thinking provides a holistic view and observation of the world (Liu, 1992; Starosta & Chen, 2003). Basing on this reasoning, it could thus be deduced that through the yin and yang, optimism and pessimism should co-exist and form an equilibrium that flourishes together in a balancing manner. This therefore means that as much as

positive and optimistic people exist globally at the same time, there shall always be negative and pessimistic people to complement and complete the cyclical core – existence of positivity and negativity within the cosmos. The principle of the yin and yang, as expounded by these scholars, complements the chapter’s realistic view of the existence of happiness/ unhappiness, resilience and despair, and effective and ineffective global leadership and followership.

Nonetheless, it is noted that scholars of positivism posit that positive emotions broaden possibilities and widen thoughts for new ideas and to finding grand solutions to old problems while negative emotions narrow thoughts and limit the range of actions one could take. Optimism provides room for resilience to succeed in many domains including education, work, creative arts, creativity, and innovativeness among others. Jim Collins, author of *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (2001), stated that we are not imprisoned by our circumstances, our setbacks, our history, our mistakes, or even our staggering defeats along the way; we are freed by our choices. Basing on choices, individuals can choose to see the world through opaque glasses that portray doom and gloom or may choose to see the world through the “looking glass” that provides unending possibilities, opportunities, and optimism. Maya Angelou, an American poet, civil rights activist, writer, actress, and Hollywood’s first female black director through the poem, “Still I Rise,” reflected on life’s experiences and that these experiences should not define an individual’s outcome in life. Her eulogy reflects a woman who remained inspirational, optimistic, and motivating to both the young and the old alike throughout her life. Her experiences, background and life, reflected an epitome of choosing resilience and positivism instead of settling for a bowed head, tear drops, and bitterness from past experiences. Through her eyes, life was a journey that went through smooth roads, terribly bumpy and dangerous roads, and meshes that should strengthen one to rise again no matter the circumstances instead of giving in to defeat and failure. The poem captures her life’s journey through hurdles that produced more courage and confidence to lift her head up with hope. As readers, individuals could learn from reflections of her past experiences and come to the conclusion that, even if bad situations are experienced at individual level, these experiences should not define the final outcome of one’s life; instead, they should strengthen individuals to remain optimistic and rise above the mountains of hurdles that life builds and emerge triumphantly at the end. The optimism rests in that challenges should inspire and bring out greatest potentialities so that many rainbows in the clouds are acquired to share with future generations to come.

Through Maya’s poem, it could be posited that when life throws lemons at individuals, they should not become embittered or think that their situation is helpless. Instead of letting negative thoughts overcrowd an individual’s mind, each one should collect the lemons of life, make lemonade, and drink it so that they rise again to chart new paths and new priorities of existence – by learning from the experiences. In one of the interviews that Maya provided on the #Supa Soul Sunday# OWN TV# Oprah Winfrey Network, she mentioned that leaders require the courage to be consistent in doing what is right. Basing on that, it could be stated that global leaders require the courage to stand for what is right; to be ethical and to lead with

optimism and resilience if they want to counter the toxic environments and negative challenges bedeviling the world. They should view failure as a learning curve carved for greater opportunities to reinvent and reenergize for the bounce back. Similarly global followers should be effective, enthusiastic, and actively participate in the leader's purpose so that both the leader and follower achieve the desired goals.

Having a Purpose in Life

Globally, humanity in its entirety yearns for a fulfilling purpose in life. As individuals and divergent global communities navigate through the diverse global terrains and facets of life, they cultivate virtues and values that they come to identify and hold onto dearly throughout their lives. When analyzing survey data from four East Asian countries of Japan, Taiwan, South Korea, and China, Chen (2012) pointed that although monetary and non-monetary factors play a role in explaining the relationship between education and higher reports of happiness, but, the monetary factor is relatively unimportant while non-monetary factors such as interpersonal networks and degree of cosmopolitanism accounted for a significant part of the association between education and happiness. A "cosmopolitan" person is defined as one who is involved with the wider world and not just their local area (Hannerz, 1990). The study undertaken by Chen (2012) revealed that individuals who received more education had more extensive social networks and greater involvement with the wider world and diverse communities experienced happiness and fulfillment in life. These life conditions, it was concluded, were positively related with happiness. Education according to Asian scholars provides the autonomy to think liberally, lead a flourishing life, raise children well, master difficult and complex skills, and enjoy the company of others (Chen, 2012).

While Asian scholars laid their bet on education for happiness, in the USA, through the eyes of Harry Brighouse (2006), a desirable picture of a fulfilling life is described in the following manner:

Imagine a child growing up in a society characterized by a culture which affords abundant public model of the relevant skills, and in which respectful engagement with people from quite different background was the norm. Politicians engage with each other's best arguments, members of different religious communities openly debate and discuss differences, and although they worship separately they mingle socially, journalists engage critically and in a well-informed way with public policy proposals; popular culture is diverse and not dominated by the profit motive . . . civil society does so much good job of it already that schools would be free to pursue other excellence. . .

Brighouse's (2006) picturesque world, just like the Asian world, has more similarities than differences – the cultivation of cordial relationships and fulfilling co-existence. More importantly, these picturesque views are not just unattainable dreams and fallacies, but could be realized through commitment and efforts from governments, members of the civil society, and various other societal groups. Whether it is in the Asian countries, Europe, the Caribbean, Africa, or the Americas,

a sense of purpose at individual level is crafted from the educational ethos, rich cultural heritage, socio-political empowerment, upholding of human rights and liberties for the populace, religiosity, nationalism, economic development, and employment opportunities among others that individuals seek and pursue for the attainment of a more fulfilling life. For example, as much as majority of US citizens identify with some form of religion, 72% of Asian Americans follow traditions of Islam, Hinduism, Buddhism, and Christianity (Ling & Austin, 2015). Australia's best known playwright, David Williamson (2016), stated that "...there are five factors that determine how we feel about our life, the amount of positive emotions we experience, our engagement with life, our relationships, our sense of meaning, and our level of achievement heighten our sense of purpose and development of subjective wellbeing." David Williamson (2016) also mentions that since a city must be a self-sufficient community, it needs a multitude of farmers to provide food, as well as craftsmen, soldiers, rich people, priests, and people to discern what is necessary and what is advantageous. Myers and Diener (1995) point that happy people enjoy personal relationships and are more absorbed in their work, set themselves achievable goals, and move towards them with determination. As it has been described and discussed by these scholars, happiness comes with having purpose in life and executing that purpose using various platforms and avenues that interest and move individuals to action. More importantly, unless one lives a life of a hermit in the mountain forest, having a purpose in life goes hand in hand with societal relationships and networks formed, goals, objectives, values, and the societal culture deeply embedded within the community.

A sense of purpose in any domain, whether work, education, or music should help an individual carve a path and direction they wish to take. Whether an individual assumes the role of global leader or global follower at one point or another, but the individual should have a sense of purpose that is meaningful. Without a clear sense of purpose individuals risk to pursue life with no measuring yardstick of what they plan to achieve, how and when. Therefore, any global leader in any domain should have a vision, mission, and values that they espouse to the followers clearly. Similarly, global followers should follow a leader with clear knowledge and information of the values, the vision, and purpose of the followership. If this information is not clearly understood and articulated, the follower may not participate and provide meaningful contributions to the final outcome of the task or may not effectively follow and support the leader through exemplary high independent critical thinking.

Among the different communities and societies of this world, it is evidently clear that individuals all over the world require life's basic needs of clean water, food, shelter, a healthy environment, good health, education, and jobs that could allow them to function and have a sense of purpose and wellbeing that is satisfactory. Apart from these basic needs, people need a peaceful environment that would allow them to thrive and reach their highest aspirations in an environment that supports the observance of human rights and the dignifying of human lives for social harmony. Basing on these basic needs and human aspirations, globally, the world requires

effective leadership in different domains whether in religious set up, political, organizational, or any other domain that would guide followers to deliver tangible results with the support of the leader. As one scholar pointed, followers and leaders both orbit around the purpose that they would like to achieve. More importantly, followers do not orbit around the leader, but they have the latitude to follow or not to follow the leader if the leader's actions violate their values, their human aspirations, and what they consider precious in life. It is therefore appropriate to state that the establishment of a symbiotic relationship between followers and leaders should be viewed as a crucial step that should be attained from the onset through an established sense of purpose. The relationship between the leader and follower should thus clearly espouse the vision, mission, goals, and objectives for clarity of purpose, building of motivation, and preparation for satisfactory outcomes for both the leader and followers.

Global Social Harmony

The world is tired of short-sighted leadership and societal groups that do not consider the broader global social harmony perspective when they take actions and make decisions that have far more negative bearing consequences in the long term. For example, an analysis of the darker side of human nature and the global leadership and followership allows communities to see that blind followership of a leader, undismayed by their immoral fabric and Machiavellian tactics, brings harm and untold suffering to global citizenry. Not so long ago, western governments were bewildered and dismayed at the number of their own citizens who were lured and inspired by ISIS to join this terrorist organization in the Middle East. Equally disturbing was the truth that some citizens of these red alert zones in the Middle East, including Africa, continued without let up, to embark on dangerous sea journeys using unsuitable boats and sea vessels to cross oceans to reach western countries in search for more fulfilling and socially harmonious livelihoods. These individuals, faced with the devastations of wars, untold human sufferings, starvation, and a bleak future do not experience life satisfaction and wellbeing at home; hence they embark on such dangerous journeys across oceans and deserts to reach the western countries.

Basing on such leadership-follower dark spots that counter social harmony with chaos and uncertainties, the globalized world requires global leadership that would develop a deeper understanding of global social harmony, global citizenship identities, moral dilemmas, individual social needs, and aspirations so that better approaches of handling these complex global challenges are developed and implemented. Even more, global institutions of governance and ethics should cultivate an in-depth understanding of global leadership and followers domains, societal perspectives, and aspirations so that they develop a rightful perspective of plagues of unrests, disillusionment, and global management failures that seem to elude the

development of global social harmony. For example, although citizens of the European Union and the United States have more material wealth than other places in the world, their depression and anxiety rates have risen dramatically (Easterbrook, 2003). Perhaps the state of depression and anxiety rates sends a signal that contentment in life goes beyond tangible objects but requires a fulfillment of other emotional and perhaps spiritual needs that are deeper domains in life. It is not surprising therefore that by hungering for a more fulfilling life in comparison to what they currently have, some of the citizens of the developed world unfortunately become easy targets to terrorist organizations that lure them into dangerous escapades of life and death adrenaline raising journeys with catastrophic ending.

Global Educational Leadership

Just like all other domains that require the redefining of purpose and existence, the educational leadership could usher in new educational learning that would make educational outcomes more universal and more adaptive to counter behaviors and mindsets that negate the attainment of global social harmony and happiness. Terrorism, wars, and socio-economic impoverishment of societies through looting the national treasury and corruption that negates all economic progress require the unlearning and relearning of good corporate governance behaviors that change mindsets and behaviors. The world requires global leaders and global followers who cherish peace, equality, ethics, and social justice and uses dialogue to analyze and resolve differences amicably. Such a new mindset shall understand the dangers and negativities of persistent corruption, inequalities, racism, sexism, leadership mismanagement practices, and corporate greed among others. Learning that supports the promotion of critical thinking, collaborative sharing of ideas, analysis of situations and problems, inculcation of passion for research and data management, and manipulation principles could strengthen partnerships and collaborations, the undertaking of empirical research, creativity and innovation, and the respect for diversity, inclusion, and global citizenship. Such new mindsets, garnered from educational learning, would seek to build a global mindset, strengthen the dignifying of human lives, and the cultivation of positivism and embrace horizons of possibilities and opportunities. Currently the world requires global leaders who are skilled in thinking locally, regionally, and globally and possess a deepened understanding of moral values and understanding of the diverse cultural beliefs and socio-psychological world that embraces a global mindset and the ability to influence individuals, groups, and organizations and institutions alike. The world is moving towards integrated global labor markets, global business strategies, global workforce, and global economic developments and trade. Without global skills and global competencies, the global leaders would forever be plagued by competency deficiencies that would not allow them to address and resolve global complexities and problems that seem to escalate daily. Currently the use of coaching, networking, communication, and feedback would grow such skills and competencies.

Leader/Follower Reciprocal Communication and Relationship

One of the key concepts espoused by the leader/follower relationship is the two-way reciprocal communication that should exist between the two. For example, within organizational settings, a leader could share values, vision, mission, and strategic organizational goals with followers so that both of them could have proactive roles in ensuring the success of the organization. The concepts of shared leadership, collaborative leadership, employee involvement, engagement, empowerment, and many more advance the principles of diffusing power from one person at the top and spreading it to others for collective responsibility, getting different perspectives, idea generation, dialogue, and joint decision-making among others. Ruud Weijermars (2011) discusses this viewpoint more aptly by stating that:

. . . Act intelligently in communicating the organizational mission, vision, values, and share innovative ideas. Leaders and managers in intelligent organizations typically encourage the organizational learning process at every opportunity. Participate in meetings. Help solving problems. State positions and opinions. Find out facts and details. . . . Participate in communications when appropriate and give consistent, up-to-date information at all times. (Weijermars, 2011)

Results of a meta-analysis on leadership studies covering a 30 year period conducted by Waters, Marzano, and McNulty (2003) identified leadership responsibilities, the willingness to challenge the status quo, and the extent of involving teachers in shared decision-making as crucial steps necessary for the improvement of student learning. One principal even commented that:

I was here in the old days when we had dictatorial principals. . . they had their own little kingdoms and ruled with an iron hand,. . . I think that's where it starts, to empower others, because the structure that existed, at least in my school, was one where the principal was basically head and everyone else fell underneath the principal. Moving to shared leadership teams, people will sit at the table with you. (Waters et al. (2003)

Who would cherish having a lofty, lonely round top table with no ideas orbiting around the table in the twenty-first century? The author believes that no one would cherish such an environment as the complexities of leading during these dynamic and challenging times are a daunting task too complicated to fathom individually. In the study by Waters, Marzano, and McNulty (2003), after implementations of shared leadership programs, individual principals were able to share work, concerns, solutions, values, cultures, knowledge, planning, different perspectives, social activities, and addressed organizational procedures among others. As Weijermars (2011) states, it is not enough to explain what your organization intends to do but you need to find ways to get everyone involved and motivated to build organizational intelligence with you. Therefore, this implies that, if the right and left brain of the organization knows what is going on, and how they could add a helping hand, they would be equally excited to contribute to the achievement of the organizational mission and vision strategy.

Similarly, because of advanced technological and communication networks, within the music industry, an artist is catapulted to the top by followers who religiously follow the artist without let up. Such an artist may have millions of global followers in social media platforms and across all nations and continents. The late Michael Jackson, a singer, dancer, and song writer, was dubbed the “King of Pop.” Michael had millions of followers all over the world, and it is estimated that he sold more than 400 million records. His personal life was publicized and he influenced artist through his music and dancing. The young generation dressed, danced, sang, and imitated everything about him. In return, Michael performed better and produced quality albums that still rock the world even today. As a global citizen, Michael donated funds to various programs and charities including the United Negro College Fund. He also founded the Heal the World Foundation and donated millions of dollars to Africa to help children devastated by wars, poverty, and diseases. These acts of lending a helping hand indicate his humility and love for the wellbeing of others. He left behind a legacy of love and up-building songs that cherish the love for children, protection of the environment, and the hate for wars. Michael’s songs supported these courses.

On another setting, football fans may fill up the stadium to great capacity as their team plays opponents in the much awaited football game. These talented individuals are global leaders in their own right, wielding great influence and support on the followers. For example, the top ranking soccer club for 2021 according to Google is Bayern Munchen in Germany, followed by Liverpool FC in England and Manchester City also in England. Bayern was founded in 1879 and has over 20 million supporters in Europe alone. The followers have fan clubs all over Germany and supporters who are committed to the advancement of the club. Their songs indicate a commitment to fight and shun antisemitism and discrimination. The club is committed to helping other clubs that are financially in the red, helping during natural disasters, building community projects, i.e., they have built a school in Sri Lanka, and supporting the needy locally. The club supports the Magnus Hirschfeld National Foundation that researches on the living environment of the Lesbian, Gay, Bisexual and Transgender (LGBT) community. The club also has an international social children’s program of Football for Friendship. The program has received an award. Leaders of clubs like Bayern have the opportunity to use such famed clubs with a huge following to shape followers’ norms and values; and this is evidently done in Bayern. The club has an established loyal, committed, and aspiring followership whose satisfaction and happiness depends on the values that both the club and they themselves support – antidiscrimination and antisemitism. These values are clearly understood by both sides. Kelly (1988) stated that what distinguishes an effective follower from an ineffective follower is enthusiastic, intelligent, and self-reliant participation. Through willful participation, followers and leaders are viewed as “core-creatives” of the global leadership process (Mendenhall et al., 2013) that contribute to the global leadership outcome as they actively support and participate in the leadership-followership journey and connectedness.

The global environment is more complex and volatile than in the past so much that products that are in the market today may become obsolete overnight (Nonaka,

1991; Daft, 2013). Just like the volatile markets, even global leaders and followers exist in a relationship that is fluid and uncertain. Global followers are fully aware of the fluidity of this leader/followership relationship; hence they make choices and options of who to follow, why to follow, and how to follow. Basing on that, a follower may choose to support football team A or B, to follow artist A or B, or to read a book on leadership by author A or B since there are many authors, artists, and football teams out there to choose from. More importantly, global followers remain diverse in gender, race, religion, culture, trade, and affiliations and have their own perception of how they view the leader. That being the case, the current global leader-follower relationship exists in a fluid, flexible, adaptable, and malleable setting that requires the leader to recognize the diversity of the environment and the potentialities they can use to build a diverse yet inclusive environment that could benefit global followers knowledge and outcomes. For example, the global leader's courage to have humility, integrity, honesty and trustworthiness, open to learning, and ready to adjust for a common purpose and inclusivity are examples of defining characteristics and behaviors that the global leader should possess in order to have a solid global followership base and foundation. However, global leaders of any domain, whose values and behaviors become questionable to the followers, risk losing the millions of followers as they have alternatives choices. For example, global followers may leave a renowned church because the leader's values are questionable. Global followers may cease following an artist if he/she is embroiled in human rights abuses including the abuse of women and children. Global leaders should therefore understand the complexity and volatility of the global environment and recognize that human dignity, integrity, and humility draw in multitude of followers whereas negative behaviors and actions repel followers who may now choose to move away to alternative choices. These global patterns, paradoxes, and complexities of global existence and choices reflect that more knowledge and understanding of possibilities and opportunities are available to the global follower who has a place in the global town square arena, a place that may not have previously existed but has now been ushered in by technological advancement and social media platforms. The global leader should therefore possess competencies and talents that could influence and shape global mindsets in order to usher in the new world's views that promote inclusivity, diversity, integrity, and the dignifying of human lives amidst diverse cultural backgrounds.

Morally transformative leadership that courageously pursues ethical standards and a shared vision of doing well is at the heart of the global leadership and followership relationship. Global leadership should inspire trust and empower followers to transform and to improve their lives and the lives of others. At the heart of leadership should be ethics and the moral sincerity to do good. Currently, tired of moral decadence within their communities and nations, helpless people roam the globe in search of better places to earn a sincere plate of bread and to pursue morally dignifying lives free off corruption and societal unrest. Unfortunately, it appears that the corruption leaven worldwide keeps growing bigger while political instability keeps on mushrooming in different corners of the earth. Chaleff (1997) posits that followers should give eager support to the leader; however, the follower should also

point out flaws of the leader when the leader fails to comply. Chaleff (2008) characterizes followers as having “the courage to support and the courage to challenge.” Even further, scholars posit that one of the most important characteristics of effective followers is the willingness to tell the truth. Good followers speak up and effective leaders listen and share their point of view rather than withhold information. “The courage to support and the courage to challenge” are evidenced by followers at national level when they elect one party to rule over and above others that also aspired to win the elections. Within the organization effective individuals are more likely to display organizational citizenship behavior. They are more likely to exhibit behaviors like volunteering for extra tasks, helping others, being cooperative, and protecting the organization. It could be speculated that instead of continuous fault finding and negativity characterizing ineffectiveness, effective followers would be willing to offer suggestions for improvement and spread goodwill among others.

Effective Global Leadership and Followership in Action

Success according to Achor (2010) is about using any downward moment to propel ourselves in the opposite direction. It is about capitalizing on setbacks and adversity to become happier, more motivated, and more successful. It is not falling down, it is falling up. The life of The First Black President of South Africa, Nelson Mandela, reflects on how he stood up to an ideal he believed in with unwavering courage and resilience. Setbacks and adversities that he experienced instead of dampening him emotionally and psychologically uplifted him to shoulder on unswervingly. During the Rivonia Trial, which lasted for 11 months, Nelson Mandela addressed the Court before they were sentenced and stated that:

During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die for. (Mandela, 1965)

At the end of the trial of the nine men in the dock, one “Rusty” Bernstein was found not guilty and acquitted. Eight ANC leaders – Mandela, Sisulu, Mbeki, Mhlaba, Motsoaledi, Mlangeni, Kathrada, and Goldberg – were sentenced to life imprisonment. As Mandela chronicled the events of that day he stated that:

They (the nine men in the dock) stood erect to hear the sentence and when it was passed they turned in a body to the packed Court, smiled, and waved their arms. They were led from the dock to the cells below. Outside the courtroom a sector of the crowd burst into a song when the sentence became known and unfurled banners, one of which read: “You will not serve these sentences as long as we live”. As he was driven away under heavy guard, Mandela gave the thumbs-up “Africa” salute of the African National Congress. The night following the passing of the sentence he (Mandela) was flown to Cape Town and taken by ferry to

Robben Island, the maximum security penal island for South African political prisoners. (Mandela, 1965)

Mandela was imprisoned for 27 years. Oliver Tambo's foreword to Nelson Mandela's book states that Mandela and the other ANC leaders were saved from the death sentence most probably by the worldwide protests that were held during the Rivonia Trial of 1964- as the trial came to be named. According to Tambo, South Africa's apartheid laws turned innumerable innocent people into "criminals." Apartheid stirred hatred and frustration among people (1964). It is evident that the ANC's struggle for political independence, racial equality, and freedom for all South Africans remained a struggle for democratic ideals and moral leadership that advocated for equality in the education system, the right to move freely within the country, landlessness of the majority of the black South Africans who were moved into Bantustans, better job opportunities and livelihoods for all instead of having the white-minority own huge chunks of land, enjoy a good education system, and better socio-economic opportunities alone while the rest lived as squatters and worked as maids and gardeners for life. Un-wavered by the eminent death penalty that could have been instituted by the Afrikaner regime and Courts following the Rivonia Trial, Mandela shouldered the responsibility of leading the ANC through these dark moments in South Africa's history. His moral and ethical leadership were visible and clearly welcomed by all. William Gumede in the foreword to Nelson Mandela's book states that, "In Mandela's ANC, decisions were made through consultation, negotiations and discussion and recognition of equity of all."

the strength of the ANC during the Mandela era was its ability to portray itself as a more racially inclusive alternative to the racially segregated colonial and apartheid ruling parties of South Africa. . . .Mandela did not respond to narrow Afrikaner nationalism with narrow African nationalism. His African nationalism was far more embracing and inclusive and non-racial in outlook than the narrow Africanism espoused by many leaders in the ANC and ANC Youth League today. (Mandela, 1965)

It is evidently clear that whether in prison or outside prison, the ANC leaders of Mandela's era continued with the struggle without let up and did not allow themselves to become paralyzed by the cruel treatment, imprisonment, and the violence that enveloped South Africa during those dark days. The optimism and hope that they will emerge victorious propelled Mandela and other ANC leaders not to give in to pressure; hence they ultimately reaped the amazing result of achieving independence at last. It was indeed not an easy walk to freedom, but it was worth the efforts as South Africa stands as a rainbow nation that is inclusive and does not have any segregations based on color, religion, or creed. The South African constitution, which is considered as the most progressive in the world, was drafted by key legal minds of diverse backgrounds. The Constitution developed a clear framework of democratic ideals, human rights, and moral values that are at the heart of governance. This development renewed a sense of purpose, optimism, and courage that better opportunities lay ahead for everyone equally.

According to scholars, effective leaders and followers cannot be separated from each other. Both are energetic and active as followers also give eager support to the leader. Both leaders and followers are involved in the leadership process – and the leaders need followers and the followers need leaders (Northhouse, 2013). Nelson Mandela had the support of the global community: both the East and the West. At home, Mandela had strong support and backing from the South Africans of the different tribes and races as he appealed to the best of the African traditions, values, and customs while he opposed unreservedly the apartheid system, racial segregation, and abusive behaviors of the white minority. It should have been an optimistic moment when Mandela, driven out of Court to start serving his life imprisonment, saw a banner that was written that “You will not serve these sentences as long as we live.” Such display of solidarity, optimism, and support that Mandela and ANC received at home and abroad energized these noble men to continue with their course without let up. Nelson Mandela’s struggle had the global community that sympathized with South Africans who had to endure white minority rule of the apartheid system. The global world in support of the ordinary South African placed sanctions on South Africa white minority ruling regime pressurizing them to relinquish the apartheid system and hold democratically free and fair elections for all South Africans. According to scholars, in any situation, effective leaders and followers look for possibilities, become more creative, and open up to new ideas. The ANC leadership and followers used all opportunities, possibilities, and all the support they could garner regionally and internationally to oust the white minority rulers and they succeeded, thus ushering a new life and a new dawn to all South Africans.

Nelson Mandela, Bayern Munchen, Michael Jackson, and Maya Angelou portray global leadership that commanded effective followership that participated on influencing the leader’s outcome and overall vision and strategies. Ineffective followers on the contrary criticize and provide cynical, apathetic, and alienating responses that divide further and not courageously build up. Ineffective followers dwell on problems and do not seek to find solutions to the problems. Clad with negative emotions, ineffective followers carry narrow thinking and have a limited range of actions and alternatives that could be implored in a given situation. In the workplace, for instance, the ineffective followers do not look for purpose through work but view work as a paycheck; hence, it is not surprising that these ones skateboard through work to achieve their own personal agenda outside work and outside the organization. Unlike the ineffective followers, effective followers display positivism and support. For example, ANC followers locally and the global community reflected a unison mindset of having a common purpose of liberating South Africa from the apartheid regime. Even in other domains, the unison mind displayed by global followers following an artist or a football club remains purposeful and portrays commitment to the overall outcome of the artist or football club.

From the discussion so far it is evident that effective global leaders in any domain should bring out of the followers the best in trust, morale principles, sincerity of character, and creativity and innovation skills by walking the talk, supporting followers through resources and words of encouragement, and through the creation

of an environment that is open to dialogue and collaboration. Maya Angelou remained a global icon who mentored, coached, and shared rich experiences with many people from different continents and backgrounds. Similarly, in a religious setting, a spiritual leader should follow moral and ethical teachings of their religion and practice these so that followers can derive inspiration to emulate and learn from these teachings. Spiritual leaders should motivate followers to learn and internalize desired values and inspirational lifestyles of religious roles models. For example, during the reign of wide range of crises, including earthquakes, tsunamis, wild fires, storms, and floods, the cooperation and an extension of a helping hand by some members of communities, broader societal groups, and religious groups always demonstrates acts of kindness and a chance to see goodness of others displayed and being of service to other citizens. Such actions resonate with the religious principle that showing favor to the lowly is lending to God who will repay. According to scholars, lending a helping hand encourages others to do good in return, making them even happier. A voluntary spirit, endorsed by many religions, indicates that pro-social behaviors, generosity, acts of kindness, and volunteerism improve well-being and bring about greater life satisfaction. Scholars posit that a generous and loving life is typically happier and even healthier and longer in comparison to a life filled with negativity and solipsism. A study conducted by Schwartz et al. (2003) on members of the Presbyterian Churches located throughout the United States investigated whether altruistic social behaviors were associated with better physical and mental health. The results of the study revealed that helping others and receiving help were associated with mental health. Giving help was more significantly associated with better mental health than was receiving help.

The Global Town Square of Social Media Platforms

The twenty-first century ushered in the digital age that transformed communication patterns and platforms. Today, the ease of communication of people across the world, their interactions, and their use of open virtual platforms means that everyone can become involved fully in different communication cycles and platforms as much as they desire. The digitalized platforms are characterized by open interactions that are generally fluid and could be short-term based depending on the issue of discussion. Followers of social media platforms have wide ranging identities that are fluid, ambiguous, and unpredictable. However, in their entirety, social media platforms remain immensely impactful compared to communication platforms previously used. For example, You Tube, Facebook, Twitter, WhatsApp, Reddit, SHAREit, Snapchat, and many others have easy communication platforms that are readily available and accessible to different groups of people all over the world to use for their different purposes and agendas. Access to these platforms is only a click away.

Whenever there is a controversial issue at hand, millions of people can engage in social media platforms on that issue and then later on dissipate back to their own worlds. Such collective efforts of individuals within a specific time have resulted in changes to societal perceptions, enactment of new laws and actions by governments,

recognition of rights, and the raising of funds for a particular cause among others. New cultures, new mindsets, and values have emerged from these global interactions – some good while some bad. For example, through social media platforms, social movements like #COP26, #Uprootthesystem, #ClimateJusticeAlliance, #animalprotection, #gayliberalization, #bringbackourgirls, and #Ican'tbreathe were instituted by community members to pursue a common purpose and many people across the world joined or supported such initiatives. Through these platforms, what is happening in one part of the world is instantly known in another part of the world making these social media platforms global town squares where the latest information of national or global concern is shared with the global community within minutes. The digitalized world through these platforms has provided the ordinary citizen with access to more knowledge acquisition and more learning that is abundantly available to all and no longer a privilege to a few. Many people all over the world now have the choice of getting more involved and inspired from the comforts of their homes.

Since the launching of these digitalized platforms, global leadership and followers have transitioned to the digital space. Fast-tracked by the coronavirus pandemic, traditional offices and boardrooms have been replaced by virtual platforms and virtual chat rooms that use a new set of rules. In fact social media platforms do not require a global leader per se to assume the leadership role as the era of the boss knows everything has been usurped by Google. Every one turns to Google for answers – both leaders and followers alike. Leaders are no longer the exclusive source of vital information and experts in the field. Therefore, followers can no longer blindly follow the leader since the leader may be equally clueless or unable to provide accurate information. The current global leadership, therefore, has to work extra hard to prove the global leadership mantle-ship bestowed on them in order to earn the respect, win over followers, and receive the recognition as an epitome of leadership excellence, integrity of character, and an upholder of fairness and justice. The success of great global leadership in these digitalized platforms shall be determined by their ability to establish a loyal base of capable and knowledgeable followers whose values resonate with those of the global leader.

While the digital platforms continue benefiting the global village, at the same time social trolls have also taken to the digital platforms to spread misinformation, lure others to join anti-progressive movements and terrorist groups, and to spread bad ideas that are detrimental to human existence. Despite these disadvantages, the impact of the digitalized platforms and social media communication channels have promoted instant communication channels and educational development platforms that should be accessed by all, and remain useful for interaction and collaboration purposes to get new opportunities. As the global citizenry journeys through these digital platforms the world over to meet colleagues, the realization that the world is a global village and social media is in fact the global town-square forum for knowing one another indicates a positive move for humanity. The global citizenry now has an opportunity to learn about other cultures and customs from faraway places and to view members of the global village more inclusively and more appreciatively. It remains with global leaders and followers to educate themselves about the good and

the bad uses of the digital platforms so that easy identification and relation to the shared information and knowledge could be established and maintained.

The Pandemic that Awakened Life's Realities

The coronavirus pandemic devastatingly ravaged the national economic gains and also brought catastrophic human sufferings, sickness, and death to many people worldwide. The world happiness report (2021) states that the Global Gross Domestic Product (GDP) shrunk by roughly 50% in 2020 representing the largest economic crisis in a generation resulting in 12% decline in life satisfaction. Many industries experienced profit loss and inevitable job losses while national health systems proved insufficient, ill-equipped, and ill-resourced to handle the catastrophic impact of the pandemic. As health systems faced shortages of beds, oxygen, and staff to halt the spread and devastating effects of the disease, the whole world was left paralyzed with the realization that a crisis of a bigger magnitude was upon mother Earth. Even more, crisis management systems proved to be ill-prepared to perform the role they were purported to perform. Fear, shock, disbelief, pain, and death were all negative emotions experienced worldwide leading some to experience mental health issues, anxiety, and depression.

A study conducted in the UK from June 2019 until June 2020 followed 2000 respondents who stated that positive emotions (i.e., happy, energetic, inspired, optimistic, and content) became less prevalent and some negative emotions (i.e., sad, stressed, scared, frustrated) worsened during the initial outbreak in March, but most eventually recovered to pre-pandemic levels during the lockdown in May (Vizheh et al., 2020). As nations moved into some form of lockdown, contact tracing, and quarantine, happiness levels continued declining as the long unending period of the pandemic became a reality. In the UK alone, a general measure of mental health was 7.7% lower than predicted in the absence of the pandemic, and the number of mental health problems reported was 47% higher (The World Happiness Report, 2021). According to the report, negative factors that weakened a person's positivism included prior mental illness, a sense of uncertainty, and lack of proper digital connection. A sense of loneliness increased for those with few social connections and support. This is not surprising because in many communities the family is the backbone of an individual where one gets someone to count and rely on during darkest moments. Even now, the impact of the coronavirus pandemic is still far from over, but the world rests its hopes on vaccination programs instituted worldwide to curb the spread of new variants that are likely to emerge and to prevent hospitalization and even deaths. Vaccine manufacturers from different companies have increased their levels of collaboration, dialogue, and the sharing of data to advance more research and more knowledge of the Covid variants. Partnerships with governments and the willingness of people to participate in trial stages of the various vaccines should be hailed and applauded.

The pandemic has also proved to be the time when governments, organizations, and individuals voluntarily supported those less fortunate by providing them with

financial and food items that dignified lives and provided hope for tomorrow. Job losses, economic downturn, greater mental and psychological health risks, emotional pains, and gender-based violence which also reared its ugly head also left scars that are still far off from healing. The effects of the pandemic across nations call for governments, members of the civic society, businesses, and international bodies to learn from these experiences and build stronger post-pandemic health systems that would make the world better prepared for future catastrophes of this nature.

It is equally important to point that the “No-one is safe until everyone is safe” slogan supports worldwide vaccination efforts and commitment to the achievement of that through coordinated support of the developed world. With this slogan, a clear message is sent that the world is a global village and we are all players in different places and connected. As flights were halted across the globe, it became apparently clear that the playing field is in fact smaller than it was thought since the coronavirus reached all corners of the globe in no time unabated. Globally, even though massive vaccination campaigns have been undertaken by developed economies, a development that is applauded, but this noble effort cannot achieve the purpose of ridding the world of the coronavirus, unless the developing economies too have access to these vaccines to vaccinate a sizable percentage of their general populace. This therefore calls for collaborative work through the World Health Organization to ensure that even populaces of the least developed countries have vaccination programs instituted to reach herd immunity and curb the emergence of new variants that could be highly transmissible. US President, Joe Biden, supported this effort and came with a plan of how USA shall assist the developing world to equally benefit from vaccines produced in the USA. This is a clear reflection of lending a helping hand and shouldering global responsibility that the USA is known to do over the years. Other countries have also contributed vaccines to the developing world especially to African countries that now have vaccines from different parts of the globe including from People’s Republic of China, Russia, the UK, France, and others.

Human minds perform at their level best not when they dig out the mud and dirt of negativity but when their minds have positive thoughts and positive aspirations for better ideals. Whether a leader or follower, everyone had a role to play during this pandemic. Efforts to curb the pandemic could not be achieved by leadership on its own. The coronavirus pandemic unfortunately did not know the difference between those in leadership and followers; hence it is assumed that individuals played a significant part. Raelin (2016) describes the perpetual focus on the leader as a fallacy because it is based on the assumption that one actor is active and everyone else is passive. As nations prepare for the post-pandemic major economic rebound, it is evident that adaptations to new working conditions could define the future of work. Industries that suffered during the pandemic would also have to be more creative and innovative in order to bring customers new products that are market competitive. The era of digitalized and virtual platforms that was widely used during lockdowns by organizations and individuals would hopefully stay on for good, thus ushering in a new workstyle that is flexible and accommodative to family life and individual’s health and wellbeing in general. Modisane (2021) pointed that if after the pandemic,

it becomes evidently clear that a good percentage of remote working employees self-managed and achieved work plans and daily activities and the quality of their work performance was above average, probably, it would be ideal for remote work to be given a chance as one of the employees' working platforms. Not only would remote working lesson traffic jams and reduce the number of daily commutes on the road, but it would also lessen car emissions experienced on the roads (Modisane, 2021). The pharmaceutical and health industries have taken off to a much higher level and would require more collaboration and networking in order to ensure that the post-pandemic era provides stronger, high-quality, and well-equipped health systems. It is hoped that many more nations would provide funding for the improvement of health systems. Even further, sometimes it takes a crisis to teach members of the community about the importance of social interactions. It is hoped that the lessons provided by this pandemic engineered individuals to reach out to families, friends, and associates. Wellbeing, life satisfaction, and quality of life go beyond the boundary walls of the profession and accomplishments in life to social relationships, family life, and general health practices. In a research study conducted by Renmin University of China documented by Cheng, Wang, and Smyth (2013), respondents stated that the predominant source of their happiness was their families. Spending time with family could thus be regarded as a cornerstone pillar of individuals' way of balancing and absorbing pressures of the workplace and the environment.

The Next Generation of Global Leaders

The next generation of leaders should be inspired by global leaders who led followers with humility, honesty, sincerity of character, and were open to diverse views and opinions. The new generation should grow their communication and collaborative skills so that they take advantage of the global town square provided by the social media and reach out to colleagues in different parts of the world. The leaders should aspire to build inclusive work groups and recognize the need to learn from feedback, whether positive or negative, so that they grow a loyal base of followers whose values resonate with theirs. The Obamas, through the Obama Foundation, continue reaching out to many young and inspiring leaders to coach and train them to become better leaders tomorrow (Obama Foundation, 2022). As the world experiences pandemics and natural disasters one after the other, the next generation of leaders should develop intellectual capabilities and resilience to deal with crises and natural catastrophes with clear minds, courage, and determination. Empathy, love for humanity, and the desire to do good for others through a helping hand just like the Clinton Foundation should move global leaders and global followers to actively volunteer their time and resources to help those in need. Benevolent acts of kindness of helping those in crises, the less privileged, the physically and emotionally challenged, and less resourced communities remain a noble undertaking that should be pursued by those who understand that sharing is caring and that the one helping the lowly is lending to Jehovah. The World

Happiness Report (2021) points that communities with high levels of trust are generally much more resilient in the face of wide range of crises including tsunamis, earthquakes, accidents, storms, and floods. Trust and social norms should facilitate rapid cooperation to alleviate depression and uncertainties that hang over the minds of those going through doom and gloom experiences of life's natural disasters. Global leadership preparedness would indicate to citizenry that those at the helm know what they are doing and are capable of moving the global community out of the lurch in times of uncertainties and turmoil.

The *Economist* of 1 May 2021 carries a humbling story of the life of British Prime Ministers at 10 Downing Street, London England, the official residence, and the Office of the British Prime Minister. Reading the article, it could be concluded that the lifestyle of a British Prime Minister depicts an ordinary lifestyle led by the ordinary Peter, James, and John next door who have to perform household chores including cooking and doing laundry like the rest of the people. The British Prime Minister endears himself/herself to serve the British with candor and humility. It could also be posited that the humble life of the British Prime Minister should inspire a sense of humility on other global leaders to retrospect on the purpose, vision, and mission of their positions so that they serve the global community with diligence and humility. The excerpt of story is shared below:

Britain is equally sensible when it comes to the Prime Minister's public role: from the moment he (Boris Johnson) wakes up, he is surrounded by officials to help him conduct the business of the state. But when it comes to his private life, the taps are turned off. The accommodation is cramped. The domestic staff consists of not much more than a cleaner. . . .After a day running the country he closes the door of his flat only to be faced with all domestic duties- laundry, cooking and personal admin- that fall to those unburdened with the cases of state. . . .to staff his residence so that he focuses on the state of the nation rather than that of his shirts, and to raise his salary so that he does not need to worry about money. All this would provide jeers and fury, but the country will benefit if it does a better job of looking after the man who is supposed to look after it. (Bagehot on Domestic Politics. The best way to avoid Downing Street sleaze may be to pamper the Prime Minister a bit more. May 1, 2021, *Economist*)

Yes, humility in leadership is inspirational and should inspire global leaders on serving the populace instead of amassing material wealth while in office at the detriment of the society. This is one of the thorny issues that the global world grapples with. William Gumede explains this more vividly in the foreword provided to Mandela's book in 2012 by stating that:

Suddenly finding themselves with state power and all its trappings- from a position of extreme poverty, powerlessness and marginalization to access to fabulous wealth, unlimited power, often over life and death and the fortunes of others- has corrupted many liberation-movements-turned-governments, whether in Africa or Eastern Europe. (Mandela, 1965)

Society should continue learning from the integrity, ethical principles of contentment, and participatory approach of those who have endeared themselves to serve

their nations with candor for the benefit of future generations. More importantly, if those in leadership now and in the future do not walk exemplarily by impoverishing their own, surely the three legged pot and the pot lid would not know who is darker. Therefore, for the sake of building equally ethical followers who value integrity of character, morality of standards, and values, global leaders should lead by example. There is a Setswana proverb which states that:

Tlhakoyamorago e gata ha yapele e gatileng teng.

The literal translation of this proverb is that the hind hoof (of a cow) follows the front hoof. This means that when a cow moves, the hind legs step where the forelegs were. Applied to the leadership context, this means that the next generation of leaders should learn from previous generations of leaders who displayed the good qualities of moral and ethical leadership, communication and inclusivity, courage and resilience, excellence, and hard work that could help them stand on better grounds of navigating the complex maze of global challenges and opportunities with optimism and hope. Examples of some of these global leaders have been shared throughout this chapter.

Conclusion

Global leadership and followership shall continue being shaped by environmental factors, circumstances, and situations. The world needs extraordinary capable leadership of the Mandelas, Maya Angelous, Michael Jacksons, Obamas, Clintons, Bayerns, and the Johnsons that would move the global village into a socially harmonious world that takes care of the lowly, advance principles of equality and justice, lead with honesty and integrity of character, and have the courage to deal with complex problems of today with candor and emotional intelligence of reading the environmental challenges. Wellbeing, life satisfaction, and happiness hinge upon a harmonious climate of inclusivity, reciprocal communication, and having a common purpose that advance leadership vision, mandate, and goals. Social media platforms are a welcome development that should be embraced by all and should be governed with principles that value ethical standards. The global society, both leadership and followers, should use the social media platforms and information technology to up-build, communicate, and shape the mindsets of the majority so that the love for humanity and the spirit of lending a helping hand continues being displayed more often. The advancement of global citizenry through new knowledge acquisition and new learning that builds education systems and health facilities and deal with climate change among others requires joint and collaborative discussions and the development of frameworks of action endorsed by the majority. Yes, the looking glass can be turned into reality and should not remain a picturesque fantasy designed for fiction, and the efforts of both global leadership and followers could achieve long-lasting social harmony.

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Decolonializing Leadership and Followership in a COVID World: Reclaiming the Moral High Ground for Sustainability and Climate Challenges **32**

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Abstract

The year is now 2051 and the United National Climate Change Conference is holding its COP56 gathering in the midst of true existential climate collapse: The polar caps have melted causing massive flooding to the world's coastal cities, the Amazon Rainforest the "lungs of the earth" have essentially been destroyed, and the toxic pollution in our oceans has killed most of the marine species. This dystopian scenario is far from fantasy. Candidly, until we peel away the prevailing power arrangement of the world order, where the neo-imperialistic structures permeate the climate agenda (especially within the United Nations), we will be

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stuck in the same quagmire of *decoloniality* and what scholars' term the "modernity/coloniality complex" (Katanekza, 2018).

Keywords

Decolonializing · Leadership · Followership · COVID Sustainability · Climate Change

Introduction

As Schockman et al. (2019) write, "the prevailing realist school of international relations based on the hierarchical structure of hegemonic power of the Global North has for decades rigidified the global agenda . . ." (4). This static arrangement of *noblesse oblige*s to address sustainability and the impact of climate devastation by the same group of gross global polluters is both an affront and begs the logic of finding lasting solutions. At the global epistemic level, Euro/Helleno/Western/Sino-centrism has produced asymmetrical superior-inferior relations rendering the Global South's indigenous knowledge as some pre-Enlightenment relic. This entrapment of dependency transfer is an offshoot of neo-colonial globalization (Frank, 1978). Olugbemiga Samuel Afolabi (2020) calls it the "commodification of knowledge" and goes on to write:

Colonialism. . . refers to a forceful subjugation and occupation of a territory by another state or political power which imposes its will and administration on that territory, known as a colony. In knowledge production, colonial authorities imposed their preferred method of education on the colonised territories, principally through Western missionaries and colonial administrators/paid educators. Decolonisation is needed to eradicate the effects of colonialisation. Therefore, decolonisation involves doing away with the structures, values, and vestiges of colonialisation. It is apt to state from the onset that issues of colonialisation and decolonisation are steeped in controversy and are affected by ideology, race, culture, history, and knowledge. This is in turn affected by different societal nuances and mediations that shape the conception and production of knowledge. However, decoloniality goes beyond decolonisation as it argues that coloniality still exists, must be understood in its modern form (coloniality), and must be dismantled for the global South to develop. (96)

Decoloniality is a stool with three legs: a matrix to overcome overt and covert power relationships created in the aftermath of colonialization and settler-colonialism, epistemological reconstruction of ancestral memory and reviving indigenous sovereignty, and understanding the disruption of the modernity/coloniality complex. Decoloniality transfixes on the power differential, the narratives of social distinction delinking the colonial mindset of viewing conquest and nation-building as a relentless pursuit of wealth accumulation being funneled externally. Building on the intersectional works of Aimé Césaire (1972), Frantz Fanon (1963), Kwame Nkrumah (1965), Enrique Dussel (2013), Anibal Quijano (1972), Edward Said (1979), Samir Amin (2011), Andre Gunder Frank (1978), and others, we will attempt to apply a new praxis using decoloniality to address the quagmire of sustainability and climate

challenges as we grapple through the COVID pandemic. From the praxis terminology coined by Nogueira-Godsey (2018), we will tweak it somewhat (minus her pedagogical focus) and refer in this chapter to “*decological*” = decoloniality + ecology.

What we know for certain is that the Global South’s indigenous peoples are either at a precipice of extinction due to climate risks or have become inherently resilient due to centuries of adaptation and adjustment. They are at the receiving-end of the current geopolitical establishment who with well-worn established mores of the old settler-colonialist mentality try to address anthropogenic climate changes through a dysfunctional advanced capitalist system. Climate justice is an after-thought in the broad realist international relations agenda. “Modernity” itself is just another glossy Global North polished rendering of Western liberalism aligned with imperialist/globalization expansion in the search of new markets and new forces of cheap labor exploitation. Adam Smith, Jeremy Bentham, and Edmund Burke with the collection of social contracts of the nation-state birthed in the aftermath of the Treaty of Westphalia of 1648 suggested a new Weberian deity that would deliver a post-Enlightenment world where social and economic parities would prevail and natural law would watch over us. Private property rights and labor specialization was held in some metaphysical reverence as a source to wealth-building and support of the free markets where there were clear winners and losers. “Economic coloniality” along the lines of what Peruvian scholar Carlos Mariátegui (1971) framed in Latin American “dependency theory” is a call for authentic national liberation epistemology and way from capitalism.

Fast forward to today for an example: In Chile’s recent elections, voters overwhelming elected Gabriel Boric, leaders of the leftist coalition Frente Amplio who campaigned vigorously against the free-market neoliberal “economic miracle” that has left the incomes of the richest 10% of Chileans around 26 times higher than the incomes of the poorest 10% of the population (its Gini coefficient value stands at 0.50, one of the highest inequalities coefficients in the world). Boric perhaps has tapped into the Chilean angst (and most of the Global South’s) “subalterns”: rebalancing neoliberal policies socially, politically, and economically toward the disempowered.

Aware of the fear that his alliance with the Communist Party arouses in the markets, the president-elect of Chile, confirmed in the most important business forum in the country (Enade); moderation and promised before the great local businessmen “deep” changes, but with “dialogue” and “fiscal responsibility.” “My words regarding gradualism and fiscal responsibility were not a campaign disguise, but a deep conviction.” At the closing of Enade, Boric indicated that his government will undertake “a path of profound changes,” but these “must be carried out with a broad dialogue and without exclusions.” “The best examples of when societies move forward is when they unite, and I will insist on this discourse.” Boric an advocate of the constituent process in which the country is immersed, and a staunch critic of the neoliberal model installed during the military dictatorship (1973–1990), Boric wants to expand the role of the state towards a welfare model similar to that of Europe. Chile’s status quo slows down economic development and deepens social unrest. “Growth and wealth distribution have to go hand in hand,” he pointed out. The still

deputy for Magallanes is in favor of a new pension system to replace the current system of individual capitalization inherited from the dictatorship and defends an ambitious tax reform that includes higher taxes on the super-rich and mining companies. The reform, he explained, cannot be seen “as a confrontation between social classes” and should aim at “a system more similar to that of most OECD countries, both in terms of collection and progressiveness. Let us reach an agreement that is good for the country,” urged the future head of state, who will take office on March 1, 2020, and will be the first not to be part of the two traditional center blocs that have governed since the return to democracy. Note: great paragraphs you included. But many quotes need to be cited.

Decolocolity and Leadership Theory

The study and teaching of leadership theory (also covering the domain of followership theory) from the turn-of-the-twentieth century has been fashioned from the dustbin of old patriarchic, misogynistic, “great-men” (read: white, male, heterosexual) graveyard theories replete with traits and behaviors focused on command-and-control and centralization of power (Northouse, 2019). Leadership (and followership) theory has become more democratized and universalized and still marketed as objective “science” but beneath the surface retains the static Eurocentric hypocrisy where Third-World fundamentalism is discarded on the altar of the modernity/coloniality complex or as Grosfoguel (2007) calls the “decolonial turn.” Decoloniality turning stemming in a large part from the works of Latin American and African Marxist/nationalists (e.g., Mbembe, 2001; Mignolo, 2005) produced a new discursive narrative towards pluriversality and dismantling the meta-power narratives of prior colonialization/imperialism. Walter Mignolo (2011) speaks of postcolonial, poststructuralism rooted in the “canonical jargon of the historiography of the Americas” (47). Mignolo was clear that the developing world needed to link together and de-Westernized the omniscient economic and cultural bonds of the oppressors allowing for the blooming of a grass-roots minority discourse. For Grosfoguel, coloniality’s foundations are both economic depletion and the production of “subjectivities and knowledge” (2006). Essential to the decolonial turn fits well within the Kantian notion of “perpetual peace” and the universal moral law of justice. As Kant believed we are “citizens of the world” and buttressed by universalist values of perpetual harmony. “Kant would be comfortable with the concept of ‘decolonizing of thought’ which in essence brings erased ontologies into their own categorical imperative (a moral end in itself) and the debunking of the modernity/coloniality complex. This is not some cosmic consciousness but the very intentional pursuit to right past wrongs and peel away the scars of exploitation, plunder, hegemonic patrimony, and enslavement” (Schockman et al., 2019, 5). Taking then the most logical step in the decolonial turn would be “decolonializing leadership theory.” Reconceptualizing the field of leadership from a “bottoms-up” perspective and including the symbiotic relationship between leaders

and *followers* would be more in line with the “inclusive” leadership theory of Edwin Hollander (2009) and fits snugly in the context of decoloniality.

Where does the decological perspective intersect with inclusive (and other indigenous) leadership paradigms? We would advocate for a new awakening of *indigeneity* in the United Nations to withdraw the last vestiges of colonial privilege in the fight against climate change (Martinez, 2014). The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) passed in 2017 with 144 countries voting in favor (minus the “no” votes of Canada, New Zealand, Australia, and the United States) established a universal framework of minimum standards for the survival, dignity, and well-being of indigenous peoples of the world. It affirms that all people contribute to the diversity and richness of civilizations and cultures, further that all doctrines based on advocating the superiority of individuals are racist, scientifically false, legally invalid, morally condemnable, and lastly, their *colonization and dispossession of their lands, territories, and resources have prevented them from their own right to develop free from all forms of discrimination and oppression.*

The UNDRIP should be the guideposts for future global discussions. However, usually the representatives of the more than 370 million indigenous peoples are relegated to the side-show at critical gathering such as the United Nations Framework Convention on Climate Change (UNFCCC) where they are **not** voting members since they are viewed as constituent players but **not** nation-states. Without the essential integration and voices of the global indigenous community, without the input of the creative indigenous adaption around sustainable food production or water conservation or any of the 17 UN Sustainable Goals, we are falling backwards and creating as Martinez (2014) correctly asserts a new form of “*climate colonialism.*” With the superiority of the “globalization of nationalism” (Greenfeld, 2019) and the disruption of dignity within it, global climate action has continued to manifest decological perverseness. Nationalism should never have been perceived as a monothetic entity, nor as a destructive force against cultural indigeneity and the sacrifice of the individual for the “nation.” Nationalism as we have witnessed has become window dressing for preservation of “whiteness” with Brexit as a recent case example or historically in the chauvinistic nationalistic consciousness inherit within the rise of the Third Reich. From a decological perspective, we need to hold accountable the nation’s most responsible for emitting greenhouse gases: China, Brazil, Russia, India, Germany, and the United States. As the rich are inventing space tourism and leaving a sinking planet behind, we should be bringing formal criminal charges to the International Court of Justice holding those polluting nations responsible for their unprecedented destruction of the eco-sphere. In the aftermath, we should be developing new epistemic paradigms to break up the power lock of the globalization of nationalism and allow the expression of indigenism to flourish.

The marginalization of the “epistemologies of the South” has relegated the decological perspective to a product of “epistemicide” and made the hegemonic intellectual knowledge of the Global North a “one-way-flow-for-climate-solutions.” This discursive terrain long predicated on a system of power and domination directly contradicts the recommendations from the Inter-governmental Panel on Climate Change (IPCC) dating back from 1988. The IPCC essentially recommended

(Woodwell & Ramakrishna, 1989) that “the development of an indigenous, intellectual and scientific base backed by appropriate technologies is a key factor in the medium-to-long-term capacity of developing countries to participate fully in international programmes on climate change” (290). Further, there was great fanfare catalyzed around the Millennium Development Goals, yet as Amina Mohammed, Special Advisor of the United Nations Secretary General on Post-2015 Development Planning, opined (2015) “no low-income, conflict-affected country has achieved any of the MDGs” (195). With the Sustainable Development Goals as the MDGs successor (especially Goal # 13: Climate Action) and with the hoarding of COVID-19 vaccines by the Global North, will they too fall short in moving the planet (and in particular the developing nations) from ever achieving their goal attainments by 2030?

Lastly, in thinking about the bankrupt western-centric leadership theories versus indigenism, perhaps we should look to the African Bantu term of *Ubuntu*, which emphasizes the notion of collective action and the values of interconnectedness (Mbigi, 2005; Ncube, 2010). *Ubuntu* is very much aligned with “emotional/social intelligence studies” (Goleman, 1995) in that it is driven by characteristics of understanding, humanness, empathy, self-awareness, and social awareness within a shared community. From a cosmological perspective, it connects African people with their ancestors, all of nature, and leads to coexistence. From a leadership and governance perspective, *Ubuntu* speaks to the common welfare, public interest, a “people first” ethos. It is more than the utilitarian doctrine of “the greatest good for the greatest number.” It is the reversal of Machiavellian politics where the “ends justify the means.” It presents (at least on the conceptual level) a new narrative of communalistic and participatory democracy. The very essence of *Ubuntu* elevates the “followers” in forming a symbiotic relationship with the “leader” and aligns well with inclusive leadership (referenced above). African indigenous leadership models are not perfect in the real world, as evident by the vast corruption and malfeasance in the public sector across the African continent. What it does call forth is the creation of a “trickle-up” African indigenous knowledge and a more holistic incorporation of other indigenous cultures and world leadership views from Latin America and Asia as well. There is a hope for interchangeable knowledge and leadership transfer among the trans-expansiveness of indigenous peoples around the globe. Furthermore, *Ubuntu* speaks for climate and environmental justice through a decological perspective.

A Decological Metaphysical Revolution to Save the Planet

The discourse of finding salvation to an intractable condition of power differential controlling the fate of climate change does require a “decolonial turn.” Thomas Kuhn was correct that we need a paradigm shift and understanding a new scientific revolution. The old paradigm is full of “anomalies” that exposes its own

inadequacies and contractions. Kuhn was fierce in arguing that this triggers a crisis that can only be resolved by an “intellectual revolution” (Kuhn, 1962). The moral world and the “citadel” of liberal democracy have performed poorly in the midst of a devastating global pandemic relegating the current global environmental catastrophes as afterthoughts. It seems the paradigm of decoloniality has risen in the “long arch of history” as a metaphysical disruption of the legitimacy of the world order. The question of a metaphysical revolution seems well in line with René Descartes’ *Discourse on Method* (1637) because his method for the attainment of truth manifests itself as revolutionary (Schouls, 1987). The new universal laws of God and nature, a new Hegelian historical evolution towards a better utopian society, armed with a new radical intelligentsia could alter this protectory. Could a new philosophical revolutionary *zeitgeist* of naturalism/decologicalism find footing in the chaos and the disruption in the Global North? Maybe we need to inject God and faith back into the moral public domain of liberal theology to lead us to view the naturalization of the Bible? As Dubray (1911) suggests:

Naturalism is not so much a special system as a point of view or tendency common to a number of philosophical and religious systems; not so much a well-defined set of positive and negative doctrines as an attitude or spirit pervading and influencing many doctrines. As the name implies, this tendency consists essentially in looking upon nature as the one original and fundamental source of all that exists, and attempting to explain everything in terms of nature. . . All events, therefore, find their adequate explanation within nature itself. But, as the terms nature and natural are themselves used in more than one sense, the term naturalism is also far from having one fixed meaning. (1)

Decologicality is a paradigm shift and a “decolonial turn” that must be confronted head-on. Changing the static global power arrangement is a subversive act in capturing the hearts and minds of the future generations so that a peaceful revolution can save the planet from a full-blown environmental Armageddon. Decolonizing oneself, one’s relationships, one’s worldview is moving in the right direction. Self-decolonizing does have a spill-over deontological effect on realist and hegemonic politics and could produce new exemplar ecological regimes. Furthermore, the lessons we are now learning from the COVID-19 pandemic could be compared to the social/health inequalities and structural oppression that were preordained in Fanon’s (1952) term of “sociogeny” – the shaping of the human experience produced by structural racism, colonial violence, and the trauma of delivering health care he saw in Algerian and Tunisian hospitals of the 1950s. We could also take Fanon’s sociogenesis and apply it the “macropolitical” level and the dialectical confrontations within the contemporary international order. The social construction of race and the “lived experience” of racial capitalism addresses the humanness (or de-humanness) of the global order. From all this, we are calling for a new decolonized cadre of leaders (and followers) to reclaim the moral imperative for grappling with sustainability and climate change.

Environmental Colonialism and Collateral Damage of Green Pacts. The Concept of Environmental Pandemic, Which Is a Precise Definition of the Term Climate Change

The strategic importance of cooperation and multilateralism in dealing with environmental consequences and the dilemmas or even trilemmas that arise in the debates must also be emphasized. In recent months, proposals to reduce carbon dioxide (CO₂) emissions have been strengthened. The most developed economies are betting on the decarbonization of energy production and the development of eco-technological solutions, based on clean technologies and renewable energy sources.

To this end, the so-called “green pacts” are being put forward. These include the 2019 European Green Pact and the Green New Deal in the United States. These new social contracts try to regulate the relationship of human beings with planet Earth seeking a transition to a more competitive economy that is both fairer and more prosperous, with a responsible use of resources. However, it is worrying to observe how these green pacts can be seen as a mere geopolitical and business opportunities. Therefore, the economic-speculative vision prevails over the possibility of developing a social economy and ecology. It is true that new renewable energy sources are relatively evenly distributed on our planet. But this does not mean that they are easily accessible and free. Nor does it mean that they cannot be controlled. For this control, they require advanced technologies for their capture, storage, and distribution. These depend, for example, on the abundance of certain raw materials: copper, essential for the solar panel industry, or lithium, essential for batteries. Thus, natural resources continue to be considered as commodities, ecological commodities in this case. The exploitation of these new energies has produced the trade and speculation with the waste generated by fossil energies (fundamentally with CO₂ emission rights), a new modality of energy and “carbon colonialism.” Fundamentally this is characterized by the reduced capacity for participation in decision-making by developing countries or the so-called countries of the Global South.

Colonization processes involved the imposition of an alleged modernity by supposedly more advanced civilizations through political, social, and economic domination on peoples all over the world (neo-colonies). Carlos Álvarez Pereira describes colonialism as a tragedy recognized by the West, which “still maintains the feeling of moral superiority due to its self-perception of being the most ‘advanced’ civilization.” And he points out that it coexists and contrasts with the still vivid “sense of loss and humiliation in Africans, Asians and indigenous people all over the world.” Colonialism has expressed itself through raw exploitation, supported by the imposition of force of the natural resources, plus the victimization of the labor force and the cultural assets of the colonies. Add to all this the establishment of highly polluting economic activities that the more developed countries relocate and transfer to them (neo-colonies).

We are facing what could be described as an innovative leap from colonialism, towards an environmental colonialism, characterized by:

- The exploitation of renewable natural resources.
- The dumping of toxic waste from productive activities (industrial waste) and consumption (technological waste, plastics) in the air, water, and land of the colonized countries.
- The externalization or offshoring of the carbon footprints of the more developed and richer countries, through the relocation of industrial production.
- The trading of greenhouse gas emission rights.

These new modes of colonialism can be considered as neo-colonialist. The result is a domination achieved through mechanisms of political and economic leverage. Atilas-Osoria (2013) distinguishes between colonial extractive practices and environmental colonialism. This is based on the ideological and strategic character of the latter. It is legitimized under the promise of a payoff: “a system of natural resource management in exchange for which the country’s elites will receive some benefit (e.g., development, modernization, etc.)” This is unlike historical colonialism, which exploits with violence and without compensation for the subordinate. It seems inevitable that the climate crisis is linked to the persistent reality of colonialism, which will not disappear with decarbonization and the transition to renewable energies, nor with green pacts, policies, and economies. Some authors already refer to a climate battle with foreseeable economic and geopolitical consequences. This battle is related to the strategies and processes of the fight against the climate emergency and the control of key raw materials. It limits the ability of countries and their peoples to benefit from their own resources. In addition, it can have perverse effects, such as an increase in inflation and the consequent excessive rise in the prices of foodstuffs and basic necessities.

Multilateralism and a Call for Collective Leadership Intelligence

There is a risk that environmental colonialism, in the manner described above, will produce a new nightmare and will derail the objectives of confronting the environmental pandemic through a truly global and supportive green pact. Environmental awareness must go hand in hand with humanistic awareness, so that all the peoples of the planet benefit from this ecological movement without marginalization or exploitation by others. In this sense, the green pacts, in addition to the technological and environmental commitments, must include a social, humanistic, and solidarity commitment, based on the ethical values of responsibility, empathy, and social justice. In our modest understanding, the possibility of acting lies in multilateralism, as opposed to nationalist populism and neo-imperialism, and within it, initiatives that reflect on and analyze the effects of these policies from multidisciplinary perspectives. One example is the panel of the Intergovernmental Panel on Climate Change (IPCC). This or other equivalent initiatives must be based on the active leadership and followership along with the governance of institutions and citizens, based on values, on caring for the common interest and welfare, and on the use of learning and our collective leadership intelligence as a species. The answer to the dilemma

between colonizing and empowering environmentally affects another of the contemporary pandemics: *inequality*. In the globalized world, the more developed economies, by mitigating the effects of the delocalization of their environmental footprint and contributing to global sustainability, they must incorporate and involve the rest of the countries, especially the less developed ones. For instance, the current COVID pandemic has exasperated the social divide of vaccine availability and the hoarding of critical new antiviral scientific breakthroughs thus contributing further to the inequalities in the Global South.

Countries must also consider their carbon footprint from a global perspective, establishing their plans and objectives by assessing the effect on the planet as a whole. We all face the challenge of contributing to social justice and global environmental geopolitics, facilitating the transfer of wealth and technology to developing countries so that they can establish and manage their own agendas and policies for exploiting their green natural resources and mitigating their environmental footprint. A struggle that has, among other aspirations, the “utilitarian” objective of maintaining planet Earth, our home, in conditions that will allow future generations to live in a more socially and environmentally just and supportive world.

Do Green Pacts Cause Collateral Damage?

Environmental awareness must go hand in hand with humanistic awareness so that we are concerned that all the peoples of the planet benefit from this ecological movement, instead of the well-being of some implying the marginalization and exploitation of others. From the cognitive sciences, including psychology, it is easy to predict that (validated in public opinion polling) there would be a clear majority of adhesions to the appreciation for the quality of the air we breathe, or to an energy transformation based on renewable energies. This result is what scholars in perception analysis define as social desirability bias, which is based in the limbic amygdaloid brain and is very often confronted with feasibility or harsh reality. In this case, the concern and objective are the fight against the biological, environmental, and climatic degradation affecting planet Earth, which we have termed an “environmental pandemic.” An enterprise that has, apart from other considerations, the anthropocentric and eminently utilitarian objective of maintaining planet Earth, in conditions that allow us a comfortable and healthy life. However, on the other hand, it provides enormous economic and geopolitical opportunities, the exploitation of which, it goes without saying, is available only to those countries and corporations that have the necessary resources and technologies to take advantage of them. We have already ascertained that there are new renewable energy sources that are relatively evenly distributed on our planet. Again, this does not mean that they are easily accessible and free and that they cannot be controlled. Nothing could be further from the truth, as they require advanced technology for their capture, storage, and distribution. Indeed, wind and sun cannot be controlled, but they can be used and harnessed, as early explorers and sailors knew and still know today. But as with fossil fuels, the resources and technologies needed to extract and distribute the

energy they provide can be controlled. The capture, storage, and distribution of renewable and clean energy sources require technology and investment, so they are not freely available to everyone on the planet. Leaving aside domestic production and consumption facilities, control at the industrial level (the model is perpetuated) is in the hands of a few economic, technological, and industrial powers.

Waste generated by industry is also unevenly distributed. It is a common practice to trade waste, which ends up in landfills in poor countries, under conditions of little or no ecological and sanitary control. More recent there is the so-called carbon trade or market, which refers to the trading of emission rights, centered on CO₂ emissions, established and institutionalized under the Kyoto Protocol. On the other hand, the new technologies linked to the green energy future are heavily dependent on traditional raw materials, specifically mineral resources, such as the so-called green minerals. These include copper, which is essential for the solar panel industry and for the assembly of electric cars, and lithium, for batteries. Thus, natural resources we have maintained continue to be considered as commodities, ecological commodities in this case, through practices of consumption and commodification. Without a doubt, we are witnessing the commodification and financialization of nature. This exploitation of clean and renewable energies and the trading of CO₂ emission rights have inaugurated, respectively, a new modality of energy colonialism and carbon colonialism, which are further evidenced by the reduced capacity for participation in decision-making by developing countries or the so-called countries of the Global South.

Returning to the linkage of from above we see colonialism as the system by which a country (power) establishes a relationship of political, social, and economic domination over other countries (colonies), generally in the periphery and normally not belonging to its zone of geographical influence. The processes of colonization meant for peoples all over the world the imposition, usually in a brutal way, of a supposed modernity and enlightenment, by supposedly more advanced civilizations (at least they were technologically). Carlos Alvarez Pereira (Carlos Alvarez Pereira, 2020) describes colonialism as a tragedy recognized by that civilization we call the West, which “still maintains the feeling of moral superiority due to its self-perception of being the most ‘advanced’ civilization,” which coexists and contrasts with the still vivid “feeling of loss and humiliation in Africans, Asians and indigenous people all over the world.” Colonialism has expressed itself through the use of territory and population by the colonizing powers, through the exploitation, supported by the imposition of force, of the natural resources, the labor force, and the cultural assets of the colonies, including the occupation of spaces for the establishment of economic, industrial, or mercantile activities, which usually correspond to highly extractive or polluting industries that the more developed countries relocate and transfer to the colonies.

On the other hand, the process of globalization has brought with it a notable delocalization of agricultural and industrial production by the most prosperous economies in the developing countries. In practice, this process involves an externalization of polluting emissions, with the prospect that the environmental health of the more developed countries will benefit from this offshoring and the transfer to

third countries of their environmental responsibilities, in what could be considered a new form of colonialism. The traditional colonial exploitation of the natural resources in the developing countries is finding a new modality with the transition towards decarbonization and the commitment to renewable energies, through practices such as the trading of CO₂ emission rights and the implementation of renewable energy plants in national territories by foreign or multinational companies. A paradigmatic example is the largest concentrating solar power plant, installed in the Draa-Tafilalet region of Morocco by the company ACWA Power and the Spanish consortium TSK-Acciona-Sener.

Many countries are adhering to the declarations of intent to adopt measures to combat climate and environmental emergencies and are setting targets for maximum net greenhouse gas emissions and moving towards the adoption of clean technologies and the use of renewable and low-polluting energy sources. Accessions, declarations, proposals, and actions are mainly being encompassed within the framework of the so-called multilateral green pacts within a global perspective. However, the initiatives under these pacts raise misgivings and concerns about their possible effects on the least developed countries and, consequently, on the planet as a whole. A mistrust linked to the dilemma between the possibility of empowering the poorest nations and, on the contrary, promoting a colonialism that deepens the exploitation of their resources and compromises their sovereignty. The answer to the dilemma between “colonizing” or “environmentally empowering” is taking place right now in the poorer dispossessed communities in the world as they struggle for subsistence and breaking their bondage of perpetual poverty. In the globalized world, the most developed economies face the decision and challenge of mitigating the effects derived from the delocalization of their environmental footprint and of contributing to global sustainability by incorporating and involving the rest of the countries, especially the less developed ones. But doing so and acting on the sustainability of their imports and applying the same labor and manufacturing standards to imported goods as to those produced domestically. Further by considering their carbon footprint from a global perspective and establishing their plans and objectives taking into account the effect on global communities.

They also face the challenge of contributing to global environmental, social, and geopolitical justice, facilitating the transfer of wealth and technology to the developing world to enable it to set and manage its agendas and policies for the cultivation of its own green natural resources and for mitigation and adaptation in the face of the environmental pandemic. As we have already pointed out, it is worrying to think that these green pacts are merely a new geopolitical and business opportunity. We are concerned that they privilege an economic-speculative vision over a social economy and ecology, that speculation ends up taking control and exploitation of environmental objectives, and that the results are evaluated with economic indicators such as the GDP with little considered of environmental conservation and decological impacts.

We are facing what could be described as an innovative leap from colonialism to environmental colonialism, embodied in the exploitation of renewable natural resources; the dumping of toxic waste from productive activities (industrial waste)

and consumption (technological waste, plastics) in the air, water, and land of the colonized countries; the externalization or offshoring of the carbon footprint of the more developed and richer countries, through the relocation of industrial production; and the trading of greenhouse gas emission rights. Some scholars, such as Manuel Valdés Pizzini (2006), have a broader consideration of the concept of environmental colonialism, which includes transformations in agricultural production and patterns of land and coastal use, militarism, urban expansion, gentrification, and the development of the tourist industry, which directly affect the environment. In the face of the climate crisis or environmental pandemic and related to this concept of environmental colonialism, several facets are included: climate, energy, carbon, green, and eco-colonial colonialism. These new modes of neocolonialist actions have produced the occupation and management of other countries involving domination achieved through mechanisms of political and economic leverage. Atilés-Osoria (2013) establishes a distinction between colonial extractive practices and environmental colonialism, based on the ideological and strategic character of the latter, to which he attributes a “planned, legitimized and with the consent and participation of national elites.” So, unlike historical or traditional colonialism, which exploits appositively and violently, without retribution or compensation for the subordinate, environmental colonialism legitimizes “the extraction, pollution and destruction of the environment...under the promise of retribution,” establishing “a system of management of natural and mineral resources in exchange for which the economic elites and their country will receive some benefit (e.g. development, modernization, etc.),” including “a socio-political and legal structure that gives viability to the consensual exploitation of resources.”

It seems inevitable that the climate crisis is inextricably linked to the persistent reality of colonialism and that this will not disappear with decarbonization and the transition to renewable energies, with green pacts, policies, and neo-liberal economics. Some scholars already refer to a climate battle with foreseeable economic and geopolitical consequences related to the strategies and processes for combating the climate emergency and maintaining control, both extraction of the raw materials needed to supply the growing market such as batteries to tackle electrification processes and of the renewable energy production chains. In addition to limiting the capacity of countries and their peoples to benefit from their own resources, this can have perverse effects, such as increasing inflation and the consequent excessive rise in prices and the cost of living.

Addressing the Environmental Pandemic Through Ethical Values

The exploitation of clean and renewable energy sources and green minerals, the management of waste and the reduction of polluting emissions, could be left in the hands of a few environmental colonial powers. There seems to be a clear risk that environmental colonialism could become a new nightmare, upsetting more than one dream of prosperity and true freedom and derailing the very objectives of addressing the environmental pandemic through a truly global and supportive Green Pact.

Environmental awareness must go hand in hand with humanistic awareness, so that we ensure that all the peoples of the planet benefit from this ecological movement, and we do not go back to the sad experiences of the past in which the well-being of some implies the marginalization and exploitation of others. In this sense, the green pacts, in addition to the technological and environmental commitment, must include a social, humanistic, and solidarity commitment, based on the ethical values of responsibility, empathy, and social justice. Preventing the implementation of this colonialism is another of the inexcusable components of environmental justice.

The Possibility to Act Lies in Multilateralism

We address the strategic importance of UN cooperation and multilateralism by focusing – at the very least – on the mitigation of the climate emergency that the world is experiencing. We are proposing its reduction to smaller geographic areas and stressing the need for a policy that is accompanied by an informed debate from the ground-up. In a world that is running out of control, global warming, biodiversity loss, pollution, and, in short, the elements that make up this environmental pandemic are facing new (and intense) debates. As a society, we are faced with dilemmas about what are the consequences in the material (irreversibility's), psychological (uncertainties), or transmission of information; we wonder whether or not the socio-political transformation brought about by this environmental pandemic leads to situations of enormous complexity to debate that should be decided on science, knowledge, interests, and emotions. In short, we fear having to face the question of whether this environmental pandemic is a catastrophe to be corrected or an economic opportunity. Under these premises, it seems the willing to adopt measures and set targets for maximum net emissions of greenhouse gases: carbon dioxide (CO₂) and methane (NH₄), the latter less known and cited, but whose contribution to global warming is no less important. At least the developed world has declared their intentions to do so. The most developed economies are expressing their commitment to the future (both unilaterally and in the framework of international organizations) in favor of energy decarbonization and the consequent reduction of emissions, as well as the adoption of eco-technological solutions based on clean technologies and the use of renewable energy sources. These proposals are mainly put forward in the framework of the Green Pacts, a term reminiscent of the New Deal that the United States and its President Frank D. Roosevelt launched after World War II, and which has now been evoked under the label Green New Deal. Perhaps one of the most representative images of this initiative is by U.S. Congressman Jeremy Rifkin, author of the Green New Deal Global, who has recently positioned himself in favor of the strategy of Joe Biden's government. This new pact or social contract, proposed to govern the relationship of human beings with the planet Earth and with the rest of the species, seeks a transition to an economy that, while being more competitive (as well as fairer and more prosperous), guarantees a responsible use of resources. This is contemplated, for example, by the 2019 European Green Pact and the Green New Deal in the United States. Alas the US Green New Deal is stalled

currently in the Senate due to partisan squabbles and the disarray within Biden's governing party. Good lip service thus far, but can this plan be delivered as a platform to the world?

Is There Room for Other Values?

The fight against the environmental pandemic provides multiple social, environmental, and geopolitical perspectives and challenges, as well as enormous economic opportunities, although obviously only for those countries and companies that have the resources and technologies to take advantage of them. Along these lines, the European Union has announced its goal of becoming the first climate-neutral continent by 2050, one of the central nuclei of the European Green Pact's action plan and roadmap. Similar statements have been made by the United States and other industrialized countries, although the costs and benefits are the subject of ongoing debate. "Europe is now ready to invest in a wide variety of projects," was the statement made by Ursula Von der Leyen (President of the European Commission) and Werner Hoyer (President of the European Investment Bank, EIB) to refer to the European Union's position in the field of green electrification, industrial decarbonization, and battery systems, with respect to Africa, Asia, and Latin America (2021 State of the Union Address by President von der Leyen, PressCorner). This proclamation, which can be described as an expression of interest, supported in concept, by Von der Leyen and Hoyer, expressly points out the availability of technological experience and know-how and financial support. The European Union, through the EIB, has emphatically stated its willingness to use its resources to "facilitate maximizing private investment in this critical issue" and reaffirms this concept of opportunity by identifying investment in advanced green technologies as an enormous opportunity to open markets and turn environmental leadership into market leadership. Tellingly, Von der Leyen and Hoyer see Europe as "living proof that the Green Deal is not only an environmental policy, but also an economic and geopolitical necessity." We deliberately underline, for the sake of contrast, the words "policy" and "necessity." The Green Pact is thus identified as an environmental policy and not as an environmental necessity, but as an economic and geopolitical necessity. The underlying message is that "we adopt an environmental policy out of economic and geopolitical necessity, not environmental necessity." It is disturbing that the Europe of principles and values and of responsibility towards the common goods of humanity views the European Green Pact as a mere geopolitical and business opportunity, in this case for European partners, in African, Asian, and Latin American countries. And it is worrying that an economic-speculative vision may eventually predominate, once again in the history of humanity, over a social economy and ecology. In addition, it is worrying that the results of this challenge and opportunity will be measured with classic indicators, such as GDP, which does not take into account environmental conservation. That speculation will end up taking control of environmental objectives, at the service of spurious interests disguised as "green." Shared concern is that "natural resources" become "ecological

commodities,” through practices of commodification and consumption of nature, among which carbon markets as well.

Warnings from History and Values

We agree with Sonia Ramos Galdo (Sonia Ramos Galdo, 2017) that renewable energy sources “have the potential for the third industrial revolution not to be a simple technological transition but to become a true economic and social revolution and, incidentally, the democratization of energy.” But this means trusting that there will be no attempt to control them by those who have the means and the technologies to do so. Because energy sources are certainly distributed relatively equally on Earth (so are food, water, etc.), but this does not mean that all its inhabitants will have equal access to them in the future. Hamilton and Spohr (2017) recall that the Peaceful Revolution in 1989 was remarkable in that “unlike before the world emerged from the Cold War without open conflict” and that this was made possible by the collaborative relationship established between a group of statesmen and stateswomen who chose to be allies, with greater leadership than if they had chosen confrontation. This praise for leaders whose “constructive engagement” made it possible to forge “pacts that would make it possible to build a better world” is now a source of concern given the power vacuum that has resulted from the ill-fated situation of the international order today. This suggests that the management of the evident world disorder in which we live is going to be very problematic due to the complexity of the marriage between the health and climate crises that are ravaging us and the major technological change driven by massive digitalization. On the other hand, in the field of values, the environmental economist and essayist Antxon Olabe (2016) claims that Europe, for the sake of its historical importance and legacy, cannot only bet on developing and consolidating the institutional and economic project of the European Community. It should create the bases for carrying out “a profound transformation of the relations between the economy, ecology and society.” It is a matter of generating “a cause of universal scope” which would constitute the “most enduring contribution to the human adventure.” These objectives, however plausible and suggestive they may be, seem very difficult to achieve.

Conclusionary Antidotes: Together in the Face of Danger

The globalized and pandemic world at the beginning of the third millennium is witnessing a reformulation of relations between traditional and emerging world powers, as well as a vindication of the role of the United Nations and its various bodies. In this context, humanity is being subjected to enormous social, economic, and political challenges, which affect the contrasting truths that people need: from Y2K, which threatened a global collapse, through the economic crisis of 2008, to the COVID-19 pandemic, accompanied by the persistent environmental pandemic affecting the planet. In our humble opinion, the possibility of acting lies in two

elements. Firstly, multilateralism, as opposed to nationalist populism and neo-imperialism; and within it, the initiatives that have been proposed to reflect and analyze under multidisciplinary perspectives, such as the Intergovernmental Panel on Climate Change (IPCC) and the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES). Secondly, at the national level, there is the role of the protective state. As José Juan Ruiz points out, “the need to reposition the role of the state in society and the economy will be another of the disruptive legacies of COVID-19. Ideological statements such as ‘society does not exist’ or ‘the government is the problem, not the solution’ are as misplaced as maintaining that the Earth is flat.” We advocate for a regeneration supported by a governance and performance of institutions and citizenship, based on values, on caring for the common interest and welfare, and on the use of learning and our collective intelligence as a species. And we claim the importance of the socio-political identities of science and democracy as instruments to address these concepts. United we will be able to face the danger of environmental catastrophe with more hope and force a decological perspective on the global climate debate.

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Nondualistic Thinking in Leadership: An American Perspective

33

R. Daniel Israel

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Abstract

The purpose of this chapter is to provide deeper insight into the foundational principles and values that comprise Joseph Rost's definition of leadership. The chapter furthers our understanding of leadership as a process rather than identifying the leadership dynamic with one person or a group. In unpacking the

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elements necessary for the leadership process to emerge, the chapter demonstrates how the principles and values in the Rostian model are higher-order and how enacting the four higher-order foundational values acts as a vehicle for higher-order thinking, mindfulness, and active contemplation. In providing the foundation for higher-order thinking and behaving, the chapter provides the necessary insights into moving from person-centric and ego-centric leadership to recognizing the importance of mutuality and nondualistic thinking in decision-making and effecting real change.

Keywords

Leadership · Process · Change · Values · Nondual thinking · Mindfulness · Contemplation

Leadership: Multidisciplinary, Unidisciplinary, Transdisciplinary, or Interdisciplinary?

One of the purposes of this chapter is to provide an insight into the foundational principles and values found in Joseph Rost's definition of leadership. Rost's definition is groundbreaking in that he does what no other scholar or practitioner has accomplished: He provides a fundamental insight into the leadership phenomenon as a process that is not discipline-specific or limited by any one discipline. Rost's definition applies to all disciplines making it a multidisciplinary model.

Leadership: Confusing Definitions

While many scholars and practitioners have attempted to define leadership over the years, many still confuse leader with leadership while emphasizing the peripherals and content of leadership (Rost, p. 3).

An excellent example of this confusion exists in Kort's (2008) article in *Leadership Quarterly*: "What, after all, is leadership? Leadership and plural action," where the position he develops "... is aimed to provide a refinement to the standard definition of leadership that Ciulla takes to be articulated by the items on Rost's list." That is, "... Joseph Rost's compilation of 221 definitions of leadership formulated during the 1920's [sic] and the 1990's[sic]" (p. 409).

Without critiquing Kort's entire approach and article, it suffices to say that neither he, Ciulla, nor Washburn and Carroll, the other researchers, Kort quotes, provided a clear definition of leadership, nor a distinction between leader, follower, and the process of leadership. In fact, Washburn and Carroll are in agreement with the idea "that there is no such thing as leadership because 'leadership' is the same as 'management'" (p. 410).

Kort relied on the "standard definition of leadership," which he takes from Ciulla's critique of Rost's "list" of definitions. While a precise definition of what

the “standard” definition is was never given, Kort offered, what one presumes to be the “standard” definition; at least this is the notion he used throughout his critique. In his characterization of the results of Ciulla’s overview of Rost’s list, Kort stated that these previous definitions,

... are actually saying the same thing about what leadership is and even what its characteristic features are. Leadership is about one person (the leader) getting other people (the followers) to do something. The definitions differ only in the particulars about the roles of leaders in practical settings. (p.409)

Furthermore, there is a lack of understanding present within the leadership literature as exemplified by the researchers Kort used to support for the aim of his article. Not to mention researchers such as Carey (1995) and Brown, Boyle and Rutherford (2000), who see leadership as management, vis à vis, traits, even though Carey stated leadership is not management, he proceeded to identify leadership with what one person does to others.

Throughout, Kort confused the idea of leader with leadership, thus mudding both his critique of Rost and any further insight into the leadership process. In concluding his critique, Kort himself continues the confusion when he stated that:

Organizations are structured according to positions and expectations for how individuals assuming those positions will or should act in relation to others holding other kinds of positions. While it does not seem to be problematic to consider these positions to be those of ‘leadership’, it should be kept in mind that they are because those holding them are purported leaders—they have obligations to act or there are expectations that they act in ways that leaders do. (p. 425)

Leadership Studies: Perpetuating the Confusion

While many institutions are now offering “multidisciplinary” or “transdisciplinary” leadership degrees, a quick Google search and perusal of these programs reveals they still affix an adjective, such as business, education, or spiritual before the word leadership in their description of their programs, or they modify leadership by adding a descriptor after the word leadership. Most of these leadership degree programs also place great import on the function and behavior of the “leader,” rather than distinguishing between what a leader does (what Israel, 1994, called leadership behaviors) and leadership as a dynamic process. This suggests that still in 2022 the state of leadership studies is strongly unidisciplinary if not transdisciplinary, rather than heeding Rost’s call for an authentically multidisciplinary approach to leadership studies.

A few examples will suffice. Most course descriptions are focused on the person as leader along with emphasizing certain disciplines to which leadership is to be applied. Examples include Gonzaga University which offers a Master of Arts in “Organizational Leadership” and on the doctoral level focuses on the leader as a person: the leader in organizational systems and the leader in global systems. Under

the heading of leadership studies, Fort Hayes State University describes their program as seeing leadership as a process which anyone can learn, and where “we can all improve in our own capacity.” But, rather than clarifying process, their website further describes their programs as “. . . prepar[ing] you to transform into organizational influencers and innovation drivers who will take the lead in addressing shifting challenges and creating resourceful solutions for businesses, organizations and communities”: This description provides an emphasis on what a leader does, not leadership as a process, and finally Gardner-Webb University where one can study “Executive Leadership Studies” where their “Executive Leadership studies [program] provides a foundation in the principles and procedures of educational administration, curriculum development, and instructional improvement”: clearly focusing on one discipline (i.e., education) and the function, skill, or behavior of the leader.

Contrary to the above contemporary examples, Rost called for a multidisciplinary approach to studying leadership because:

. . . leadership is, by its very nature, a multidisciplinary subject because it has important ramifications for more than one of the behavioral sciences and liberal arts (history and literature, philosophy and theology, for instance). (p. 15)

It will become clear later in this chapter how Rost’s definition is a multidisciplinary approach to leadership studies due to its accuracy, clarity, and preciseness. For Rost, leadership is a stand-alone concept without need of adjectives or descriptors. (It is well to note that in this chapter Rost’s model of leadership will be referred to as leadership; except on occasion for clarity and convenience, it will be referred to as the twenty-first-century model of leadership, or twenty-first-century leadership. Other types of leadership will be labeled as the industrial model of leadership or with some other appropriate descriptor.)

Rost’s Overview

At the time of publication of *Leadership for the Twenty-first Century*, Rost recognized the infancy of leadership studies. In 1991, he stated: “Leadership studies is an emerging discipline devoted, as the name suggests, to the study of leadership as it is practiced in different organizations and societies” (p. 1).

Realizing that “Most of the people who call themselves leadership scholars study leadership in one academic discipline or profession,” Rost provided the reader with a myriad of references regarding the many disciplines and the “leadership scholars” who were writing about leadership: “Bailey (1988) in anthropology, Bass (1985) in social psychology, Hersey and Blanchard (1988) in human relations/resources,” and the list continues.

Unfortunately, studying leadership from a unidisciplinary perspective still exists today. One merely needs to do a quick Google search for books on leadership to discover that scholars and practitioners both continue to simply “put an adjective in

front of the word *leadership*, such as business leadership, educational leadership, or political leadership” (Rost, p. 10). This is evidenced by such contemporary titles as: *Compassionate Leadership: How to Do Hard Things in a Human Way* (Hougaard et al., 2022); Jon Gordon’s *The Power of Positive Leadership: How and Why Positive Leaders Transform Teams and Organizations and Change the World* (Gordon 2017); and Dave Logan’s *Tribal Leadership: Leveraging Natural Groups to Build a Thriving Organization* (Logan 2008), just to name a few.

Leadership: The Foundational Question

What is leadership? This is the foundational question Rost asked in developing his groundbreaking definition for leadership. In his research, Rost realized that until 1990 “neither the scholars nor the practitioners have been able to define leadership with precision, accuracy and conciseness” (p. 6). With the publication of his 1991 *Leadership in the Twenty-First Century*, he provided both scholars and practitioners with a foundational definition of leadership as process. Instead of focusing on the leader and the “peripheral elements surrounding leadership and its content” (p. 4), such as “traits, personality characteristics, ‘born or made’ issues, . . . goal attainment, effectiveness, contingencies . . . and above all, the management of organizations” (p. 3), Rost focused on “the nature of leadership as process” (pp. 4, 155), thus his definition of leadership: “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102).

With the explication of Rost’s definition, leadership was no longer limited to the certain actions or behaviors of people in positions of authority (p. 174). Nor was the idea of leadership limited to certain behaviors or concepts that are grounded in the values and behaviors demanded in the “industrial leadership paradigm” (p. 180).

The values, behaviors, and characteristics rooted within the industrial paradigm include the “structural-functionalist view of organizations” (p. 129). Thus, the eighteenth-century model is primarily concerned with the structure and function of organizations. In discussing Weber’s effect on how we view organizations, Denhardt (1981) stated that organizations are “seen as having important distinguishing characteristics – specifically, a strong emphasis on structure, stable role expectations, and a primary interest in the attainment of goals” (p. 19). Furthermore, the industrial model of leadership confuses what leadership is with management (Rost, p. 129). The industrial model is hierarchical and bureaucratic in structure, where power is seen as control with power over people and organizations. Denhardt’s explication of hierarchy elucidates where power and control lie within hierarchical organizations:

. . . control is vested in a small number of leaders who, acting through an oft lengthy chain of command reflective of a structural division of labor, direct the activities of numerous subordinates. Authority — that is institutionalized control — is expected to extend downward through the various echelons of organization, enabling the leadership to determine the consequences which ultimately flow from their decisions. (p. 19)

Being top-down and bureaucratic in design, with power seen as power over, the eighteenth-century model is coercive and divisive in nature (Rost, p.150; Israel, 1994). One need only look at an organization chart with its many separated levels/boxes depicting a hierarchy of control over lower levels to realize the oppressive and coercive (fear) based principles endemic with the industrial model. The industrial model aims to control others in order to attain certain goals or tasks reflective of the desire of positional authority figure(s) (Rost). The eighteenth-century managerial model is not concerned with change, rather it is a *status quo* model designed to maintain certain procedures and behaviors that are meant to be as efficient as possible in order to get the product or service out the door (Israel, 1994).

Rost clarified that the nature of leadership is not limited to the attainment of goals or tasks. For Rost, leadership is a process that is dynamic, inclusive, and grounded in influence relationships. Furthermore, the leadership dynamic seeks to effect real and lasting changes which are contrary to the explicit goals of management.

As a dynamic process, leadership emerges when the intended relationship between leaders and followers is based on seeking effective real changes that reflect their mutual purposes. It is an interactive and influential relationship, that is to say, leadership is noncoercive in its nature: “Coercion is antithetical to influence relationships” (p. 106). As a result, Rost’s leadership model provides a vehicle for growth and freedom for those engaged in the dynamic: “People in influence relationships can refuse to behave in prescribed ways and still remain on good terms with other people in the relationship. Freedom is essential to influence relationships” (p. 106).

Rost’s conception of leadership is a relational process (writ large) where the idea of an influence relationship is essential for the process of leadership to emerge in order to fulfill the mutual intentions of those engaged in the dynamic. The essence of the leadership dynamic is further demonstrated in that leaders and followers intend changes. This is to say that both leaders and followers “purposefully desire” changes. And these intentions must be “demonstrated by action” (p. 114) (read behaviors), if the relationship is to maintain “ethical integrity” (p. 155), as a leadership relationship and for leadership to occur.

Leadership and Mindfulness

Because the influence relationship is intentional and must be demonstrated through behaviors, persons practicing twenty-first-century leadership must be *aware* of their intentions and their behaviors. Being aware of one’s internal life and one’s behaviors is an essential element in the practice of being mindful. In becoming aware of one’s inner life, one begins to open up to the possibility of changing ones purview concerning relationships and leadership: as Jon Kabat-Zinn stated in *Mindfulness for Beginners*:

Mindfulness is awareness, cultivated by paying attention in a sustained and particular way: on purpose, in the present moment, and non-judgmentally. It is one of many forms of meditation, if you think of mediation as any way in which we engage in (1) systematically

regulating our attention and energy (2) thereby influencing and possibly transforming the quality of our experience (3) in the service of realizing the full range of our humanity and of (4) our relationships to others and the world. (p. 1)

As with practicing mindfulness, practicing twenty-first-century leadership calls one to become aware of one's inner self and how one relates to others. For instance, engaging in intentional influential relationships necessitates being *aware* of one's intentions and actions, in the present moment. Rost called for this type of presence and awareness within the leadership dynamic when he stated that "... this definition allows people to assess leadership relationships as they are happening. . ." (p. 114). The practice of mindfulness necessitates this same awareness and presence. If one looks closely at the principles, values, and behaviors that constitute Rost's model of leadership and how they are enacted, practicing twenty-first century leadership becomes both a vehicle for, and the practice of, mindfulness.

By mindfully engaging in influential noncoercive and freeing relationships between followers and leaders, practitioners of twenty-first-century leadership are: "influencing and possibly transforming the quality of . . . experience" (Kabat-Zinn, 2016, p. 1). And is this not realizing a fuller "range of our humanity" when people engage in the open and noncoercive interactions that are essential when practicing the leadership dynamic? Does not engaging in relationships that are freeing and mutually challenging enhance the "quality of [ones] experience"?

The Twenty-First-Century Model of Leadership as Humanizing

In twenty-first-century leadership, influence relationships are humanizing, because they entail habits that are loving, in the sense that those involved in a healthy relationship see and respect each other as a person who is free to openly communicate; free to express differences of opinion; and free to offer creative possibilities to the leadership process. These humanizing habits are generally bereft within the managerial model. As humanizing, these habits are vehicles that transform the quality of one's experience by opening one up to, and making real, a fuller "range of our humanity" (ibid).

Engaging in transformative practices as a practice of mindfulness can engender "Feelings of compassion and loving-kindness for others [which] can be developed and refined" (Kabat-Zinn, 2016, p. 90) through the practice of mindful awareness. Israel (1994) stated that "Knowing and loving are dynamic by their very nature. And to know and to love are basic humanizing habits. When we do these habits we become more authentic as human beings" (Israel, 1994, p. 309). Knowing the other, recognizing and embracing differences, and practicing loving-kindness are freeing and humanizing characteristics.

The leadership process is held together and nourished through healthy, aware, and loving relationships that seek to fulfill the mutual intentions of both leaders and followers. And as with any healthy relationship, leadership relationships are nourished through mindfully practicing compassion, empathy, and personal concern.

Humanizing habits elevate one's awareness of the other, while elevating one's conscious approach to nourishing relationships.

The Twenty-First-Century Model of Leadership as a Process

Contrary to the eighteenth-century industrial model of leadership/management, where "leadership has to result in a product" (Rost, p. 115f), Rost's dynamic relational and inclusive model "is process-oriented" (p. 116) and not outcome dependent. The eighteenth-century model of leadership is not (inter)relational, but hierarchical, transactional, and goal dependent. "The interactions of persons within organizations are assumed to be highly directed – that is, regulated from above." And: "... organizations are intricate strategies to achieve certain objectives; Talcott Parsons uses the primacy of an orientation toward a specific goal or purpose as the distinguishing characteristic of organization" (Denhardt, 1981, p. 20).

In the eighteenth century, purview of organizations and relationships are transactional: "Through its manipulation of power and authority, the leadership exercises dominance over the activities of persons in the organization" (ibid) in order to accomplish predetermined goals. Where the expectation of the organization is "some form of goal orientation" (ibid). And organizational objectives are considered "good" or "bad" as "judgments about the attainment of specific organizational objectives – those actions which contribute to the accomplishment of the organization's purposes are good, those which do not are bad" (p. 21).

Rost's leadership model is not limited by the industrial mindset: It is a dynamic process, where relationships are not limited to functionality in service to attaining a certain goal or outcome. Rather leadership is a dynamic process. As Israel (1994) stated:

In general, process is concerned with the dynamic of action sequences that occur in change. Process is what we characterize as the means by which differences emerge. Change is how we label the differences that emerge because of processes within our life episodes and events.

At this point, one may ask: When does leadership occur? When does leadership happen if not when goals are attained and products produced? Since leadership is a process not dependent upon one person or attainment of goals but rather on the process of engaging in influence relationships that intend real changes, it is the leadership relationship process where leadership happens and not through goal attainment: "Effectiveness or whatever synonym is used – achievement, results, excellence, products, success, peak performance – is not an essential element of leadership" (Rost, p. 116). Rather, the essential element for leadership to happen is the intentional process to effect changes through the leadership relationship: "Leaders and followers can fail to achieve real changes and still be in a relationship called leadership" (ibid).

This is a paradigmatic shift in the view of what it is to do leadership in the twenty-first century (Israel, 1994, p. 308). A shift from the limited and limiting view of a bureaucratic and hierarchical mindset that insists on seeing the world as either/or, yes/no, right/wrong, or win/lose with a purview where zero-sum gain is recognized as winning: The eighteenth-century purview is a limiting factor; it limits creative response and the release of human potential both through fear (i.e., coercive behavior) and by reducing humans to functioning tools in service of production or goal attainment. In essence, the eighteenth-century industrial model perpetuates a vision of the world as being binary.

Rost's Model of Leadership as Freeing

For twenty-first-century leadership, the freeing relationship between followers and leaders is essential, so new possibilities (creativity) may arise in seeking to attain mutual purposes. It is within noncoercive, freeing relationships out of which arise the possibility for new insights and more human fulfillment to emerge. Through the higher-order enlistment of humanizing values and behaviors that are inherent within Rost's model of leadership, a more authentic way of living and working is possible.

For Thompson (1977), there are three essential elements for "an authentic life as suggested by the rise and decisiveness of the axial period" (p. 28): They are rationality, individuality, and freedom. Rost's "defining clarification of the difference between management and leadership namely, grounding on freedom and influence relationships versus a grounding on coercive and dominating relationships" (Israel, 1994, p. 307), is a breakthrough event. It is a dynamic process where the person is no longer viewed simply as a tool to accomplish a task or obtain goals but is a free, creative participant, free to use her rationality and individuality within the process of seeking to attain mutual common purposes. Leadership is not what one person or a group of people does to others, rather leadership is what emerges when people collaborate to effect real changes that reflect their mutual purposes (Israel, 1994).

The Twenty-First-Century Model of Leadership and Change

Rost's definition provides scholars and practitioners with a clear path toward being able to effectively bring change and transformation to organizations and to those followers and leaders (collaborators) who are engaged in the dynamic process of leadership. Mindfully practicing the twenty-first-century model of leadership itself effects change in those who practice the values and concomitant behaviors called for by this model: "Real transformation involves active people, engaging in influence relationships based on persuasion, intending real changes to happen, and insisting that those changes reflect their mutual purposes" (p. 123). Rost's leadership definition "includes all four of those essential elements" (ibid). And the practice of

mindfulness brings an “openness to whatever may arise, along with a degree of kindness and a willingness to extend our intrinsic compassion” (Kabat-Zinn, 2016, p. 52) to others.

Mindfulness “develops bare attention, discernment, clear seeing, and thus wisdom, where ‘wisdom’ means knowing the actuality of things rather than being caught in our misperceptions and misapprehensions of reality” (Kabat-Zinn, 2016, p. 51). A mindful practice of the leadership process demands that people “get out of their own way” by not getting caught in their personal agenda. That is: “. . . intended changes must reflect the mutual purposes of the leaders and followers” (p. 151):

To reflect their mutual purposes, leaders and followers must come to some agreement about their purposes. That agreement must be consciously achieved by the interaction of leaders and followers. It must be developed using noncoercive methods. It must be forged in the relationship that leaders and followers have, on which allows followers to influence leaders (and other followers) as well as leaders to influence followers (and other leaders). (Rost, p. 120)

Clarifying mutual purposes becomes a mindful and freeing act aimed toward effecting real changes: “Mutual purposes are more than independent goals mutually held” (ibid). That is, these purposes are not personal goals, rather these are mutual goals that grow, develop, and are clarified within a process where “leaders and followers are constantly in the process of developing mutual purposes” (Rost, p. 151).

However, these mutual goals can be thwarted due to misperceptions and misapprehensions which arise due to holding onto one’s personal agenda or personal desires or goals. Or as Zinn so succinctly put it, when people are “caught up in our own belief systems, ideas, opinions, and prejudices” (2016, p. 50). Being aware of developing mutual purposes is a mindful process of “commitment” to a wisdom process of developing mutual (writ large) purposes that intend real changes.

The process of free multidirectional interaction, while mutual purposes are being clarified, is a nourishing and trust-building dynamic. Influential leadership relationships must include those behaviors that nourish any healthy relationship. When practicing mindfulness, one develops the *capacity* for compassion, empathy, and concern for oneself and the other. These behaviors enhance the leadership relationship and emerge from the practice of mindfulness. Consciously practicing leadership is a freeing, mindful, and nourishing activity, as is evidenced when followers and leaders are freely and noncoercively interacting in clarifying their mutual purposes.

Multidirectional Relationships and the Common Enterprise

As demonstrated above, the praxis of multidirectional influence of relationships is essential in the postindustrial practice of leadership. It is the intention of those doing leadership together to effect changes: changes that “reflect their mutual

purposes” which are “common purposes.” Because common purposes are “forged from [and by] the influence relationship,” a more free and creative thought emerges “*because the followers and leaders together do leadership*” (Rost, p. 122, emphasis in the original). Due to the free and trusting interplay of followers and leaders, the dynamic process of leadership becomes their “common enterprise, the essence of the relationship, the *process* by which they exert influence” (ibid, emphasis added).

A common enterprise is grounded in intentions and behaviors that seek both the common societal good and the common good of both followers and leaders who are engaged in the dynamic of intending real and effective changes.

Leadership and Higher-Order Values

When followers and leaders intentionally seek to fulfill mutual purposes, then the common good is being served and those behaviors exemplify “what Burns called *end values*: liberty and equality, freedom and justice, equity and care, peace and security” (Rost, p. 123, emphasis in the original). These are higher-order values “that serve as standards, representing the most comprehensive and highest of universal human goods” (ibid). These are higher-order values that are realized when Rost’s postindustrial model of leadership is practiced. These are higher-order humanizing values: values that place the welfare of the person, her abilities, talents, creativity, and personal growth as an essential element within the leadership dynamic. Being in an influence relationship is more humanizing than managing people or being managed and viewed as a tool to attain a goal, or fulfill a task. Practicing twenty-first-century leadership moves people from self-focus to other-focus, from me to we.

In his insightful book, Meissner (1992) asked an essential question: “So what are higher-order values?” His answer clarifies much of the inner dynamic that emerges when practicing Rost’s model of leadership. Meissner succinctly stated that: “[Higher order values] are values that many, if not most of us know because they are preached in churches, synagogues and mosques, they are reflected in our society as civic republicanism, that is to say, ‘communal responsibility’” (p. 393). These are values that are concerned with enriching the lives of people and the commons: where living a more human life is realized by enacting intentions and behaviors that make us more human, such as creativity, decision-making, knowing, and loving. These are the highest values. Expanding on these ideas Israel (1994) stated:

Knowing and loving are dynamic by their very nature. And to know and to love are basic humanizing habits. When we do these habits we become more authentic as human beings. To be free is to love. To love is to act freely because one willfully elects to love another without seeking return, thus consequence is not determinative of action. To participate in humanizing habits is to enable self and other to be more free. The more free we are, the more human we become.

Twenty-First-Century Leadership and Consciousness

Meissner furthers his insight into both the efficaciousness of higher-order values and their effect on consciousness when he stated that values are “inherent in reality” and that the “assimilation of these values affects the consciousness of the assimilator and thus the social reality in which the person lives” (p. 393). With this insight, Meissner provided a bridge to a deeper insight into the effect Rost’s model has on one’s consciousness and on the social construction of reality. Since Rost’s model provides new knowledge concerning how to practice leadership, namely that leadership is an influential relationship dynamic, it can be characterized as intersubjective. And for Wilber (2007), all of our knowledge is “embedded in culture or intersubjective dimensions” (p. 44). For Wilber, culture is an intersubjective event where:

The world of intersubjectivity changes both the subject and the object. The texture of intersubjectivity brings forth worlds that can be seen and felt neither as merely subjective (and hence merely relative) nor merely objective (and hence merely universal) . . . intersubjectivity . . . is an indelible dimension or inescapable contour of my being-in-the-world at every level of my existence. . . (p. 158)

One level of existence includes one’s consciousness: where consciousness can be seen as a complexification of experience, the very thing that occurs when one is involved in a multidirectional influence relationship.

The very experience of doing Rost’s model of leadership is a complex, intersubjective experience. It is the intersubjectivity inherent in influence relationships that is one element of complexification that affects one’s consciousness. As Thompson (1997) stated: “. . . consciousness complexifies and as a result our ‘ability to imagine human possibilities’ develop” (p. 9). It is out of this notion of intersubjectivity as a complexification of one’s experience that change, growth, and new possibilities arise. By the complexification of one’s consciousness (*vis à vis*, one’s experience) and one’s ability to imagine, consciousness is, at once, both the context and the elemental factors out of which lives become more authentic and more human.

It is one’s conscious ability to frame experience, even experience which seems beyond one’s rationality, that the possibility of intersubjectivity arises. To quote Wilber again, it is: “intersubjectivity that is an indelible dimension or inescapable contour of my being-in-the-world at every level of my existence. . .” (p. 158). Through the complexification of experience by mindfully doing influential relationships, one is moved beyond being an isolated subject. The act(s) of engaging in interpersonal, influential relationships is the catalyst for two (or more) isolated subjects to “form a nexus of shared interpretations and understandings” (p. 156).

Mutual understanding begins to emerge within/through the relationship. A “we” can now be formed (*ibid*). A we that is:

. . . a space of shard feelings and visions and desires and conflicts, a vortex of love and disappointment, obligations and broken promises, mutual understanding and devastating betrayals, the ups and downs of almost everything you call ‘important’ in life, these [are the] webs of relationships. (*ibid*)

It is the “activity of understanding, the activity of joining subjects into intersubjects, which brings forth a world perceived by neither alone” (ibid). In the context of the leadership dynamic, in the formation of an authentic relationship, and in the formation of the “we,” a new reality emerges: a social reality where leadership is an interactive dynamic process that is mindfully noncoercive, creative, and inclusive. Where, in order for “you and I to understand each other, we have to be on the same wavelength” (ibid). This intersubjectivity is fecund with mutually agreed upon “interpretations and understandings” that propel people to a different way of seeing and knowing how to do leadership. A leadership dynamic that is different from the conventional eighteenth-century understanding and enactment of leadership. Due to the mindful interactive dynamic that the twenty-first-century model of leadership demands of those whose intention is to effect real changes, “a world perceived by neither alone” (p. 157) comes into being. A world where the leadership dynamic supersedes the false consciousness promulgated by the eighteenth-century empirical model: where the linear rational model reinforces oppressive structures designed expressly for efficient production and results in the “objectification of human beings” (Denhardt, 1981, pp. 114–115).

A Bridge to Twenty-First-Century Consciousness and Leadership

In his enlightening 1989 *Critical Social Science*, Brian Fay provided a rationale for critical social science and how it can “provide by secular means what the knowledge of God or ultimate reality” (p. 23) has provided to earlier understandings of “self-estrangement theory” (ibid). For Fay, critical social science is “the continuation in another guise of the traditional idea of salvation through illumination” (ibid). It is through these lenses that he provides a bridge on which to cross from an industrial purview designed to control to a purview that is emancipating and “empowers [people] to change their lives” (p. 23). Fay provided an approach to shifting one’s consciousness along with why it is not an easy task to move away from instrumentalism to the humanizing and process model of twenty-first-century leadership. In his critique of our social situation, he used examples of “a conception of existence which is age-old and which is to be found in an astonishingly wide variety of places” (p. 16). He elucidated how our “ordinary existence is based on a fundamental illusion” (p. 11) of being unconscious that we are living as “prisoners engaged in worthless activity” (ibid).

The social structures which dominate societies’ way of existence have estranged individuals and separated them “from that which is most significant and vital” (p. 16). Namely, that historically, humanity has seen its existence as being “split into two spheres, the manifest/ordinary and the hidden/extraordinary” (p. 16). People see, understand, and structure their lives on the illusion that the manifest/ordinary encapsulates what being human is, even though structuring one’s life on this

understanding perpetuates “an existence which is needlessly unsatisfactory – frustrating, [and] unhappy” (p. 16). In so doing, people ignore that the “hidden sphere of existence is the true one in the sense that only in terms of it can one correctly understand the basic dynamics of human life” (ibid).

Furthermore, it is in recognizing the hidden sphere that persons “can correctly understand the basic dynamics of human life” (ibid). That is to say, through shedding the illusions that only the manifest/ordinary exists, people can live a more fulfilled human life and recognize their “true nature” (ibid). He goes on to say that because our self-understanding is clouded and distorted by a false consciousness, our consciousness fails to clearly “account for [our] life experiences” in a true and meaningful way. For our life experiences, the very structure of our everyday working lives is grounded on a logical positivist purview of reality (the manifest/ordinary).

It is the likes of “Hobbes, Saint Simon, Comte, Mill and last but not least, the positivists and their sympathizers in this century” (p. 90) who applied that model to social life as a way to control the physical world, thinking that an instrumentalist mentality would “lead to a qualitative improvement in human life” (p. 91), thus perpetuating the false consciousness that by focusing on the manifest/ordinary, the objective would “change the nature of . . . how to arrange human affairs, making [them] technical and therefore soluble” (ibid).

The understanding to be gleaned here, concerning mindfulness, consciousness, and the twenty-first-century leadership model, is Rost’s recognition that the instrumentalist view of leadership (and leading) is dehumanizing, for it is as Fay stated: “an over-extension of a way of thinking which is appropriate to one sphere (the merely physical) but not to another (human social life), an over-extension which will produce a dehumanized humanity” (p. 91). This instrumentalist way of thinking “is essentially manipulative . . . rooted in the belief that there are certain sets of naturally recurring general regularities which can be used to achieve one’s purposes through the manipulation of people and the environment in which they operate” (ibid). And due to the reification of the eighteenth-century model, there is the “denial of . . . the most important and most distinctive human characteristic, namely, the capacity for self-renewal generated by reflection” (ibid).

The above is an apt description of the eighteenth-century industrial model and its effects on the lives of people, their consciousness, and their behaviors. This is a structural and social phenomenon exemplified in both the structure of organizations and how members of organizations are controlled and use power over others in service of attaining predetermined goals. This is the antithesis of the twenty-first-century leadership model. As argued earlier, Rost’s model circumvents the above elucidated structures by placing the humanizing behaviors of knowing, loving, and having creative insight into the center of the leadership equation. Not only is the practice of Rost’s model of leadership freeing, but also by bringing the dehumanizing aspects of the eighteenth-century model to awareness, in its praxis, Rost’s model is a consciousness-raising dynamic because it is grounded on humanizing habits.

Spirituality and Leadership

In their extensive and superb research, Dent, Higgins, and Wharff (2005) provided an in-depth analysis of the study of spirituality and leadership. The purpose of their study was to “analyze known academic articles for how they characterize workplace spirituality, explore the nexus between spirituality and leadership, and discover essential factors and conditions for promoting a theory of spiritual leadership within the context of the workplace” (p. 625).

Much as Rost discovered when he began his research on defining leadership, Dent et al. realized that the “study of spirituality in the workplace” has a “lack of consensus about a definition of workplace spirituality and a lack of clarity about boundaries of the subject in context of leadership” (p. 626). In essence, much of the empirical study of leadership and spirituality is “narrowly focused on leadership behaviors, power dimensions, traits and skills, and situational contexts.” However, the discipline has expanded to include “leadership as the manifestation of a leader’s spiritual core (Fairholm, 1998)” (ibid).

According to Dent, there are “lines of research that suggest the spiritual domain as an integral component of leadership and put forth spirituality as one variable of an integrated leadership development model” (p. 626). But without a clear definition of either leadership or spirituality, any attempt at “combining the terms spiritual and leadership complicates the definition process in that researchers already face a bewildering array of usages of these two terms independent of one another” (p. 641). Without clear definitions, these authors do not provide a clear understanding of either leadership or spirituality. They confuse leadership with spirituality and vice versa as is exemplified in their use of Fry’s (2005) attempt to “provide a necessary link between the definition of leadership and workplace spirituality. . .” (p. 641).

In this confusion, researchers and practitioners again are faced with the idea that leadership and spirituality are something that one does to others: This is evident when spiritual leadership is defined: “. . . as ‘the values, attitudes, and behaviors that are necessary to intrinsically motivate self and others so that they have a sense of spiritual survival’ (Fleischman, 1994; Maddock & Fulton, 1998) through calling and membership (p. 17)” (pp. 641–642). In short, Dent, et al. have provided a good overview of the attempt by scholars to somehow connect leadership and spirituality. In so doing, they demonstrated the difficulty scholars and practitioners have (and will have) with developing an emergent theory regarding leadership and spirituality. The difficulty will persist as long as the definition of each element reflects a hierarchical model of both leadership and spirituality and as long as there are no clear and concise definitions of each phenomenon.

The problem with following the path these authors have put forth in their attempt to clarify and/or combine leadership and spirituality is that infusing a specific spirituality into the context of leadership “suggest[s] the spiritual domain [is] an integral component of leadership and [thus have] put forth spirituality as one variable of an integrated leadership development model (Cook-Greuter, 2002; Sanders et al., 2003; Thompson, 2000; Wilber, 2000a)” (626). In their overall analysis, the authors

suggest that this approach reinforces leadership and spirituality as something imposed on others, even while demonstrating that the elements necessary for both personal and communal development are as follows: “At the higher stages of development, [where] leaders are deepening their intuition and inner knowing through a shared consciousness with a higher power or transcendent (Cook-Greuter, 2002; Wilber, 2000a)” (ibid). Note, their description is focused on the leader and not on both leader and follower.

Even so, Dent et al. provide a perfect segue to resolving the dichotomy between leadership and spirituality when they insist that: “The definition[s] must be consistent enough so that it will not need to be modified based on individual research projects” (Dent et al., 2005, p. 647). Rost’s definition avoids the aforementioned conflicts because he sees leadership as an interactive dynamic, which is, by its very nature, open-ended and not confined to specific imposed content.

The imposition of a spirituality into leadership is contrary to both the foundational approach Rost enlisted and the spirit of his endeavor to provide a definition of leadership that is concise and specific to the emergent dynamic of leadership as process. Instead of having the phenomenon of leadership fit into a preconceived notion, Rost elected to explicate the nature of leadership. Israel (1994) furthered the understanding about the emergent nature of Rost’s model when he unpacked stories of leadership by practitioners to discover if the values of Rost’s model of leadership emerged in stories of personal experience prior to the participants having been exposed to Rost’s definition of leadership. This was true in five of the stories. In short, Israel’s research demonstrated the nature of leadership through the lived experience of those interviewed. This is apropos to the current investigation in that leadership is a personally lived emergent dynamic where people become aware of their own desires, limitations, and hidden agendas in order to fully practice influential relationships. Through self and interactive reflection, new meanings arise from having embedded and lived the foundational values that make up Rost’s insight into the preeminent values of the twenty-first-century.

The Phenomenon of Leadership and Spiritual Insight

The phenomenological approach is the lens through which the emergence of the elemental factors of mindfulness has been discovered within Rost’s model of leadership. That is to say, there is an overlap, if you will, in the practice of mindfulness and the practice of Rost’s model of leadership: Practicing leadership is a mindful activity.

Rost’s definition as a process does not force (spiritual) belief systems or so-called spiritual values “such as love, harmony, unity, compassion, peace, truth, honesty, understanding, and tolerance” (p. 642) into either the definition of leadership or the leadership dynamic itself. Rather, as one would expect, these humanizing values emerge within healthy influential relationships. Instead of certain behaviors or beliefs (such as spiritual beliefs) being imposed or forced upon participants within

the leadership dynamic, influential behaviors emerge from the dynamic itself; if they do not, then the leadership dynamic does not exist.

In this developmental dynamic of leadership, not only does leadership emerge, but also the process itself becomes the vehicle on which higher-order and mindful thinking flow. Instead of incorporating predetermined and rote behaviors into the leadership dynamic, one consciously engages in practices that open oneself to enacting the values, attitudes, and behaviors necessary for a collaborative process (and mindfulness) to emerge. The collaborative influential model is the vehicle for these “spiritual” behaviors to emerge when one enacts complexifying and humanizing behaviors: collaboration, influence, intention, and mindfulness – all enactments which bring the individual to reflect upon whether or not she is practicing leadership or something else, all enactments which also act as complexifying dynamics that expand awareness and one’s consciousness. If one is not being influential but rather coercive or using fear to get what one wants, then that is not engaging in mindfully practicing leadership. It is the antithesis to both mindfulness and leadership. It is through conscious awareness of one’s actions and motivations, through the use of mindfulness that collaborators open the door to greater insight while clarifying mutual purposes.

Leadership and Consciousness

Rather than suggesting a spirituality of leadership, this inquiry is concerned with the effect on one’s consciousness one has in realizing the overlapping values and concomitant behaviors and purview that are present when one practices both mindfulness and leadership. Two overlapping practices result in what Wilber (2007), Bourgeault (2016), and others described as experiencing or being in a higher “state of consciousness.”

Wilber described consciousness as the vessel that holds our experience, and Thompson states that the less complex the experience the less expansive is consciousness: “Consciousness is not anything itself, just the degree of openness or emptiness, the clearing in which the phenomena of the various [experiences] appear (but consciousness is not itself a phenomenon – it is the space in which phenomena arise)” (p. 66). The complexity of our experiences is what broadens and develops our consciousness (Thompson, p. 9). This is contrary to eighteenth-century empirical model of organizational structure and leadership where “preoccupation with technical efficiency omits concern for [the] consciousness of the individual” (Denhardt, 1981, p. 29).

It is through the complexification of our experiences by living a more intersubjective life, a life that is aware of and interacts with the other on meaningful levels that person’s lives become more fulfilled, more authentic, and more human. Engaging in influential relationships is a complexifying and humanizing experience. Engaging in influence relationships entails higher-order thinking and the incorporation of higher-order values. By practicing higher-order values and their concomitant behaviors, people begin to move from the egocentric “narrower narcissistic and even

juvenile ideal and set of values to a broader, nobler, more spiritual orientation” (Meissner, pp. 394–395).

Rost’s leadership model moves one from a perspective of living life as merely manifest/ordinary, i.e., as instrumental, to seeing and living life in the hidden/extraordinary realm which includes knowing that is beyond the rational model; as a result, knowing takes on a higher state of consciousness that Rohr (2021) called “Active contemplation.” Active contemplation is grounded in the diminution of the ego-self through relationship with others. It is transcendent and active, that is, it is concerned with relationships that are unitive rather than hierarchical and dualistic; similarly, Rost’s model is concerned with mutuality or a oneness in view, desire, and stated goals. Practicing Rost’s model is a unitive experience that is beyond and not limited by the attainment of a specific goal (manifest/ordinary), rather it engages leaders and followers in the hidden/extraordinary realm of the humanity of the other and the realm of emerging unknown possibilities. Wilber characterizes entering into this realm as a “state of consciousness” (p. 74).

From a Binary Purview to Nonduality

The facet of this investigation into the expansion of consciousness that occurs while practicing Rost’s model of leadership is not concerned with defining or discovering what spiritual leadership is or how to incorporate spirituality into leadership. Rather, as was demonstrated earlier, the conclusion of this investigation will uncover the overlapping processes and deeper realities that emerge when one’s awareness is expanded due to the mindful practice of twenty-first-century leadership.

This investigation has demonstrated the overlapping processes that are present with the practice of mindfulness. The concluding part of the investigation will explore how the essential elements of contemplative practices, such as active contemplation, are present and or complement Rost’s influential and multidirectional model of leadership. It will elucidate the effects such nonrational, or what Rohr (2017, p. 34) calls transrational, practices have on one’s consciousness and how these practices expand one’s worldview. In short, this is a phenomenology of consciousness as it applies to the practice of Rost’s model of leadership. In the concluding part, we will dive more deeply into how transrational practices and the practice of leadership are one step on the path to a more fully human way of being in the world.

As Wilber stated: “Different phenomenological worlds — *real* worlds — come into being with each new level of consciousness development” (p. 168). Wilber’s phenomenological insight is very apropos to the effects higher-order consciousness has on one’s capacity to view one’s world through differing lenses: views of real worlds that are different from the empirical and industrial structured society in which people exist. Rost’s model of leadership provides a phenomenological vehicle that opens up a different phenomenological world. But how to use this vehicle? Earlier, this investigation demonstrated how Rost’s model and mindfulness share many

elements that expand one's consciousness. Mindfulness provides the passenger with language and an opening to other phenomenological worlds.

Moving to the practice of twenty-first-century leadership from the eighteenth-century model is not an easy task. It entails letting go of elements of habits of mind, social constructs, and the consciousness that were formed through the rise of the empirical/industrial paradigm.

Due to the complexification of one's consciousness, mindfully practicing Rost's leadership model expands one's awareness of the limitations present in the eighteenth-century empirical model. In so doing, it reveals the limitations embedded in one's own purview and behaviors. By enacting the principles and values of Rost's model and by seeing the leadership process through a lens that is inclusive, cooperative, influential, and growth-oriented, one begins to move from a reified view of an instrumental social reality to the emergence of the twenty-first-century paradigm whose values are in tandem with Rost's definition. As a result, Rost's leadership model enhances one's consciousness and becomes, an experience in mindful awareness and behavior: intentions and behaviors that affect those who practice this model, their consciousness, and the construction of social reality.

As stated above, moving to the practice of twenty-first-century leadership from the eighteenth-century model is not an easy task. It entails letting go of habits of mind, social constructs, and the consciousness that were formed through the rise of the empirical/industrial paradigm. Letting go of these identity-forming constructs is a fearful endeavor. Rost's model helps people move toward releasing some of these fears by its very practice. Because, by enlisting the values of influence, relationship, collaboration, and intention within the relational dynamic, one has the opportunity to be exposed to a different model of behavior in concert with others who are in the multilevel relationship of leadership. Engaging with others can act as a way of releasing the fears that are part and parcel within the hierarchical, coercive, and fear-based eighteenth-century industrial model.

Letting go of one's worldview and one's emersion, in the industrial structure of leadership, will entail self-reflection, action, and the fearlessness to explore beyond the merely rational and manifest/ordinary to the hidden/extraordinary realm of others and of one's self. As Rohr (2003a) stated: "*We do not think ourselves into new ways of living We live ourselves into new ways of thinking*" (p. 19, emphasis in the original). In this instance, it is through living the leadership model that one's thinking and perspectives begin to change. In this journey through ones different (phenomenological) realities, we are led "*to the core reality, where we meet . . . our truest self*" (ibid). A self that is not estranged due to the limitations imposed by the industrial purview of the world, but rather, is emancipated from what Fay and Denhardt called false consciousness.

One of the fears perpetuated in the eighteenth-century model is the fear of not attaining certain and specified goals, that is, the fear of the future. Or as Rohr put it: "our cares and exaggerated need for security" (Rohr, 1991, p. 171) – and is that not what the eighteenth-century mindset is about? The control of others, control of systems, and trying to control the future (Denhardt, 1981, p. 100)?

In practicing twenty-first-century leadership, one also must let go of one's present desires and expectations. That is to say, the penchant to be "something special here and now" (Rohr, p. 171): the need to prove self-worth through production or positional authority. The need to be accepted and lauded by those in authority or by one's coworkers, in short one's need to be loved (Rohr). And the need for the ego to have things go one's own way.

One of the driving forces and values in the industrial model is to climb the corporate ladder to "success" which reduces the person to becoming another cog in the wheel of production. It is dehumanizing in that the desire for external recognition, vis à vis positional authority, is "explicitly the desire of individuals to find meaning in their lives and their work" a desire that is not fulfilled due to "the failure of the organization society to provide such meaning" (Denhardt, 1981, p. 45). Focusing on trying to control the future to attain a position of success is according to Rohr an "ego need to have things go ones own way" (Rohr, 1991). And because the future is not now, the continual attempt to attain the future position feeds into our fears of not having control.

As mentioned earlier, Fay and Denhardt both have demonstrated the industrial model perpetuates a consciousness of seeing and believing that the manifest/ordinary, the realm of egoic control, is where deeper, more fulfilling life exists.

Beyond False Consciousness

As do the wisdom traditions, Fay calls for self-clarity (pp. 69–70). A self-clarity that comes through recognizing ones social narrative. That is, to become aware of "the history of how . . . people came to have their self-(mis)understandings and how these are maintained. . ." (Fay, 1987, p. 69). But more importantly to recognize the "developing crisis in their form of life" (ibid), by recognizing the lack of authentic meaning that is present within a paradigm designed to keep people on a superficial and material level of consciousness (what Wilber characterizes as tier one consciousness) (Wilber, Fig. 2.4). A self-clarity that will enable people to go beyond both the industrial model and the influence the industrial paradigm has had on cognitive and behavioristic psychologies. Both of these disciplines seem to fall into lockstep with the false consciousness perpetuated by the industrial paradigm. These two disciplines "see the individual personality as merely a consequence of social forces impinging on the intellect" (Fay, 1987, p. 44).

For people to move out of the clutches of the industrial paradigm, they must recognize the industrial model's "instrumental logic of organization." This is no easy feat since the model conceives of the "person in the same mechanistic way as the rational model of administration" (Denhardt, 1981, p. 45). The instrumental purview of seeing the "individual as achieving meaning only through the acquisition of certain 'utilities'" (p. 46) reinforces the false consciousness that accomplishing tasks, goals, and positional authority for monetary reward brings meaning and fulfillment. And since people's existence and livelihoods are intrinsically connected

to this model, changing to a different way of doing things is frightening and extremely difficult.

For Fay and the critical social scientists, self-clarity is raised not only through the recognition of one's present and historical situation, but also through rationality by recognizing "the grounds on which beliefs, attitudes and courses of action are adopted and maintained" (p. 73). But rationality is not enough as one seeks self-clarity, because rationality alone does not bring meaning or any insight into a differing belief – in this instance a belief that Rost's model of leadership is humanizing. No, rationality needs truth to "fulfill certain conditions, that is it must actually represent what is the case" (p. 73). Rationality is empty without truth. As a result, in order for the need to change, to move someone from practicing one form of organizational structure to another, from one paradigm to another, not only the need must be recognized, but also one must recognize the truth that the industrial model limits and is limiting to people from being more fully human. As demonstrated above, Fay and Denhardt both have provided ample evidence that emphasis on the material, to the detriment of realizing the hidden/extraordinary (read spiritual) aspects of being human, is dehumanizing and does not bring meaning to one's life or work. Meaning emerges through authentic relationships when people practice higher-order humanizing values and behaviors, which are not part and parcel of the eighteenth-century industrial model of organizations or a managerial concept of leadership.

Due to the influence of the rational empirical model, people think that change can occur through simply making a rational decision or by willpower. But to hold onto the idea that change is grounded solely on rationality and truth will lead one to engage in a fool's errand, because change is not solely dependent upon one's rational decision-making. Rather change is a much more complex phenomenon, which psychology or logic does not fully accomplish, because effecting change includes our habits of mind, our physical senses, our emotions, and our feelings, not to mention the patterns of thoughts (habits) that are physically embedded in our brains.

Denhardt clearly stated that change has a "phenomenological perspective [that] urges a radical openness to experience, a willingness to entertain all phenomena regardless of their scientific or hierarchical justifications" (p. 108). He decidedly sees change as beyond the rational model when he observes that:

There are far fewer [people] which encourage us to see the world in holistic terms, then to act intuitively on the basis of our preconceptual experience. But there is potentially a great advantage in doing so — the advantage of living more creative, more autonomous, and more authentic lives. (p. 108)

He decidedly recognizes the influence and fecundity of the hidden/extraordinary phenomenon within the change process.

In order for people to give up deep-seated patterns of thought "requires abandoning self-conceptions and the social practices they engender and support, things people cling to because they provide direction and meaning in their lives. . ."

(Fay, 1987, 98). These patterns of thought provide a sense, a feeling of security, and self-identity. But when those self-conceptions do not fit into one's social structure or one sees a different social structure that seems to fit their needs and wants more fully, a felt need to change is recognized. A consciously stated need that "makes demands on *you*. . ." to change (Solms, 2021, p. 99, emphasis in the original). This sets up a values system or at least reveals a values system out of which a voluntary choice to change emerges. Solms asked the question:

What does 'voluntary' mean? It means the opposite of 'automatic'. It means subject to here-and-now *choices*. Choices can be made only if they are grounded in a value system — the thing that determines 'goodness' versus 'badness' . . . You decide what to do and what not to do on the basis of *the felt consequences of your actions*. (p. 100, emphasis in the original)

The need to change is a feeling. For Solms, the neuropsychologist, the entire change dynamic is promoted by feeling, which is then translated, as it were, into logic or rationality in order to attempt to describe the inexplicable. Thus, to rely on rationality or the rational model to effect real changes is inadequate. No wonder when one "decides" to break a habit, whether it is a physical habit like eating chocolate or a habit of mind, the rational decision very seldom affects the change desired. Effecting real change is a much more holistic dynamic than simply using one's rational faculties to decide to change. Effecting change includes the many ways in which the human knows.

There are different ways of knowing. And these include our intuition, our feelings, our emotions, and our deeper spiritual sense. Even the neuroscientists acknowledge a deeper "sense" way of knowing. Solms relates the story of how he became a scientist:

I do remember thinking as a child that the only thing worth doing in life was to find out what 'being' is.

I think that my submerged memories of these experiences explain why I made the career choices that I did. In general, though, isn't this often how our feelings seem to motivate us, somewhere below the threshold of our awareness? It's a commonplace of psychological explanation — a piece of Freudianism so thoroughly sorted into ordinary common sense that few would think to object to it. How odd, then, to assert that feelings are conscious by definition: that they are in some sense the essence of consciousness. How could that be? (p. 93)

In response to his hypothetical question, he concludes his tome on consciousness by demonstrating how feelings are intrinsic to decision-making: "Feelings enable us to do what is best for us, even as we do not know *why* we do so" (p. 299, emphasis in the original). He continues by agreeing, at least tacitly with Wilber, that consciousness is not "synonymous with understanding" but is rather something that "comes spontaneously from our inmost interior" (p. 299). And here Solms provides an insight into the limitations of the empirical method, while at the same time supporting the Ineffable and different ways of knowing expounded by Rohr, Bourgeault, and others in the wisdom tradition. For Solms, consciousness:

... dawns within us even before we are born. At its source, we are guided by a constant stream of feelings, flowing from a wellspring of intuition, arising from we know not where. Each of us individually does not know the causes, but we feel them. Feelings are a legacy that the whole history of life has bestowed upon us to steel us for the uncertainties to come. (p. 299)

In other words, Solms is moving toward the insight that our consciousness is a holistic reality, residing ever deeper in our being, not located in one specific area of our body, and yet manifest through specificity as the “mind/body problem” (p. 8). Or: “How does the physical brain produce . . . phenomenal experience?” (ibid). This is of course a metaphysical question which the empirical sciences cannot answer because “empirical methods, and ‘empirical’ implies ‘derived from sensory evidence’” (ibid), simply because, as with spirit, the mind is not a physical entity and “cannot be accessible to sensory observation” (ibid), at least *vis à vis* the scientific method. As with consciousness, knowing, and the Ineffable, the mind is “invisible and intangible, a subject, not an object” (p. 9).

Solms’ quote in conjunction with the following indicates the inner calling we experience, that calling that is ever-abiding and ever emanating – a sense that emerges from one’s deepest inner being (self); the self that is beyond the ego-self; and the self that exists, lives in, and is nourished by an ever-abiding Presence: “flowing from a wellspring of intuition, arising from we know not where” (ibid).

Contemplative Knowing: Beyond Mindfulness and Empirical Science

In describing the contemplative dynamic, the wisdom traditions insist on self-reflection and self-clarity. This is one of the first steps in gaining a more holistic, nondual, and more perceptual way of seeing and bringing meaning to the world (Rohr, 2013).

It is a way of seeing that is nonjudgmental: a way of seeing the world as somehow interconnected and a unity. A yes to “basic acceptance, which means not too quickly labeling, analyzing, or categorizing things as in or out, good or bad” (Rohr, 2017, p. 49), because starting from a “yes” is uniting, and inclusive. Starting from “yes” can be frightening in that: “The ego seems to strengthen itself by constriction, by being against, or by re-action, and it feels loss or fear when it opens up” (p. 50). By looking inside, one is able to identify the “self” that needs control and seeks power over others – values and behaviors reinforced within the industrial model. As with the industrial model of leadership when one is against, one sets outside limits and conditions, which the “I” (read ego-small self) thinks it controls. There is a sense or feeling of “loss or fear when [the ego-self] opens up” to a “yes” which has an inclusivity and letting go quality in accepting that which is different and that which is not in “my” control. Beginning with “yes” eliminates the divisiveness endemic in the dualism perpetuated by the industrial hierarchical model.

Earlier in this investigation, we discovered the phenomenological overlap between Rost's model of leadership and the practice of mindfulness. While mindfulness calls explicitly for being nonjudgmental as a mediative practice, Rost's model tacitly calls for the same nonjudgmental attitude when one is engaged in multidirectional influential relationships: hearing and understanding what the other is offering in a nonjudgmental fashion is imperative for the relational and intersubjective dynamic to develop. In effect, when people engage in the above-elucidated behaviors, they are starting with a "yes." In order to "keep the field open," that is to say, to more fully see beyond the ego-self's desire to have control so the interactive field of energy continues to flow, starting with "yes" is imperative. As Rohr stated in the *Naked Now* (2017), living with the "yes" as one's modus operandi puts one on the active contemplative path to seeing and living "by positive action, open field, and conscious understanding, and not by resistance knee-jerk reactions, or defensiveness" (p. 50). It is through the give and take that decisions are made when practicing twenty-first-century leadership, not through an individual apodeictic "no" that emerges from the ego's need to be in control.

Some may rightly state that we must make judgments in life, particularly if people are attempting to clarify what changes to make and what their mutuality of purposes are. Of course, we make those types of decisions in life; however, the type of nonjudgmental behavior being presented has not much to do with the binary right or wrong, yes or no, not much to do with the content that is offered. Active contemplative seeing rather has to do with *how* one sees. It is concerned with perception:

Spiritual awareness (read nonjudgment/active contemplative seeing) is actually a way of perceiving, just as ordinary awareness is a way of perceiving. . . The big difference between them is that whereas ordinary awareness perceives through self-reflexive consciousness, which splits the world into subject and object; spiritual awareness perceives through an intuitive grasp of the whole and an innate sense of belonging" and unity. (Bourgeault, C., 2004, p. 11f)

As mentioned earlier, the overlapping phenomenon of mindfulness and twenty-first-century leadership provides a vehicle for higher-order thoughts and behaviors to travel. As a practice, the vehicle takes this phenomenon to a more expansive consciousness and way of seeing our world and social reality.

In laying the foundation for another way of seeing and knowing, Rohr (2017) told a story of three people watching a sunset and of their three ways of seeing: One is with the "eyes of the flesh" (*thought or sight*) (p. 28); this is seeing as a sensate which parallels those who view the world on the physical, level. On this level, he "like 80% of the world, deals with what he can see, feel, touch, move and fix." This person needs only the concrete: "he ha[s] little interest in larger ideas, intuitions, or the grand scheme of things." He and the second person who saw the sunset share much of the ordinary/material structures of the industrial model. For the second person, he enjoyed the beauty, but as a person whose knowledge and purviews are shaped by the rational model of knowing he enjoyed "his power to make sense of the

universe and explain what he discovered.” Using his powers of “coherent thought, technology and science,” he saw more than the first, and this way was better than the first, although the first was also good, as good as his limited sight could provide.

But these two ways of seeing are not the only ways in which one can see beyond one’s current situ, for there is a third way. A way that also enjoys and knows what the first two ways have to offer. But the third way of seeing includes the “ability to progress from seeing to explaining to ‘tasting,’” – which has the seer experience and remains “in awe before *an underlying mystery, coherence, and spaciousness* that connected [the seer] with everything else” (emphasis in the original). While the first two ways of seeing do provide sight – the first was “the eye of the flesh (thought or sight),” and the second eye sees reason, which is symbolic of being meditative or reflective – the third eye represents “true understanding (contemplation)” (p. 28), an understanding that views the world through eyes of awe and beauty, eyes that see differently seeing exactly what the other two see but seeing differently.

For Bourgeault (2016), the three ways of seeing relate to structures of perception, i.e., consciousness. “Clearly there is a big shift in perception that takes place between ‘dualistic’ and ‘nondualistic’ levels of consciousness, resulting in these signature experiences of oneness and an unboundaried, flowing sense of selfhood” (p. 48). The first two seers are dualistic in their sight; they see the sunset as separate from themselves. The third seer’s consciousness is unitive or transrational, his experience is of “oneness and an unboundaried, flowing sense of selfhood” (p. 48). His seeing was not limited by duality in thought and action, but rather he sees with the heart of loving acceptance and unity. In essence, his perception moved from *what* he sees to *how* he sees (p. 48).

The metaphor of three ways of seeing is synonymous with ways of knowing. All indicate three different ways of knowing, with the second and third offering ways that are beyond the empirical rational way of understanding. Rohr explicated the third way as contemplative. It is a way of knowing that is beyond the cerebral. As Rohr (2003a) stated: We can know “with our body, our intuition, and now we have scientific evidence that the heart does ‘know’ real information” (p. 91). “Knowing” with the heart is beyond metaphor, rather knowing with the heart places our center not solely in our rational mind, but in the deeper realms – “Deeper than our sense of separateness and isolation it is another level of awareness in us, another way of knowing” (Bourgeault, 2001, p. 48). In short, knowing with the heart is a higher order consciousness which, to paraphrase Simeon the Theologian, “is accessed neither through concentration of affectivity (the first method of attention and prayer) or through mentally based mindfulness (the second method)” (Bourgeault, 2016, p. 96). Rather, using “Gurdjieffian language, it cannot be had by either the emotional center or the intellectual center working in isolation [from one another]” (ibid).

What these two wisdom teachers are conveying is knowing from a center of our physical being which has a “different mode of perception activated by a radically different configuration and deployment of attention. The essence of this reconfiguration lies in the shift from ‘attention *on*’ to ‘attention *in*’. Only the heart is capable of holding this other attention field” (p. 96, emphasis in the original). This is definitely a way of knowing that is connected with feeling and a deeper sense of

integral knowing. For Rohr (2017), integral knowing is what contemplation seeks: “Contemplation refuses to be reductionistic. Contemplation is an exercise in *keeping your heart and mind spaces open long enough for the mind to see other hidden material*” (p. 34, emphasis in the original).

The contemplative way of knowing is not about perceiving information, but rather knowing will be perceived more as “roundedness, peace, inner clarity, assurance and even an unexplainable enthusiasm” (Rohr, 2021). When we know through this form of knowing, we see the world through the eyes of a contemplative: “we no longer have to understand everything where we can say from the depths of our heart: ‘It’s all right’, even though we know that “all” is not right” (Rohr, 2003b, p. 92). With contemplative vision, we are able to hold the paradoxes of living in a complex world. Through seeing and knowing contemplatively, we are able to “find the inner strength to live reality as it really is” (p. 92). And this is very much what occurs when people *truly* enter into a multilevel influential relationship. The actors interact, become intersubjects knowing that each gives up their ego vision for the common good, and can “live with reality as it really is,” not subject to judgment or deception, but rather a unifying experience of seeking the common good. All the while living with the paradoxes that exist within the difference of perspectives, consciousness, and desires.

Again, this investigation seeks to demonstrate the phenomenological overlaps between the leadership dynamic and, in this instance, different ways of knowing through the eyes of active contemplation.

Change or aiming toward purpose is present within both the leadership dynamic and active contemplation as Rohr describes it. Both are grounded in a phenomenology of presence in that the “contemplative mind is about receiving and being present in the moment” (Rohr, 2021). The leadership dynamic is also about the present aimed toward the future: “Since leaders and followers intend the changes *now*, while they are in a relationship with one another, the intention is in the present and is part of the leadership relationship. The changes if they take place, are in the future. . .” (Rost, p. 114, emphasis in the original).

The contemplative way of seeing and knowing is rooted in observation without judgment, analysis, or critique; it is a way of being fully present, that is, looking and “liv[ing] with reality as it really is” (Rohr, 2003b, p. 92). Contemplative seeing is not what one wishes things to be, or judges things to be, but seeing what is in the moment. In essence, when one is in an influence relationship, in one’s interactions while being influential, one must see things as they are, not as one wishes them to be. The necessity of suspending judgment on the other while within the negotiation of clarifying changes and mutual purposes parallels the contemplative way of seeing and knowing in that with the contemplative way of seeing one’s “mind, heart, soul, and senses are open and receptive to the moment just as it is” (Rohr, 2021).

The contemplative purview and experience, in many ways, add depth and deeper meaning to the leadership dynamic, in that seeing and knowing with contemplative eyes open one to see that “This is how you come to love things in themselves and as themselves. You learn not to divide the field of the moment or eliminate anything

that threatens your ego, but to hold everything – both the attractive and the unpleasant – together in one accepting gaze” (Rohr, 2021).

The contemplative way places love and acceptance in the center of one’s consciousness: “*Contemplation is a long, loving look at what really is*” (Rohr, 2003b, p. 92, emphasis in the original). Contemplation as an active practice changes *how* we see not *what* we see.

As has been demonstrated, there are overlapping phenomenological realities between Rost’s twenty-first-century model of leadership, mindfulness, and active contemplation.

The practice of Rost’s twenty-first-century leadership model brings humanity back to the leadership process. Through the complexification of experience comes the expansion of one’s consciousness. One’s perspective is expanded even more when one is made aware of the foundational elements of mindfulness as they apply to the practice of leadership. Neither of these practices, while more humanizing than conventional models, never explicitly includes an awareness of, nor names, what the unitive experience is. Both practices can and do make life more meaningful; however, as has been shown, simply implementing Rost’s model while practicing mindfulness leaves out an essential element or at least does not acknowledge the unitive experience that seeing with the contemplative eye brings. Since “contemplation is the practice of being fully present – in heart, mind, and body – to what is, in a way that allows you to creatively respond and work toward what could be” (ibid) – the contemplative perspective enlivens Rost’s model through being present as a whole person while seeking to effect real changes, opening up to both effecting real changes but effecting the structure of our social reality, and moving us “toward what could be.”

Epilogue

This chapter moves the reader from the eighteenth-century empirical/industrial model of leadership, a model of leadership which is laden with structures and values that, while bringing to many material wealth and higher standards of living, reduce humans to being tools for the sake of production and profit. This chapter helps the reader explore the values and dynamics of the humanizing values concomitant in the postindustrial twenty-first-century model of leadership — a model imbued with values, practices, and vision that places the human at the core of the change dynamic, where: “By its very nature, leadership understood as intending change should be one of the primary social processes that people use to make paradigmatic changes” (Rost, p. 181).

Furthermore, this chapter uncovered the phenomenological overlap between consciousness-raising wisdom practices that, when mindfully practiced in concert with twenty-first-century leadership, different and real phenomenological social realities emerge (Wilber, 2007). While the confines present in the academic model and APA style limited a fuller explication of active contemplation as a valid and fecund practice which is not limited to any belief system, making the reader aware of

the overlapping phenomenon will, one hopes, lead the reader to realize the power people have in bringing forth the paradigmatic change.

Hopefully, the connections made to the wisdom practices this chapter explored will free practitioners and scholars from viewing Rost's model of leadership solely through the rational lens of the empirical model. Rather, they (and we as a society) will come to acknowledge/see that in nonduality there is a shift in the structure of how we perceive: "a shift in the structure of perception" (Bourgeault (2016) p. 48). A shift from "*what* one sees to *how* one sees" (ibid): from subject looking at an object to seeing as a unitive reality where there is an "irreversible shift in the seat of selfhood and in the perceptual field that flows out from this new identity" (p.46). Seeing reality as love, through the eyes of love, is that which brings us beyond the necessary, but limited rational, way of knowing to the phenomenological field where "selfhood dissolves, and in its place there arises a capacity to live a flowing, unboundaried life in which the person becomes 'oned' with [love] and one with one's [sic] neighbor, flowing in the fundamental matrix of love without need for either edges or centers" (p. 46). It is in this field where the social construction of reality and paradigmatic change will happen.

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Xenophon to the Sustainable Development Goals **34**

An Interweaving of Collective Engagement

Joanna Stanberry, Janis Bragan Balda, and Wesley D. Balda

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Abstract

In an attempt to bring together the Global North-West and the Global South-East, the authors explore leadership:followership models across time and cultures that challenge the reader to shift perspectives and paradigms. When integrated and applied to the Sustainable Development Goals (SDGs), an approach incorporating the disciplines of history, leadership-followership, sustainability studies, cultural and anthropological approaches can reorient our thinking in a post-colonialist world. Three historical leaders, Xenophon, Cabeza de Vaca, and Cândido Rondon, are examined using transdisciplinary narrative against a backdrop of leadership thought, primarily informed by the work of Peter F. Drucker.

These leaders are examined because of their time, context, and universal appeal as individuals who thought and acted for and on behalf of a collective while working across differences. In addition, their individual complexities as military men who adapted consistently to some very “un-military” situations and environments introduces an additional intriguing factor to the leadership portfolio of each. They were from a military culture but not defined by it.

They were not perfect leaders, and, in many ways, have been and would be criticized for various obvious flaws, including paternalism, misogyny, and/or aligning with rather than radically challenging the powers/elites of which they were a part.

At the core of Drucker’s leadership thinking are three key areas: work, responsibility, and trust earned. This retelling provides an approach to understanding purpose-driven leadership in the past to better integrate leadership and followership values, education, and practices towards transforming our world. Although history remembers and raises Xenophon, Cabeza de Vaca, and Cândido Rondon in general as leaders exemplar, it can be demonstrated that their singular focus on their work, the manner in which they exercised personal responsibility, and their attempt to develop trust in their followers, provided a complexity that can help consider an approach needed for the future.

Keywords

Peter Drucker · Xenophon · Cabeza de Vaca · Cândido Rondon · Leadership · Followership · Sustainable development goals (SDGs) · Polity on the move · Indigenous

Introduction**Approaching Leadership and Followership Through Historical Hero Narratives**

Leadership and Followership, as interdisciplinary fields, have emerged *pari passu* with historical approaches. History is employed as a tool by sociologists, psychologists, ethicists, and historians alike to develop theory as well as passing references,

as evidence for theory-building, in case-study style illustrative anecdotes, and as foundational starting points for empirical investigation.

Historical approaches enrich leadership writing with narrative qualities needed to anchor memory and the development of knowledge. In *Hero with a Thousand Faces*, Joseph Campbell famously raises the mythical quality of hero narratives. “We have not even to risk the adventure alone, for the heroes of all time have gone before us. The labyrinth is thoroughly known; we have only to follow the thread of the hero path” (p. 18). The singular hero story of trial and triumph employed to teach and guide the practice of leadership is as old as stories can be. Lipman-Blumen describes how these stories take on the character of the age with its specific conditions for leadership (2005).

For those interested in understanding how the stories of great leadership unfold, it is common to explore the origin story of the “hero,” and to trace how the unfolding character of the individual can be contextualized, ultimately leading to applied interpretations on which the reader can model their own lives, “take away” lessons, and heed cautionary tales. Applying psychological approaches, Goethals and Allison (2012) are leadership scholars noted for their approaches to history and heroism. They emphasize the cognitive construction process of social meaning, citing Bruner (1989a, 1989b) to describe how even at an early age human beings have a “universal narrative structure.”

The idea of a hero is matched with people’s conceptions (Haslam et al., 2020). The context and the followers that enable leaders can also be constructed into the narrative; they can just as easily suffice to legitimate the narrative as qualities or behaviors.

The hero idea is not static. It is a schema like any other. It is shaped by exemplars while it correspondingly does a good deal of shaping itself. When someone is put forth as a hero, there is generally an accompanying narrative that explains how that person possesses important personal qualities and behaviors that qualify him or her as a hero (Goethals & Allison, p. 185).

Another well-known approach to leadership through historical narratives is found in James MacGregor Burns’ classic work *Leadership* (1978) and *Transforming Leadership: A New Pursuit of Happiness* (2003). With his work of integrating historical narrative with an explication of leadership Burns hoped “to build foundations of a more general theory of the role of leadership in the processes of historical causation” (1978, pp. 59). Wren notes that despite “somewhat suspect psychobiographies” of leaders such as Wilson, Gandhi, Lenin, Hitler, and Mao, he believes Burns was more successful at bringing historical analysis to the study of leadership generally. Disciplinary, historical approaches to leadership studies overlap with other fields, not exclusively sociology, philosophy, and ethical theory. While sometimes this can elicit criticism (Ciulla, 2015, for example) regarding unspecific use of value-laden claims, it can also help us find new meaning, such as the connection to why “transformational leadership is about what leaders do to followers, whereas transforming leadership is what leaders and followers do to each other” and their “responsibility to transform each other, their organizations, and society” (Ciulla, 2015).

Taken together these ideas can help us connect the narratives of these individuals about what they did, their motivations and their results, in a more fruitful way to the criticisms leveled against them, allowing us to weave our own thread into the critique of their leadership and the lessons for leadership:followership.

As this chapter demonstrates, rethinking how and where lessons of leadership and followership emerge for a broader audience is often ignored in discussions of how global leaders and followers are fully developed. These leaders are examined because of their significance over time, their unique contexts, and how their interactions elevated other people groups. The authors sought to move away from the heroic leader etymology while also recognizing that the very fact of our selection is due to their standing in history and because of their inclusion in that chosen group. And, finally, their practices that can continue to work today are identified.

Peter Drucker – called by some “the father of modern management” – in his later years considered new tools and approaches as he shifted his attention to the social sector. A deep thread of sustainability in its broadest sense ran through his work and he saw management and leadership practice as key to the survival of society, of community, and of the systems that operated within them. Although the SDGs emerged ten years after his death, this chapter will reflect his prescient development of leadership and management practice that can now be applied to these turbulent times. [He often said that he wrote about what was visible but not yet seen.]

Thinking in more inclusive terms of leadership, each of the men considered here – Xenophon, Cabeza de Vaca, and Cândido Rondon – are recognized as “products” of their time, while conveying lessons that cross cultures and disciplines and impact leadership crucial to the many necessary activities societies share. The core principles that tie them together are work, responsibility, and trust earned (Drucker, 2001). This retelling provides an approach to understanding purpose-driven leadership from the past to better integrate the values and practices that span leadership and followership and are now required for transforming our world.

Xenophon of Athens (c. 430-355/354 BC)

Xenophon and Drucker

Peter Drucker was once asked what he thought about leadership (Balda, 2009). He replied that everything we needed to know about leadership could be found in the writings of the Greek general Xenophon:

The earliest writers on the subject, in ancient Greece or ancient Israel, knew all that has ever been known about leadership. The scores of books, papers and speeches on leadership in the business enterprise that come out every year have little to say on the subject that was not already old when the Prophets spoke and Aeschylus wrote. The first systematic book on

leadership: the *Kyropaidia* of Xenophon – himself no mean leader of men – is still the best book on the subject.

He continued, “. . . three thousand years of study, exhortation, injunction and advice do not seem to have increased the supply of leaders to any appreciable extent nor enabled people to learn how to become leaders” (Drucker, 1994).

In a conversation, when Drucker was asked to define leadership, he said, “there is no such thing as leadership” and defended this by claiming it could not be defined. He stressed that leaders were only labeled thus because they had followers. “At best, leadership may be a dimension of management,” he said, “and leaders could be identified because their actions were predictable, or perhaps trustworthy” (Drucker, 2001).

Drucker’s apparent ambivalence about leadership is intriguing, and it is striking that he picked an example so far in the past as to set much, if not all, that has happened since aside from consideration and that he had “little to say on the subject that was not already old.”

Drucker had a formidable classic education, and could discuss a wide-ranging array of topics, with knowledge that was broad, relevant, and insightful (Ostdick, 2010). As a result, his choice of Xenophon would not be considered trivial or flippant. Presumably, it was a particular and peculiar take on leadership and leadership:followership that informed his thinking.

Polity on the Move

For those unfamiliar with Xenophon, he can provide an early look at collective decision-making informing his role as a leader. His descriptions of decision-making within the Greek army recognize that every soldier effectively had veto power over nearly every decision of Xenophon and other senior leaders. Each decision followed hours of discussion, with opinions shared from throughout the ranks. No power was present to coerce any unwilling soldier to obey. It was all about persuasion. In the end, consensus and voting resolved the situation.

Thankfully, the enemy usually waited out the decision-making process.

The consensus and collaborative model of decision-making in leading the Ten Thousand apparently flourished in Greek culture and was understood across the region. The role of “deliberation” in ancient Greek assemblies is well documented (Cammack, 2019).

Oxford scholar George Cawkwell introduced the translation of *Anabasis*, (The Persian Expedition) with this:

. . .the Greek world [was] . . .essentially one in its approach to life. The Greek was pre-eminently a ‘political animal’, and the Ten Thousand [the army on the Expedition] are all the Greeks in miniature. When they are left leaderless, the crisis is not resolved by authority or seniority. They assemble and debate. Arguments and the art of words prevail. The army is really a polity on the move. Let barbarians fall to the ground in submission to

whoever wins the contest for the crown. The Greeks will give their allegiance to the man whose reason, not his blood, proves his fitness to lead. (Warner, 1949)

It is important to remember that *Anabasis* was written by Xenophon himself, many years after the actual expedition. His stature as hero or “great man” possibly emerged from his own high opinion of himself. Cawkwell further notes that not all his contemporaries might have agreed with his telling of the story (Warner, 1949). In addition, it appears that Xenophon was not actually the commanding general (as some later writers have positioned him), but that Chirisophus held ultimate authority over the Ten Thousand. Even Cawkwell reminds us that “the study of Xenophon is a slippery business” (Warner, 1949).

On the other hand, this can build the case for Xenophon’s collective approach to decision-making. He did not have the prerogatives of traditional military authority. His ascent to influence in the army came not by military rank or position in the command structure, but by his skill at “polity on the move” which itself is an example of adaptive and iterative leadership. This could be a mobile Greek organizational worldview, a practice at governing a large group literally on the move. It is a cultural artifact in microcosm and a distinguishing feature of Xenophon’s and his peers’ approach to managing this complex effort. There are key elements of adaptation, iteration, and systemic operations in this idea, and it is surely an interesting area for further research.

Ferrario expanded the concept:

This army, in fact, has often been read as a representation of a displaced *polis*, and this characterization initially seems to fit the paradigms for historical agency established by Xenophon’s predecessors. In Herodotus, the populations of separate Greek poleis functioned as historical agents; in Thucydides, the relationship between eminent individual leaders and the Athenian *dêmos* also had profound consequences for understandings of historical agency. These strong precedents may help to explain the projection in Xenophon of some of the qualities of a polis onto the group of Greek mercenaries. (Ferrario, 2014)

Buxton, building on Vivienne Gray, coined “Xenophontic leadership” as “one who can inspire the willing and enthusiastic obedience of his followers through presenting himself to them as, on the one hand, a competent and nurturing champion of their prosperity and, on the other, a visible partner in the labours needed to secure this prosperity” (Buxton, 2016). He goes on to add “although the battlefield commander is the most frequent manifestation of the Xenophontic leader, the author [Gray] advocates a similarly benevolent approach to management in all fields of group endeavour, from politics to oversight of household domestics, as the analogy with the craftsman hints at already” (Buxton, 2016).

Polity on the move is the foundational context for leadership:followership in Xenophon’s experience and supports a symbiotic relationship between the two. With polity on the move reflective of the followership dynamic of the model and Xenophontic leadership reflective of the latter, each supports and strengthens the other.

Followers and Trust

Throughout the *Anabasis* Xenophon's ability to lead emerged through a process of engagement with his followers, which eventually led to some form of trust. Drucker had used trust in his definition of leadership and the concept appears quickly in Xenophon's narrative.

Trust can be complicated. According to Drucker, "a leader's actions and a leader's professed beliefs must be congruent, or at least compatible. Effective leadership – and again this is very old wisdom – is not based on being clever; it is based primarily on being consistent" (Drucker, 2001). Someone can be trusted who is unlikable, pretentious, annoying, unhygienic, or just about anything else, as long as they are consistent, and, predictably, do what is expected. Drucker once said, "I have yet to see a performer in a leadership position who is a nice guy" (Moyers, 1988). From speech to speech, Xenophon appears to be quite consistent. So, the Ten Thousand presumably trusted Xenophon because he continued to do what he said he would do.

Xenophon does appear to be an expert in debate as Cawkwell notes. The Greek polity on the move that Cawkwell describes surely mirrored the decisions made around the army's campfires. It should be noted that from a broad reading of *Anabasis* it was clear that this was a band of mercenaries, familiar with the Greek systemic and collective approach, but also diverse in origins, perspective, and language (Warner, 1949). Xenophon is to be commended not only for his astute use of Greek polity on the move, but also for his competence in organizing what might be considered an unruly crowd, who were gathered from around the region with complex differences in political attitudes and possessing nonexistent loyalties. They were "fractious" and "difficult to manage" (Ferrario, 2014). She adds, "they cannot make effective group decisions, but neither are they easily led. They seem to desire some degree of group autonomy, but simultaneously insist upon strong individual guidance" (Ibid.). Whenever individuals are named, the form, "Aristonymus the Methydrion," "Agasias the Stymphalian," or "Callimachus of Parrhasia" is used (Warner, 1949), so it appears that describing individuals primarily by their origin was commonplace and useful.

Most of all, it should be remembered that, as mercenaries, they were there for the money. Xenophon's leadership tools were limited by the absence of a common and shared worldview, with patriotism of any sort made largely irrelevant, and founded on the basest motivations for fighting. Cawkwell repeats the opinion of Isocrates, a contemporary of Xenophon, that the Ten Thousand were men "too base to be able to make a living in their countries" (Warner, 1949). This group's loyalties could certainly be challenged from payday to payday. Any shared meaning-making would have resulted from this context. And presumably, based on later performance, this shared meaning-making eventually must have introduced some unity. Even as an army this diverse in make-up became increasingly familiar with each other, it could be expected that a shared and growing understanding of polity on the move would support the making of meaning.

Xenophon, [according to himself], initiated each leadership transaction with exhaustive communication and disciplined and constantly adapted conversations.

His speeches could be lengthy, but perhaps this was customary (Warner, 1949). The troops predictably knew Xenophon's approach and trusted him both in process and result. They expected this approach in each decision because Xenophon was consistent. But Xenophon, as well as Drucker, went well beyond this to expand on the collective aspects of leading The Ten Thousand. Xenophon identified himself "neither as a general nor a captain nor an ordinary soldier" (Warner, 1949), and repeatedly characterizes himself working from this platform of equity. Repeatedly, Xenophon uses "I think" in his exhortations, maintaining an egalitarian and tentative style in language because Greek sensibilities could be challenged by a more authoritative or directive tone. But at the same time, Xenophon urged the replacement of "lost" leadership by "appointing generals and captains as quickly as possible. . . for where there is no one in control, nothing useful or distinguished can ever get done" (Warner, 1949). Perhaps across the *Anabasis* narrative, "control" could be a fluid concept.

An example of a speech by Xenophon is plainspoken, reasonable, and unadorned: "so it seems to me that we can enter the contest with much more confidence than they can. Then we are physically better able than they are to endure cold and heat and hardship; our morale is, with the gods on our side, better than theirs; and if the gods grant us victory, as they did before, our enemies are easier to wound and kill than we are" (Warner, 1949). This is communication with the listener: follower in mind, and reflects his use of religion in motivating the troops.

When the famous sneeze from Zeus occurred, (a soldier sneezed, which was the sign of a message from the gods), and the troops fell to their knees in amazement, Xenophon instantly seized the initiative (Wilson, 2016), suggested thank offerings, and challenged, "whoever agrees with this, put up his hand" (Warner, 1949). And they all raised their hands. Riding this momentum, Xenophon launches into a long discourse. He reminds all listeners, "for you worship no man as a master, but only the gods," (another expression of polity on the move) (Warner, 1949). Xenophon closes, "if you agree with the suggestions I have made, then let us have them passed officially as soon as possible so that they may be put into practice. If anyone knows a better way of going about things than the one I have outlined, then let him have the courage to tell us of it, even if he is only a common soldier" (Warner, 1949). Appropriately, Chirisophus, as senior to Xenophon, finalizes the decision: "I propose that, with no delay, we should vote that what he [Xenophon] has just suggested is the best course to pursue. Will those who agree put up their hands?" (Warner, 1949). Both leaders, although military men in a command environment, use words such as agree, suggestions, proposed, and suggested, clearly not the language of command nor necessarily of "heroes."

In another leadership:followership transaction, after a defeat where Xenophon was at fault, he "listened to their criticism and admitted that they were right in blaming him" (Warner, 1949). Then he quickly pivoted, reframing the situation almost sophisticatedly by expressing gratitude that because of his failure, albeit "without doing us very great harm," the army was now able to see "where we are deficient" (Warner, 1949), surely a masterful stroke of communication.

One of Drucker's memorable essays was titled *Leadership as Work*, which lays out his own struggles with exploring where popular observations on leadership troubled him. "...Leadership is not by itself good or desirable. Leadership is a means. Leadership to what end is thus the crucial question" (Drucker, 2001).

Leadership and Power

Drucker's good friend Max De Pree identified an important concept – the absence of power – discussing leading in powerless environments. Results are achieved around or beyond the use of power. "Leading without power" (De Pree, 2003) may be the only way leadership works. By definition, then, how power is used could be a key component in understanding leadership.

Forms of power traditionally could include institutional, charismatic, financial, contractual, or physical, to name a few. These approaches can be used formally or informally within organizations, and do not necessarily depend on position titles. Most "leaders," when they get into trouble, are found to have used power inappropriately and therefore become toxic (De Pree, 2003; Lipman-Blumen, 2005). Whenever power is exercised, it is because a "power differential" exists. There is a difference in power between two individuals and the stronger controls the weaker. When there is no power differential (it is zero or at parity), or as this differential approaches zero or parity, the situation requires motivating or persuading another (or many), with something besides power. The Greek polity on the move demonstrates a power differential close to zero, at least for some leadership:followership transactions. This is a distinctive characteristic which supports this evolving leadership:followership model as historical precedent.

When authors such as Jim Collins describe "level-five leaders" (Collins, 2011) as humble, they recognize the absence of power in leading. Xenophon's self-deprecating conversations, whether they actually happened or not, remain very old examples of a currently viable concept. Although Xenophon accepted power, perhaps indirectly through a show of hands, he approached Drucker's idea of leadership "as responsibility rather than as rank and privilege" (Drucker, 2001). With his fellow Greeks, he shunned the "worship of man as master." He identified "neither as a general nor a captain nor an ordinary soldier."

Consistently, Xenophon enters into collaborative decision-making dialogues with the Ten Thousand. His words and his arguments present a nuanced understanding of power. Although the followers were initially motivated by the coin of the realm, at some point in this journey, the quality or sustainability of their followership would seem to have required more.

Interpreting the Narrative – Leadership:Followership Across Time

So, what is the leadership:followership model represented in Xenophon and that Drucker found to be so fundamental? As previously stated, it involves a mixture of

values and practices that focus both leader and follower on three key principles: work, responsibility, and trust earned (Drucker, 2001).

Work

“The foundation of effective leadership is thinking through the organization’s mission, defining it, and establishing it, clearly and visibly. The leader sets the goals, sets the priorities, and sets and maintains the standards” (Drucker, 2001, p. 269). This is the essence of the leader’s work and does not diminish the strength of the follower. Drucker notes that whether the leader “holds fast to a few basic standards (exemplifying them in [the leader’s] own conduct), or whether ‘standards’ for [the leader] are what [the leader] can get away with, determines whether the leader has followers or only hypocritical time-servers” (2001, p. 270).

There is a pragmatic approach in this concept of work. There can be no more acute arena for pursuing what works than extended combat, as the Persian Expedition of Xenophon exemplifies. A pragmatic model presumes an approach of instant usefulness. Drucker often exhorted in class, “if what you learn on Monday evening in class cannot be used at work on Tuesday morning we have failed in our task.”

Such work is also iterative and adaptive. Today, organizational buzzwords such as “continuous improvement” might be celebrated, but essentially this is a technique that repeatedly adjusts solutions, aiming to improve at each attempt. Xenophon was more than willing to try again if early attempts were not successful. Even today, it is intriguing how few senior leaders understand iteration in leading. Examples of improving practice include “Scrum” project management (Stobierski, 2021) and the increasing popularity of agile management (Rigby et al., 2016).

Xenophon himself appears to be an expert at agile dialogue and action, adjusting to shifting scenarios quickly and effectively. He adroitly transforms his mistakes in leadership to organizational learning moments, both dodging blame (perhaps wisely) and refocusing on priorities.

Responsibility

“The second requirement is that the leader see leadership as responsibility rather than as rank and privilege. . . . But precisely because an effective leader knows that [s]he, and no one else, is ultimately responsible, he is not afraid of strength in associates and subordinates.”

What is needed for followers is to assume responsibility, which means initiating values-based action (Chaleff, 2003). It involves working towards the purpose of the organization and adhering to certain principles and values outside of themselves (Kelly, 1988). This commitment is intrinsic to understanding and ownership of the common purpose by followers.

For Xenophon, the responsibility meant as a leader that followers were earned, not owned. Despite being a man of privilege in his day, (gender, class, wealth, relationships, education, literacy, proximity, context), Xenophon conveyed across the centuries an egalitarian approach to his many leadership transactions. Even if – historically – none of these ever happened, the mere framing of these concepts as acceptable ideas 2000 years ago is astonishing.

Earned Trust

Finally, trust is earned. “Trust is the conviction that the leader means what [they] say. A leader’s actions and a leader’s professed beliefs must be congruent, or at least compatible” (Drucker, p. 271). It assumes predictability: “effective leadership – and again this is very old wisdom – is not based on being clever; it is based primarily on being consistent” (Drucker, 2001).

This attribute begs the question whether trust can be a basis for leadership in a mercenary army. Conventionally, we would doubt this. However, the distinctives of polity on the move and the historical reality of the Persian expedition compel us to reframe. It is possible that trust in this context is a pragmatic effort, based simply on predictability or consistency. Drucker rejects outright the role of charisma in leadership, and does not believe that a trusted leader needs to be likable (Drucker, 2001).

Throughout this leadership:followership model communication is central. The artful conversations and leadership transactions of Xenophon are clever and masterful. As a factor in building trust an articulate, persuasive, and well-considered message appears to be effective in this narrative.

His followers, on the other hand, transitioned into a fairly homogenous group, despite the strong diversity they initially brought to the Ten Thousand. Some of their practical “loyalty,” of course, can be attributed to a need for a functioning military unit and to ensure compensation, but the “polity on the move” expression of Greek culture, eventually integrated across the army, is an intriguing multiplier for their effectiveness. Ferrario observes:

This maintenance of the illusion of control on the part of the larger group, however, invites closer attention to the relationship between leader and led. The army is allowed, even encouraged, by employing the communication loci that the assemblies represent, to maintain the conviction – or perhaps the shared façade – that it possesses a certain amount of autonomy. The character Xenophon, as a leader, perceives the cognitive value of this balance and works to uphold it by continuing to consult with the Ten Thousand, even as he demonstrates through his disproportionately active engagement in both speech and action that he well understands the practical indispensability of the army’s generals. (Ferrario, 2014)

It is a challenging task to use historiography and historical figures to understand leadership. A certain category of leadership writing, (not necessarily “scholarship”), organizes the attributes of an individual into easily applied practices, suggesting that understanding or copying these attributes will result in “leadership,” in some sense. This has been called a “great man” theory, and some popular works use this approach, although it is generally considered dated. “Hero narratives” described above are a more scholarly understanding of that idea.

Historians might be troubled by the simplicity of this approach (Roberts, 2007), which adroitly steps around the complex questions of context, provenance, intent, authorship, critical differences in perceptions over time, and limitations of knowledge, (or even the presence of actual evidence). But whatever the shortcomings of Xenophon’s writings, or doubts about any of the critical aspects of these accounts, the simple fact that any of his ideas, in whatever form or context, have been handed

down over a two millennia journey at all is astounding because of their sophistication and contemporary usefulness and viability. In the end, most of the critical, historiographic questions have little relevance due to this fact.

Searching back well over 2000 years, to connect Leadership: Followership models with something as “modern” as the SDGs, would have been a challenge if not for the historical reach of Xenophon himself. From his commitment to preserving the production of the black currant (raisin) as ongoing (and sustainable) food for the Ten Thousand (Gkoltsiou et al., 2021), to his stature as the possible “father of ‘scientific management’,” and even, as the creator of the concept of an “economy” (Zanakis, in Jackson, 2020), Xenophon bridges the ages. “Such contributions have been highly recognised in the public domain of business administration, and management of people, finance, statistics, and information-based predictions” is a strong endorsement of his synthesized contribution (Jackson, 2020).

The integration of this narrative can connect Drucker as the “father of modern management” and Xenophon as the “father of ‘scientific management’.” Drucker’s framework is one bookend for this enterprise and Xenophon’s model works as the other. Across the span of history in between is a remarkable and fascinating collection of stories and epochs. At one end, Xenophon’s various actions and qualities as described above propose a model of leadership as public service and followership as an application of polity on the move. At the other, Drucker suggests three leadership: followership characteristics which can be applied in the millennia that separate them.

For these models and tools to be most effective, SDG 17 – Implementing Partnerships, is the culminating point where historical narratives can provide next steps. SDG 17 is “about strengthening and streamlining cooperation between nation-states, both developed and developing, using the SDGs as a shared framework and a shared vision for defining that collaborative way forward” (Pierce, 2018). As the SDGs have gained momentum, SDG 17 may be one of the least-implemented, yet without it “the prospect of achieving the other 16 Goals will remain difficult, if not utterly unachievable” (Ibid.).

Moreover, in current approaches, “cross-cutting issues” supplement the seventeen SDGs. Some examples of these interlinkages are gender equality, education, culture, and health. It is somewhat striking that management/leadership and leadership: followership models have not yet been seen as important in a similar way. They could be a significant integrating factor and a useful tool for implementing the SDGs, energizing global, inclusive, and culturally adaptable action. This is finally where Xenophon connects most decisively to the SDGs. Xenophonic leadership (Buxton, 2016) establishes the beginning of the cross-cutting issue of leadership: followership that bridges to what may be the most necessary component of the unfolding work and results of the SDGs. In that regard, the leadership: followership approach to the future of the world envisions competent and nurturing champions, in both roles, for a shared prosperity and visible partners in the labors needed to secure it. Drucker’s insights define the process most succinctly as it evolved over the ages.

Cabeza de Vaca (c. 1490 – c. 1560)

(Re)Telling the Story: Reading the Collective Back into the Text

In June of 1527, the Spanish soldier Álvar Núñez Cabeza de Vaca and 300 people from diverse corners of Europe set sail. Through a series of unfortunate events the ill-fated expedition would become famous in the sixteenth century, and today, for the unfolding of dramatic events resulting in just four survivors – three Spanish gentlemen including Cabeza de Vaca, in addition to an African slave. Over the next nine years, they traversed the Texas panhandle, continuing to the Pacific and south into Mexico, relying on the knowledge and kindness of Indigenous groups. The skills they learned and developed as traders and foragers, and their reputations as miraculous faith healers empowered them to survive the perilous journey over the peninsula by foot.

Cabeza de Vaca and his companions submitted a “Joint Report” of the failed expedition and ensuing trek that was published upon their arrival in Mexico City, chronicling their eight-year journey resulting from the failed Narváez expedition, known as “The Account and Commentaries of Governor Álvar Núñez Cabeza de Vaca, of what occurred on the two journeys that he made to the Indies,” or simply as *La Relación*.

The only surviving version of this text exists in the history written by Gonzalo Fernandez de Oviedo, in his *Historia general y natural de las Indias* (1535). Cabeza de Vaca later published his version of the events in Spain, first for the King in 1542, and later for his grandson in 1555. His first version was brief and to the point, relating strategic information to be used as a basis for action. He asked that the King receive it “in the name of service, because this alone is what a man who came away naked could carry out with him” (Adorno & Pautz, 2003, pp. 25). His goal in writing it was to obtain another royal contract for exploration and conquest in the Indies.

He then republished this text in 1555 known as “*Naufragios*,” or “shipwrecks, calamities.” This version took on a livelier character, and “to the young Don Carlos he offered the variety of landscapes and customs for the pleasure of their diversity” (Adorno & Pautz, 2003, pp. 31). Both publications were immediately influential. Throughout the sixteenth century and the centuries afterward, those bound for the lands north of Mexico, missionaries seeking souls-to-save and Spanish explorers seeking treasure alike, all studied Cabeza de Vaca’s texts.

The story of Cabeza de Vaca and his companions can be understood as multiple overlapping narratives of both his journey and the very detailed notes of the peoples and lands that he encountered, valued today for their anthropological contributions. The variety of sources retelling and reflecting on their story bring into relief multiple contextualized facets leading to different interpretations and different conclusions by a wide variety of lenses—anthropological, historical, geological, literary, and the natural sciences to name a few. Because of the layers of meaning in Cabeza de Vaca’s observations “Each finds value in different parts of the text, and different disciplines reach dissimilar, sometimes contradictory conclusions” (Windows, 2019, p. 1).

There is no consistent narrative developed over these 500 years, except that the healings done by the expeditionaries are seen as miraculous (Adorno & Pautz, 32). Yet the retelling of the story in today in North America appropriates the Spanish literary origins of an “American” framing of self-discovery (Adorno & Pautz, pp. 34). These retellings raise the heroic message over the contextualized leadership-followership dynamic in place. Both in scholarly work and through popular approaches including children’s books, a documentary by Mexican filmmaker Echevarria, and a Ken Burns documentary, the story of Cabeza de Vaca takes on the individualistic overtones of 20th Century Western attitudes. For example, the most widely read English translation published by Cyclone Covey in 1961 has been described as “problematic” for its editorializing bracketed explanatory notes throughout and rearranging of material (Shields, 2016). It put events in their “proper” order, interjected square bracketed explanatory notes throughout and introduced the book with a synopsis of the story identifying Cabeza de Vaca as the leader par excellence: “He remains the central figure and guiding spirit throughout the epic, even if omitting to mention this role most of the time. . . It was his resilience and resourcefulness and, above all, venturousness which gave momentum to the survivors’ sojourn,” (Covey & Cabeza de Vaca, 1961, p. 11). In his focus on traits the dynamic with his three companions is lost. In addition, Covey characterizes a competitive dynamic where apparently none existed.

Twentieth century readings of the texts seek to tell a particularly “American” story, despite the historical reality, which like Xenophon, was integrated into the culture and travels of his times, with Cabeza de Vaca firmly ensconced in his medieval Spanish order as a soldier in the service of the king. Galante (2000) notes that the epilogue by William Pilkington in Covey’s 1984 edition focuses on Cabeza de Vaca as the “first American,” offering what would become an American narrative, and raising the literary and cultural significance of the narrative over the historical.

Pilkington calls the narrative of Cabeza de Vaca a “peculiarly American document” that portrays a distinctly American theme – “the physical and emotional struggle for an accommodation between races” (146). He also suggests that another distinctive theme that *Relacion* explores is the notion of the solitary individual on a “voyage of exploration, of physical and spiritual discovery” in an isolated wilderness setting (Galante, 2000, p. 149).

A similar idea is echoed in Ilan Stavans’ epilogue to the Norton Critical Edition of the *La Relación* translation which describes it as a forerunner of American narratives of self-discovery, of self-invention, and of magic realism (x–xi) (Stavans, 2013, x–xi; Shields, 2013). These descriptions of the text reflect what Lipman-Blumen called a “hymn to individualism.” In referencing “Remember the Alamo,” she notes the celebration of heroes that are brave but solitary men that “germinated the seeds that later generations of Americans would nurture into full-grown leadership myths” (Connective Leadership, p. 49).

If the tendency of some modern readers is to see individualistic hero narratives in the story, multiple interpretations about the culture, context, and the dynamics of trust and competence that are latent in the story can also be seen. Reading the story

today presents an opportunity to see the interplay of leadership AND followership and to see a bridging narrative between cultures and geography. From this an appreciation for the challenges as well as the opportunities of bridging differences is possible.

(Re)Telling the Story: Narváez and the Followership of Cabeza de Vaca

Drucker's concept of the follower's trust creating the leader – whether “liked” or not is central to understanding Cabeza de Vaca's role as follower. Cabeza de Vaca grew up neither rich nor poor, as a Hidalgo, or member of the lowest class of nobility. His parents died young, and he worked as a page in the [region of Spain]. His grandfather saw battle and possibly because of these experiences Cabeza de Vaca became a soldier, seeing battle in Italy, Spain, and possibly parts of what is today, France. At the time many intriguing stories were circulating about “The New World” (termed the West Indies by the Spanish). Some said there were one-eyed monsters but also rich kingdoms to rival Mexico. Expeditionaries saw profit potential and it would have been an enticing opportunity for Cabeza de Vaca. He signed on to be the King's treasurer and second in command on an expedition bound for “La Florida.” Similar to Xenophon and the Ten Thousand, the group that set out was also diverse and inclusive (Reséndez, 2009), and reflected the polyglot nature of the Portuguese empire at the time.

Pánfilo de Narváez led the expedition, with a charter from King Carlos V naming him a Spanish noble in his service (an adelantado) with the mission of exploring and colonizing La Florida. At that time, the area encompassing La Florida stretched from the Georgia-Florida border all the way to the “Rio de las Palmas” or Pánuco River in what is today Veracruz state, east-central Mexico. With the Rio de las Palmas near present day Tampico as his intended destination. Narváez was a seasoned, but recently vanquished conquistador with a ruthless reputation precipitated by massacres in Cuba, as reported by Bartolome de Las Casas, who was a chaplain on the campaign. Narváez was sent to replace Hernán Cortés, but despite outnumbering the army of Cortés three to one, returned home without him and without an eye.

In 1527, Narváez embarked from Spain with five ships and around 600 men and ten women. The group was bound together first by the hope of treasure (for God and Gold) and then by survival. The expedition was doomed from the start, and the early “calamities” as Cabeza de Vaca's book would come to be called were perceived as a bad omen. When the ship landed in Hispaniola to supply, a large number of men abandoned them to stay there, “wanting to remain there because of the proposals and promises made to them by the people of that land.” When the ships arrived in Cuba they encountered a hurricane, a phenomenon unknown in Europe at the time and the expedition lost ships and many men.

Finally, 400 people arrived on the coast of Florida, most likely landing in Tampa Bay and encountered a group of American Indians. When the Spaniards displayed their sample of gold, the Indigenous peoples informed them that they would find it to

the north – in Apalachee. At this juncture, Narváez made the fateful decision to divide his land and sea forces, planning to reunite further along the coast at a supposed harbor. Cabeza de Vaca advised against this decision, believing that separating the contingents made the soldiers and horses traveling by land more vulnerable to attacks by the Indigenous peoples. Narváez proceeded anyway, and the next day, the soldiers set off taking forty horses and 260 men on foot. They struggled up the Florida coast battling local tribes and searching for the harbor that could not be found. They never reunited with the ships.

As they continued on to Apalachee, Narváez ordered Cabeza de Vaca to lead the invasion of the village where the gold could possibly be. There was no gold and Cabeza de Vaca never questioned this command, while the narrative describes other instances—in Cuba and in Sarasota for example—when Cabeza de Vaca did question his leadership.

Where the St. Marks River spilled into Apalachee Bay the group decided to take to the sea. They named it “the Bay of Horses” as they slaughtered their horses to make leather and rope from their hair, melted their spurs to make nails, and constructed four rafts. For many days, the group attempted to hug the shore despite strong Gulf currents, but without drinking water many men collapsed. After an especially rough storm, Cabeza de Vaca asked Narváez what to do next, and Narváez announced that “it was no longer time for one man to rule another, that each one should do whatever seemed best to him in order to save his own life” (Adorno & Pautz, p. 27). In this moment, Narváez told all the men essentially “every man for himself” and set out to sea, and was never heard from again. Eventually, two of the rafts washed up on what is most likely Galveston Island, Texas, and 89 Spaniards were rescued by the Karankawa tribe.

(Re)Telling the Story: Power and Powerlessness

This introduced a period of time when the expeditionaries lived with, become enslaved by, and eventually traveled among and with various Indigenous tribes. Their numbers dwindled to just four: Cabeza de Vaca, Captains Alonso del Castillo, Andrés Dorantes, and Estevanico (a Black Arab from Morocco and slave to Dorantes). Their reputation as faith healers began with the Karankawa, who were also struggling to survive and yet shared their meager food with the men. Eventually, the tribe demanded that the Spaniards help, ordering them to heal their sick. Although Cabeza de Vaca felt he was coerced into the role of healer by the withholding of food, it is possible that this was the indigenous rite of fasting for the induction into the role which the Karankawa felt was compatible with his persona and which would allow them to incorporate him into their social group. The expeditionaries recited the Lord’s Prayer and made the sign of the cross, and bent down and blew on the Indians’ bodies as they had seen the Karankawa medicine men do. To their surprise, all the Indians they helped in this way recovered, and the expeditionaries were regarded as powerful men.

Cabeza de Vaca's particular journey included all the makings of a blockbuster survival film. He was forced to do difficult manual labor harvesting swamp potatoes, a razor-sharp root that grew in shallow streams. For five years, he traveled hundreds of miles a year walking barefoot and without clothes, learning six Indian languages, and trading among the tribes. After further enslavement he and the other three expeditionaries escaped and eventually covered vast parts of modern-day Texas and Mexico on foot, in search of New Spain but careful to avoid unfriendly territories. They journeyed for the next year over thousands of miles, crisscrossing the Rio Grande, and living with various tribes. They faced near starvation, dehydration, and exposure. At one point, Cabeza de Vaca was separated from the other three and survived by carrying a torch and bundles of wood through desolate wilderness with no food for days, digging ditches to sleep in, building fires for warmth, and even waking to find his hair on fire one night.

Ultimately, their salvation came through continuing the practice of faith healing when they encountered the sick. Everywhere they went they were expected to heal as their fame spread; they were regarded as powerful shamans and branded "Children of the Sun." During this time Cabeza de Vaca apparently performed the first surgical operation (a sagittectomy, or removal of an arrowhead) in the New World and healed a man considered dead. The healing practices probably included the native techniques they had learned, but Cabeza de Vaca's narrative emphasized the Christian aspects of these practices – namely, the blessing and Christian prayers. "Healing is their passport out of Otherness" (Wade, p. 338).

As they neared their destination of modern-day Mexico City, they were forced to navigate otherness in unexpected ways. While they were still beyond Spanish-occupied territory they learned from local Indians that men were raiding villages and capturing and enslaving Indigenous people. When they encountered these men, they were unrecognizable in their nakedness and upon learning that the expeditionaries were not Indians, the Spaniards used them to procure food from the Indigenous peoples and to lure and enslave them. Through an interpreter Captain Diego de Alcaraz, the man responsible for burning the villages, demanded that Cabeza de Vaca and his companions tell the Indians that they are just like the Spaniards, and that the four expeditionaries owe their obedience to the Spaniards as authorities. Instead, Cabeza de Vaca recounts that while the Spaniards destroyed villages high on their horses, coveting and pillaging, he and the expeditionaries came naked, healed others, and returned all that was given to them and kept nothing (Wade, 1999, p. 338).

At this point in their trek, they were working desperately to save the Indians with whom they had traveled and lived. They walked ninety miles to the Spanish settlement San Miguel de Culiacán. Upon hearing their gripping account of survival, the mayor, Melchior Díaz, grew enraged at Alcaraz. Their work was complicated by Alcaraz's powerful ally Nuño de Guzmán, the vicious governor of the province who hated Indians. As a loyal officer of the king Díaz sought to support the laws criminalizing mistreatment of the Indians. As enslaving Christian Indians was illegal, Díaz and Cabeza de Vaca managed peacefully to convert the Indians to Christianity by asking them "Who do you pray to when you need water for your

fields?” When they replied with their god Aguar, Cabeza de Vaca told them that Christians call Aguar God, and they must do the same to stay alive. When Alcaraz comes to enslave the Indians, he found crosses and churches being erected.

After his return to Spain Cabeza de Vaca was given a governorship in Peru, where his counter-cultural ways of relating to the Indians was not well received. Jailed in Peru he was sent home in chains with trumped-up charges that took years of confinement to clear. Cabeza de Vaca never again returned to the Americas.

Interpreting the Narratives – Leadership: Followership: Boundary-Crossing for Sustainability

This first half of Cabeza de Vaca’s story is essential to keep in mind, as it reminds the twenty-first century reader that he was still a soldier, a conquistador bound to the King and to the charter. His questioning of his commanding officer was not to protect Indigenous peoples, but for the men belonging to the expedition. He raided the village as ordered by his captain. In Cabeza de Vaca’s narrative, he clearly demonstrated his own loyalty to the other soldiers, while Narváez abandoned them. Then his story took a significant turn, and he was left to determine his own course of action. In this sense his understanding of work as a strong mission or purpose was deeply impacted by his experience.

This diligent son of imperial Spain – a career soldier and the grandson of a merciless conquistador – became an advocate of the humanity of the natives at a time when they had few defenders. For over seven years, Cabeza de Vaca lived with, fought with, traded with, preached to, was a slave for, healed, and observed closely alien peoples. By the end of his journey, Cabeza de Vaca had lost his conqueror’s arrogance and found an empathy with the Indians, respecting them as human beings. He was appalled by the ruthlessness of the Spanish slave hunters (perhaps seeing in them a reminder of himself seven years before), and argued heatedly with them about enslaving their Pima escorts. His final act as a wanderer was to win the argument and thus stop the slave raids in Sonora and Sinaloa (Hall, 1995).

Together the expeditionaries experienced powerlessness as they were repeatedly enslaved, forced to do manual labor, and suffered from the exposure to the elements, hunger, thirst, and disorientation. This is the “leading without power” that Max De Pree speaks of. Yet through engaging in these faith healings, they gained a sense of power, and with it the trust of others. They also demonstrated competence and were consistent and reliable in their performance of both survival and healing. In the absence of what we would perceive to be power, the Indigenous people saw them practice responsibility, observed their competence, and received their compassion. In Drucker’s model of leadership-followership of work, responsibility and earned trust – this is not a power they wielded through weapons, role, or physical force, but a power established in their life even while they were powerless to give anything else. It infused trust above all. In some ways it was this shamanistic power that Cabeza de Vaca and his companions were able to access not only through giving to the groups they moved among, but through their own faith.

The result was not only their survival but the wholeness of those who offered them hospitality and at least temporarily a place of belonging. The narrative of Cabeza de Vaca and his companions point us towards a kind of social ecology leadership-followership model, one built on a rich past where it contributed to the transformation of society in his own time, and after to the wellbeing of those who dominant power narratives had left behind.

In an exhaustive series of Public Radio podcasts retelling *La Relacion* for a popular audience, Brandon Seale concluded that although there was much of Cabeza de Vaca's story that could be dismissed, we can follow his example of trying to learn from that which is unrelatable.

If Cabeza de Vaca, a 16th century Castilian nobleman, can find a way to relate to subsistence-level Texas hunter-gatherer whose language he could barely even speak – and grow from it! –how can we say that we moderns can't learn anything from a 16th century Castilian? Or for that matter, from people perhaps even more unrelatable than that? Maybe even from people who don't like us or who we don't like! But I tell you what, if you can't get there rationally, then do what Cabeza de Vaca ultimately does: take it on Faith, as an axiom for how we should relate to other people. (Seale, 2020)

In many ways, the planet depends on its population adopting every possible solution toward changing consumptive patterns and alienation from nature. The Sustainable Development Goals (SDGs) attempt to advance wellbeing in the face of complex wicked problems. These problems cross borders and accelerate in the face of pandemics and war, demonstrating the futility of efforts to bring peace instead of war, sufficiency instead of famine, order where there is chaos, and adaptation and resilience instead of decline. In the development of leadership, in learning where there is hubris, there could be lessons here. As powerlessness increases, perhaps there is a role for faith in the "other" that can help translate across borders and summon latent collective power towards the Agenda for Transformation.

In the era of the SDGs, it has begun to be widely understood that leaders working to ensure the wellbeing of all will be required to "make room and move over" for the inclusion of indigenous knowledge and traditional ecological knowledge with indigenous governance (Latulippe & Klenk, 2020, p. 9). Leadership and followership models must thus follow suit. However, that does not mean a fresh start without the wisdom that can be drawn from similar challenges of the past. Cabeza de Vaca provides an historical example of Leadership:Followership for social and environmental transformation in this vein.

The narrative expresses the kind of leadership required to advance the Sustainable Development Goals that necessarily bridges regional and national boundaries, as the problems being solved have no border. This leadership requires a view to the interconnected nature of the some of the same facets identified above – anthropological, historical, literary, and scientific social, the environmental, and the economic, as well as a critical lens to the sources of the problems and the leadership paradigms that helped create them (Redekop et al., 2018; Bendell & Little, 2015). In this process the heroic narrative becomes one of many explications of the text, taking

its place alongside, instead of above, the stories of followership, collective leadership, and socio-cultural transformation. The text itself becomes an artifact and object for critical analysis along with 500 years of secondary and tertiary sources and lives lived in response to the epic story.

In *The Ecological Vision: Reflections on the American Condition* (1992), Drucker describes the tension needed for equilibrium – appreciated by Sustainability today – the tension between continuity and transformation amid great social change. His self-identified role as a social ecologist could be considered a leadership-followership model in its own right. In his thoughtful conclusion “Reflections of a Social Ecologist,” he writes, “fundamental to the discipline of social ecology, as I see it, is not a belief in power. It is the belief in responsibility, in authority grounded in competence, and in compassion.” Drucker’s model of leadership-followership – an emphasis on trust and on consistency and reliability – is reflected in Xenophon. The values that guide the social ecologist require compassion, results, and responsibility to others.

Responsibility in Drucker’s framework for leadership understands the process in light of the individual’s relationship to the work being done and to the others involved in doing it – this recasts de Vaca’s interaction with his three companions. It is in the trust developed with the others, the platform of equity as each exercises their autonomy (even periodically the Black slave, Estevanico), and the effectiveness at accomplishing the work of survival in the journey, that Cabeza de Vaca’s leadership emerges.

Cândido Mariano da Silva Rondon (1865–1958)

Rondon was born in the state of Mato Grosso, a remote western part of Brazil in 1865. His father was of mixed Indian and European descent and his mother came from at least two separate Indian tribes. He was orphaned at two, raised by his grandparents until their deaths while he was still a boy, and then cared for by his mother’s brother. At sixteen he moved from the backwoods to the city of Rio de Janeiro and began at the *Escola Militar*. There he evidenced enormous self-discipline that would sustain him later in his life but continued to be isolated and alone. Living in poverty he became severely malnourished and collapsed, requiring a year to slowly recover (Millard, p. 76). He entered the military in 1881, became a qualified engineer and served as a military engineer and professor of mathematics. In 1890 he was chosen to lead the Strategic Telegraph Commission in his home state of Mato Grosso. For 25 years, he devoted himself to overseeing the installation of telegraph lines over 800 miles of harsh and unforgiving terrain.

As a result of this work, which found him in on-going relationships with various Indian tribes as well as outsiders coming into the region, he achieved a government protective policy for the Indigenous peoples and served as the founding director of the National Service for Protection of the Indians (“SPI”), which later became the national indigenous foundation, FUNAI. This work is one of his most recognized accomplishments. He directed the service from its creation in 1910 until 1915.

In 1956, the Brazilian Congress changed the name of part of the massive North and Western region of the country from Guaporé to Rondônia, making it the only state named in honor of an individual. On his 90th birthday, he was awarded the rare rank of Marshal of the Brazilian Army.

Achievement and Failure

Building and connecting telegraph lines over 800 miles across the heart of the nation was no small feat. It was grueling, emotionally exhausting, and precarious work, taking place in isolated and unknown environments. Danger, death, and hard work was inherent in the work he did of helping open the country's interior. In this mission Rondon saw the fulfillment of a bigger purpose – nation building. He envisioned bringing civilization to the Indians within the region in which construction was occurring. His aim was to have a self-sustaining model of civilization every 50 miles along the path of the lines where both Indians and farmers, traders and others would create some sense of society and in his mind act out modern ideas of progress with national economic expansion (Rojas, p. 38).

By connecting geographically dispersed peoples, Rondon expected the lines to transmute “mankind” into “humanity,” making central Brazil into a springboard that would enable a “mature” social organism (Rojas, p. 66–67). The telegraph construction was to him “more than the military defense of the Nation that every government seeks to secure. . . we have come to promote the principal necessities of populating and civilising our Brazil” (Diacon, 2004, p. 132).

Rondon's work was illustrative of engineering in the development of many nations at the time, significantly altering the landscape and integrating indigenous communities into “national wholes” without much concern for preserving ecosystems (Lucena & Schneider, 2004, pp. 248). It is apparent, however, “that here was never any doubt that the Republic came first and was entitled to take factual possession of what ‘already belonged’ to it, when taking possession of Indian lands” (Reesink, 2010). At the same time, he understood the need to preserve demarcated land to protect the Indians from the outside onslaught, believing that social progress for Indians could only be obtained by peaceful and slow introduction of civilization (Rhoter, 2019a, b).

Reesink (2010) examines Rondon carefully, viewing him from the perspective of the Nambikwara, Sabanê, and Lakondê tribes. In contrast to the popular impression of Rondon “as an intrepid man who explored the pristine wilderness and made contact with unknown wild Indians” he identifies two major achievements Rondon and his mission accomplished. By establishing a fixed occupation and making contact with numerous Nambikwara villages they managed the first real contact with the Northern Nambikwara peoples and by constructing base camps and extending the telegraph line through the middle of the northern territory, they created a “materialization” of the Brazilian state's claim to the land (*Allegories Of Wilderness – The String Of Events*, 2010, p. 2).

His 25 years of experience in the Amazonian wilderness, and the fact that he had initially discovered and named the River of Doubt, made him the perfect co-commander of what became the Roosevelt-Rondon Scientific Expedition of 1913–1914 (Roosevelt's Contemporaries, 2013). The River of Doubt (Millard, 2005), a non-fiction account of the Roosevelt-Rondon Scientific Expedition launched in February 1914 to explore and chart the unmapped tributary of the Amazon was the impetus for many to familiarize themselves with Rondon as the co-leader, with former U.S. President Teddy Roosevelt of what turned out to be months of herculean efforts in an almost 1,000-mile journey into the heart of the Amazon wilderness.

While the common stories of the expedition from the U.S. identified Rondon as a guide, the two leaders were actually co-commanders, they called each other “Colonel” and the choice of project for the expedition was suggested by Rondon. We see in this relationship a shared leadership, with Rondon’s oversight and training credited with their survival. From all accounts, they quickly developed mutual admiration and respect which was maintained through daily challenges and trials (Rohter, 2020). Rondon’s intimate knowledge of the conditions and the decisions he made were what enabled the team to survive the arduous conditions of the journey.

Rondon is identified most commonly by his devotion to the controversial religion of Positivism. His passion to “bring the civilization” he acquired to the jungle and the tribes in Mato Grosso and Amazonia stemmed from these religious beliefs. Arising from the French philosopher Auguste Comte in the mid-nineteenth century, Positivism or humanism in the form of the inevitability of progress, dominated Rondon’s leadership ideas and practices (Diacon, 2004).

Not only did Rondon’s positivism drive his ability to secure funding and to manage the logistics of building the line it also gave him the inner strength necessary to carry on his work. Those beliefs also brought him into “sectarian activities that alienated officials within the army, government leaders and Catholic church officials, thus limiting his, and his project’s influence in the halls of power” (Diacon, p. 158). It prompted him to counter the doctrines of the Catholic Church and garnered criticism and antagonism from others.

Criticisms of Rondon stem in many regards from his adherence to Positivism and in particular his lack of foresight or prescience to understand the realities of the impacts of other social, political, and economic forces affecting the Amazon region and its inhabitants. He is faulted for his attempts to open up the Amazon and enlighten the Indians to the technologies, skills, tools, and intellectual pursuits of an advancing Brazil for by doing so he created their demise as indigenous societies and communities (Diacon, 2004).

Neither the hubs of civilization nor the telegraph itself were actually successful as documented by Diacon and others. The scientific developments of his time meant that the telegraph was outdated almost before he finished laying the lines and the remoteness and extremes of the region were too off-putting for most people to want to stay. The lessons and experiences of being with the Indians and in nature never left him, however, and appear to have strengthened his commitment to nation building.

Narratives of Leading and Following

Diacon in referencing the “tens of thousands of pages” written about Rondon attributes his fame in large part to “the success of his publicity machine” which “fixed in the minds of Brazilians the image of the heroic, tireless, and fearless pioneer” and the way in which he “captured the increasingly patriotic and nationalistic themes of national incorporation and state building” (Diacon, 2004, p. 159).

If, as quoted above, “Leadership to what end is. . . the crucial question” (Drucker, 2001), then we come back to the accomplishment of protecting the Indians and helping to build the nation – ends which we may see as shortsighted at least in terms of real benefit but successful nonetheless in preserving indigenous tribes, languages, cultures (Campbell and Grondona, 2012). In addition, this educated influential followers about the importance of the natural and social environment of Brazil, thereby helping to construct a nation.

Moreover, Rondon served as a mentor and supporter of others who worked toward the same goals, whether in terms of nation building, protection of Indian rights and cultures, or positivistic principles. His own indigenous heritage contributed to the perception of his heroism and solid commitment to Indian causes. One of the efforts to which he lent his name and prestige was the establishment of Xingu National Park and designated a preserve to protect the environment and the several tribes of Xingu Indigenous peoples in the area. Led by the Villas Boas brothers, explorers and defenders of Indigenous groups who were inspired by Rondon (Hemming, 2020), the effort was the first of its kind. According to John Hemming (2020), former director of the Royal Geographical Society, and a leading authority on the history of Brazil’s Indigenous peoples, “you cannot exaggerate the conservation legacy of this indigenous park, because it has been replicated all over Amazonia, particularly in Brazil and Colombia. Many later indigenous territories are far larger than the Xingu, but it was the pioneer.”

Rondon was also a co-collaborator with other scientists. From reading his own and others’ accounts we find that he was the type of military leader who, while fully engaged in the physical task of the work, at the same time exercised intellectual curiosity, applied scientific knowledge to flora and fauna, and gained anthropological insights from observation and interaction.

He participated with “an assortment of naturalists who promoted conservation and biological research that helped shape public policies and cultural sensibilities toward the environment” and which was connected with the National Museum of Rio de Janeiro (Duarte, 2019). One of Brazil’s most influential anthropological research centers, from 1870 to 1930 (Santos, 2012), the Museum was an important center of a network of scientific, intellectual, and conservationist thought, and these groups were heavily influenced by Rondon’s expeditions (Duarte, 2019, p. 3). Among those influenced was Roquette-Pinto, physician and anthropologist who stated that the expedition with Rondon in 1912 “changed his vision of Brazil, its territory, and its people” (Duarte, 2019, p. 3). His ideas were heavily influenced by French-inspired positivism present in the late nineteenth and early twentieth-century Brazilian scientific and intellectual milieu “including in the work of Rondon and his

followers” (Santos, 2012). Santos argues that the position held by the Museum anthropologists – and Edgard Roquette-Pinto in particular – helped develop Brazil’s own contribution to the international debate at the time on race and national identity, while contributing to the nationalist ideals defended by the Brazilian intelligentsia (S18). Rondon was also a major influence on the work and ideas of Darcy Ribeiro, anthropologist and author.

Within positivism was the notion that if the Indians were given the proper conditions, they would evolve “naturally” and what followed was to “protect without directing” in order not to disturb their spontaneous evolution (Santos, p. S24). Rondon believed that Indians should be allowed “to choose the velocity at which they wanted to affiliate themselves with Brazilian society. And if they didn’t want to have any association with Brazilian society at all, that was also okay” (Rohter, 2018, 36.01 – 36:22, 2018). Reesink, however, cautions that, “clearly a streak of authoritarianism inheres in any kind of ideology that is convinced of absolute rightness” and that “assumptions that the elite and the state must conduct and direct a process whose course was as natural as the laws of nature . . . lead to an almost certain appeal to power and the use of force if the reality does not conform to the expected and desired change” (Reesink, 2010).

In reading the narratives about Rondon to decipher his interactions as leader and follower, it is clear how central his high ideals and commitment to purpose were to both. In his leading there is evidence of bringing others along and living out his positivist faith, clearly evident in his accomplishments, but also identified in the individual followers – for example, those among the museum anthropologist groups identified above.

In some ways it is possible to consider him a follower of the Indigenous peoples living in the Amazon basin. His relationship with them as well as his forward-thinking policies to govern Indian-white relations were elements in which he responded to their cultures and followed their lead in what they were “capable of,” choosing to let them determine their own speed of moving toward civilization. He was responsive to their needs in a variety of ways and understanding the need for reading and writing in their own languages, wrote the first grammars for Indigenous tribes from several different areas of Brazil (Rondon & de Faria, 1948).

Although as Reesink cautioned above, “clearly a streak of authoritarianism inheres in any kind of ideology that is convinced of absolute rightness.” He was also influenced by thinkers outside of positivism in his practices with the Indians, including those of Las Casas, identified as a chaplain in one of the expeditions of Cabeza de Vaca. Over 30 years ago, Lewis Hanke (Bushnell & McAlister, 1988) described an interaction with Rondon in which this was evident. “During a visit to Brazil, I was surprised to learn that General Cândido Rondon [1865–1958] knew about Las Casas’s views on peaceful preaching to the Indians. Rondon put these ideas into practical effect during his exploration of the vast region of Mato Grosso. . . In the interview I had with him shortly before he died, he spoke of the impact Las Casas had on his work” (p. 660).

A shared connection between Drucker and Rondon appears to be their support for the creation of the country’s capital, Brasília, in the interior. We are told that on his

first visit to Brazil in the 1950s, Drucker met with then President Juscelino Kubitschek and indicated his support, emphasizing the creation of the new federal capital “as the most important event in the country in the last 50 years. ‘Brasília created a different Brazil, turned to its interior’.” Support for the endeavor was one of Rondon’s last formal acts.

Amazonia: Past and Future

Over decades, the rights of Indigenous groups and the preservation of the environment have gone hand in hand in Brazil, with growing commitment to strengthening environmental messages culminating in the 1992 UNCED Earth Summit in Rio de Janeiro. Amazonia houses the Earth’s largest rainforests and has been considered one of the world’s most important carbon sinks (Gatti et al., 2021; McCann, 2008) as well as a contributor to global ecodiversity.

During the 1990s and 2000s, the Brazilian rainforest was subject to rapid deforestation, sometimes losing more than 20,000 square kilometers (8000 square miles) per year. “Ranchers, soy farmers, land speculators, loggers, and miners were coming to the frontier and clearing virtually anything they wanted” (NASA, p. 1).

In 2004, however, “public pressure turned the tide” and the Brazilian government adopted the Action Plan for the Prevention and Control of Deforestation in the Legal Amazon (PPCDAm). This aggressive government policy “created a large network of national and state parks, established protected territories for indigenous groups, strengthened environmental enforcement agencies, made it more difficult to export goods produced on illegally deforested land, and strengthened satellite monitoring systems” (NASA, p. 1). But once again, the carbon sink appears to be in decline and in fact, it seems that it has changed into a carbon source as a result of factors such as fire and deforestation along with climate change including warmer temperatures and drier conditions (Gatti et al., 2021). Deforestation in the Amazon hit a 15-year high in 2021.

The management of the Brazilian Amazon is a high-stakes negotiation. Globally, in terms of environmental preservation to mitigate deforestation and climate change and support biodiversity (Boulton et al., 2022) and locally in terms of maintaining the indigenous territories to respond to each different group’s needs and culture. “While much attention is paid to this irreplaceable resource, it still goes unprotected” (McCann, p. 94).

The 1988 post-military Constitution contained two important clauses providing constitutional rights to Indigenous groups. The federal government considers indigenous territories as environmentally protected areas and has defined a national policy for their environmental management but the security of indigenous territories under the current political system in Brazil is not absolute and the debate over indigenous territories has been ongoing with the long-term sustainability of the territories not generally a priority (Le Tourneau, 2015). The drive to exploit the forests and biodiversity, mineral deposits, and waterways, has placed enormous pressure on the groups and the region as a whole (Garfield, 2004).

The enforcement of the various rights of Indigenous groups – social, political and economic – is inadequate and the federal administration in charge of Indigenous peoples, the FUNAI, has occasionally been found to be abusive and at other times weak and ineffective (Le Tourneau, 2015).

The scientific community is not agreed about the threat of a tipping point, and unsure what the threshold for such an event would be, but the latest scientific data indicates we are approaching it and the precautionary principle would argue for strengthened protection (Butler, 2020). A collaborative approach that can make a difference is represented by the Living Amazon Vision (Amazon Assessment Report, 2021), prepared by a group of 200 scientists known as the Science Panel for the Amazon, it offers a way forward that aligns with the SDGs.

Interpreting the Narratives

Rondon laid the telegraph line, as Diacon puts it, to “string together a nation” (2004), and it is in this devotion to nation building that his various roles as explorer, engineer, educator, naturalist, and statesman are connected, and also his motivations, primarily from his commitment to positivism as a religion. Rondon’s fierce dedication to what he believed in and his force of will (persistence) to overcome obstacles of every sort and shape – emotional, physical, psychological, cultural, battling forces of nature, criticism, racism – are demonstrations of his leadership as work (mission) and responsibility. It also represents a self-mastery, what Csikszentmihalyi (2003) would call “the investment of psychic energy in the internal reality of consciousness” toward an end that he believed would benefit Brazil and all its inhabitants.

Some of the criticism of Rondon is clearly accurate but it is also reflective of the serious issues and universal nature of leading change (Grint, 2008), and by the nature of Rondon’s professional life in the military with its inherent authoritarian institutionalism, as well as the problems he encountered which meant life and death decision making on a regular basis. In other words, he operated within all three levels of legitimate power – command, management, and leadership (Grint, 2008).

Rondon saw death regularly in his work and had a less than compassionate view of the occurrence. When one of the camarada working for him drowned in the Roosevelt expedition, he expressed that “Death and dangers, in spite of how much suffering they bring, should not interfere with the expedition’s mission” (Millard, p. 213). He expressed similar feelings, or lack thereof, on the death of his soldiers during the laying of the telegraph lines.

Critical to understanding the complexity of the man in this context, however, is his injunction to his soldiers, “Die if you must, but never kill,” which became the motto of the Brazilian Indian Protective Service. Although a military leader, he was a true pacifist, and his beliefs meant the need to eliminate armies, something for which he was criticized and ridiculed throughout his military career (Diacon, 2004, p. 5). In this expression we find perhaps the most intriguing statement of what it means to be a follower.

Reesink notes that at the end of his life Rondon recognized the failure of the integration policy and believed isolation and minimal contact would have been far better (citing Zarur 2003: 269). The contradictions that weave throughout the narratives of Rondon's life and experiences, make it difficult to measure his leadership in terms of successes and failures. Yet, viewing his life's work from the perspective of Drucker's three requirements for leadership – work (mission), responsibility, and earned trust, we find him legitimately in a symbiotic relationship as leader and follower. In this respect we can acknowledge that Rondon was trusted in the pragmatic sense of the word identified above with Xenophon – based on predictability and consistency.

Many people did not like Rondon, nor did they agree with him. But it is evident that he accomplished the task he was given to do and made a substantial contribution to building the nation – even if it was one that he may have been ultimately disappointed with. In doing so he had a large number of people – close by and at a distance – who had the conviction that together they would achieve their ends and mutually influenced the others' beliefs and actions.

Conclusion

The leadership lessons of Xenophon, Cabesa de Vaca, and Candido Rondon for the age of sustainability.

The field of Leadership Studies is increasingly recognizing that the narratives describing leadership need to reflect a variety of influences, expressions, and critiques and with each comes a fuller understanding of all three components of leadership – the leader, the follower, and the context (Riggio et al., 2008, Heifetz, 1998).

In this context – the periods of history represented here – were times of tumultuous change and social orders being destroyed and rebuilt. For society it meant significant upheaval and the men described here sometimes missed the opportunity to rebuild it. But they are representative of Drucker's leadership:followership dynamic.

A populace encountering the planet-altering effects of climate change would do well to learn from observing what has worked and not worked in the particular paradigms these men encountered, responded to, and then influenced toward change. Engagement in pursuit of sustainability and sustainable development outcomes to further the SDGs are areas within which to rethink work and in particular those voices that inform work in community and in society (Bastos-Lima and Da Costa, 2021, Redekop et al., 2018). As Lucena and Schneider note, if readers “do not shine a critical, self-reflective light on [our] work [we] may risk replicating the dangers of traditional development projects which disempowered the communities that they were meant to serve” (2008, p. 254). Instead, whether researchers, engineers, academics, leadership practitioners or consultants, all are called to incorporate communities' histories, voices, concerns, conflicts, knowledges, and desires by learning how to listen and recognize value in the perspectives of others, including

non-experts (Lucena & Schneider 2008, p. 255) and to record those as part of the narrative of leadership.

These stories reach across Greece, the New World, and extend into Brazil more recently. A fitting conclusion for the narratives highlights a critical current crisis, focusing again on Brazil, but examining the complex Leadership:Followership issues of the Bolsonaro regime and its dire implications for the sustainability of the region and perhaps the planet. Mercedes Bustamante, a biologist at the University of Brasilia and co-chair of the Science Panel for the Amazon, ominously concluded in a Mott Foundation report that “the fate of the Amazon is central to the solution of these global crises” (Anonymous, 2022).

Remembering that the hero narrative is values-agnostic, it therefore “can engender responses on a continuum ranging from sustainable, regenerative transformation to status-quo stability down to toxic, undemocratic change” (Lipman-Blumen, 2005). With growing agreement, observers and pundits would affirm the toxicity and at least partial self-sabotage of Bolsonaro’s regime when ignoring the urgency of the SDGs, and in particular the climate crisis. In further corroboration Nilo and Fernandes (2020) conclude that: “The Brazilian federal administration is openly opposed to the 2030 Agenda, as evidenced by its deregulating policies, weakening environmental protection agencies, and denying science and the climate emergency. The latest attack on the SDGs was published on 26 October 2020: Presidential Decree 10.531/2020 replaces the 2030 Agenda with the Federal Strategic Development Plan 2031.”

Despite the reality of the Amazon being at a tipping point and Indigenous groups identifying their unique contribution, elites in leadership can fail to act when they ought to (Bastos-Lima and Da Costa, 2021). In this context, the single leader challenges the way Drucker’s Leadership:Followership model enables a collaborative and united response to the climate emergency and negates the strength and contribution of the SDGs within the Brazil context.

This chapter narrates and assesses three historical figures, who in the end may exemplify “sustainable, regenerative transformation,” as Lipman-Blumen (2005) has noted. Lessons from these models can inform the assaults on the planet and the “toxic, undemocratic change,” (ibid.) presently gathering momentum to counter this and understand the alternatives which may still be possible. It is fair to say that Drucker’s “work, responsibility, and earned trust” can be found in these historical models and can chart a path forward to mitigate the deadly futures being supported for individual power and gain and which can be so harmful for our children and grandchildren, and beyond.

To counter the hero-leadership paradigm, address sustainability, and bring hope to the current climate crisis, the vast numbers of local and grassroots leaders who know what is needed to achieve organically, can be a networked and trusted solution that could spread beyond the local level (Balda & Stanberry, 2021). Wayfinding for a sustainable future is possible from all coordinates – if, indeed, they are linked-up to form perspectives not yet understood.

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Global Leadership Practices for Planetary Health

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Wanda Krause

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Abstract

As the world becomes more volatile, uncertain, complex, and ambiguous (VUCA), we require integral global leadership practices for our fast-changing new realities. This chapter provides an overarching framework for understanding global leadership, that is, a holistic approach to addressing wicked problems of our VUCA times based on regenerative practices. It defines planetary health as the overarching framework. It delineates concrete ways to enhance leadership and followership practice as shared leadership responsibility and a collectivist consciousness to support the health, well-being, and success of all. For this objective, it explores how to integrate the interpersonal/subjective, intercultural, and

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organizational, and the macro-level social, political, and economical or international levels using the Integral Theory AQAL model. The chapter argues that it is imperative to first understand how to enhance and align self-leadership. It maintains that awareness before practice must be informed through this overarching framework and these perspectives. The key focus in these arguments, therefore, is bringing awareness to how inextricably linked global leadership is to the concept of planetary health that must encompass an appreciation of and attuning to the different spheres for transformation to occur sustainably.

Keywords

Holistic · Integral Theory · Global leadership · Planetary health · Traditional wisdoms

Introduction

The world is becoming more interconnected (Adler & Gundersen, 2008). The world is also becoming ever more volatile, uncertain, complex, and ambiguous (VUCA). Due to this interconnectivity, all leadership is becoming global leadership (Banfill, 2021). We require, therefore, centering global leadership for our fast-changing new realities and making global leadership more intentionally and consciously connected to planetary consciousness. While the global leadership literature defining global leadership practice and competencies has focused on and evolved from management and business, and more recently the non-profit sector in a global context (see Osland, 2018; Osland et al., 2017), little has been done in way of connecting global leadership to the planetary health field. This chapter puts forward that planetary health is a key and urgent goal for global leadership.

However, for this task to be successful, global leadership, if centered, cannot be premised solely on western or Global North knowledge. The chapter thus seeks to offer a map for using global leadership practices for advancing planetary health by relying on the integration of traditional wisdom traditions. Although an urgent goal, there are no quick fixes to the complex issues related to planetary health. Many of the complex issues we face are interlocking wicked problems. A few examples include Russia's annexation into Ukraine; the civil wars contributing to a refugee crisis – Afghanistan, Syria; COVID-19, which has had numerous ripple effects, economically, politically, socially, and spiritually; economic disparity; climate change; homelessness; or human trafficking. For all such examples, Atleo *Umeek* (2011) has tried to bring to awareness, *Haw'ilume*, Wealthy Mother Earth, the home of biodiversity, is under tremendous stress. Wicked problems are characterized as being difficult to define whereby the leading cause of the problem (usually humans) is expected to find the solutions to the problems (Thatcher et al., 2020). To address these complex challenges and wicked problems for planetary health requires leadership capacities and practices that are guided by systems principles, an understanding of globalization forces, insight into how to support vibrant civil societies, and, significantly, awareness of global

mental models and worldviews that are diverse and anchored in wisdom. “Understanding the different ways people make sense of their worlds, or, in other words, making sense of the wildly different psychological worlds different people inhabit’ [is] the key to the complex nature of leadership” (Berger, 2005, p. 21; cited in Gambrell, 2018, p. 22). In short, wicked problems are a global issue (Atleo, 2011) and such global issues require global leadership guided by wisdoms.

This chapter advances a description of global leadership that is aligned with a holistic approach to leadership. This is to be capable of addressing wicked problems of our VUCA times and capable of expanding the health of planetary systems based on healing and regenerative practices. For this, it delineates leadership and followership practice from a collectivist worldview of shared responsibility to support the health, well-being, and success of all, as the yin and the yang with western approaches. The chapter argues that it is imperative to first understand how to align practice to enhanced inner capacities, and that awareness before practice must occur for all, given that we are all part of planetary health systems. To further align with a holistic approach, it explores how to integrate the interpersonal/subjective, intercultural, organizational, and macro-level social, political, and economical or international levels, drawing on the AQAL model (all quadrants, all lines), first developed by Ken Wilber. The key focus in the argument of this chapter, therefore, is bringing awareness to how leadership in all key spheres is inextricably linked to the concept of planetary health that must encompass an appreciation of and attuning to different contexts for global leadership.

The world has no global leadership entity fully invested with the governing and executive power to ensure peace, protection of sovereignty, or dignity of human life. Moreover, the multiple systems of governance represented have different and sometimes conflicting perspectives on these issues. This became ever more apparent with the United Nations Security Council where Russia invaded and China (the two of the five permanent member states) will not intervene in the Ukraine crisis (Nasmyth et al., 2022). That the world has no global leadership entity is likely no surprise to many and is arguably not necessarily a bad thing. Ideally, this may secure checks and balances among many global and regional governance structures (Nasmyth et al., 2022). However, what should also become abundantly clear is that global leadership must importantly rest on us, individually and collectively. Because macro-level system checks and balances reflect the human condition, we might reflect on who we are as part of those challenges and solutions at all levels for nurturing planetary health.

We, therefore, need to be able to see and map the self in the wider systems to inquire into and strategize how we can foster and enhance the capacities for influence and transformation at all levels of systems. From the bottom up, that is, through individual development and transformation and sub-system development and transformation, we need to co-create new thinking and practices together, if we hope to truly flourish as a civilization. This task is for any individual to develop the capacities in line with addressing global issues, as, for example, captured in the 17 United Nations’ Sustainability Development Goals (SDGs). The SDGs are not the only means or even necessarily the best means to capture globally interconnected goals. Nor is a comprehensive overview of the multiple competencies of global

leadership to have the capacity to be transformative possible. A full understanding of the wide spectrum of planetary health is equally impossible to deliver here. However, the hope is to begin the inquiry and thinking around the practices needed, and perhaps spark insight into how to choose to move in the direction. This chapter centers on the question: how do we prepare ourselves to lead and advance global leadership for the agenda of planetary health?

With the multitude of wicked problems challenging the health of our planet and civilization, it is critical we center capacities for self-leadership, such as adaptiveness, resilience, compassion, integrity, and awareness. From these inner forms of growth and empowerment of the individual, we can connect the self to the broader systems for change. The focus on the self is not meant to be so in a secular liberal sense. The purpose of being in service of something larger than the self, as is aligning one's competencies and practices with planetary health, entails, however, first going within. The complexity of interrelated psychological, social, and ecological problems that dynamically interact to drive the currently developing challenges cannot be understood or responded to appropriately by using compartmentalized, specialized, partial thinking (Wahl, 2006). Enhancing the self, as a process of going within to have impact and influence without, has not only great implications for local and global civil society but also positive implications for global well-being and planetary health. There is no central audience for this chapter. It is for everyone – from students to education practitioners, curriculum designers, coaches and mentors, community leaders, researchers, those from other fields involved in international leadership, those in various forms of governance, and those who act and speak on behalf of *Haw'ilume*, Wealthy Mother Earth (Atleo, 2011). The assumption is if you are here on this planet, you have a role and responsibility. You are both a leader and follower in this collective. This chapter offers a framework for being, seeing and action to prepare to lead and advance the agenda of planetary health in preparation for the current challenges we are facing and the likely ever more turbulent times ahead.

Global Leadership

Definitions

Global leadership has been defined by many scholars and practitioners (Mendenhall et al., 2018). The literature has also focused on the role of positional leadership, organizations, and the business and management sectors, from which the data informing what global leadership entails is derived. Scholars do not agree on one definition and contribute to the definition from different areas of emphasis. Yet, gaps in the literature on global leadership persist due to “a failure to grasp and account for the diversity in how leadership manifests itself and is practised across the globe, influenced by local and regional histories, traditions and cultures in different regions of the world” (Western & Éric-Jean, 2018, p. 3). Western and Éric-Jean (2018) argued that global leadership definitions tend to focus on individualism, behaviorism and “organizationalism,” which reflect pervasive westernized conceptions. These are

namely how individual actors influence others through their behaviors and from their hierarchical roles, again often within organizations. Even the cross-cultural competencies espoused as a core attribute of global leadership have been defined from a western perspective and mostly focused on universal competencies (Hungen, Aiken, Park, & Su, 2016, cited in Chong & Fu, 2020). Concurring with these authors, it is important to see global leadership definitions, instead, capable of including not only western approaches and practices but becoming more inclusive of those perspectives of the colonized and whose worldviews have thus been excluded among the non-western – epistemologies of the Global South.

Osland (2018) described a multi-level structure to represent global leadership characteristics: (1) global knowledge; (2) threshold traits of integrity, humility, inquisitiveness, and self-resilience; (3) attitudes and orientations (the global mindset) toward a global context; (4) interpersonal skills for working cross-culturally in teams; and (5) systems thinking skills. Further contributions to understanding global leadership are intercultural competency (Cushner & Chang, 2015), emotional intelligence (Holtbrügge & Engelhard, 2017), moral and ethical reasoning (Luo & Jamieson-Drake, 2015), altruism and the ability to appreciate cultural differences (Yang et al., 2016), perception of self and worldview in relation to culturally diverse others (Bell et al., 2016) and global citizenship awareness (Coers et al., 2012). A multi-level structure helps us see capacities from different angles.

Bird offered cross-cultural relationship skills, which include building relationships, cross-cultural communication skills, the ability to emotionally connect, inspire and motivate others, conflict management, negotiation expertise, empowering others, managing cross-cultural ethical issues, social literacy, and cultural literacy. In terms of traits and values – inquisitiveness, curiosity, continuing to learn, accountability, integrity, courage, commitment, hardiness, maturity, being results-oriented, personal literacy, tenacity, and emotional intelligence. In terms of cognitive orientation – environmental scanning, global mindset, thinking agility, ability to improvise, recognize patterns, cognitive complexity, be cosmopolitan, manage uncertainty, understand local versus global paradoxes, and have behavioral flexibility. Building further on Mendenhall and Osland's work, Bird offered the need for global business expertise. He emphasizes global organizing expertise, in line with their work, to mean team building, organizational networking, creating learning systems, what they call architecting and designing, global networking, having a strong customer orientation, business literacy, and change agency. Lastly, visioning is emphasized, meaning articulating a tangible vision and strategy, envisioning, entrepreneurial spirit, being a catalyst for cultural change, and being a catalyst for strategic change (see Bird, 2018, p. 81). Although relevant in multiple ways, beyond the western perspective it would appear many of these skills are helpful foremost for the business community.

In an attempt to bring many needed aspects together, global leadership has also been defined as “the process by which global leaders seek to develop a relationship with their followers in order to accomplish common goals shaped by a global context with competing cultural norms and values” (Perruci, 2018, p. 33). It has further been defined as:

the capacity to lead and support oneself, others, organizations, communities, and complex systems in ways that enhance the well-being of communities and the planet, both today and in the future. An orientation to diversity and global citizenship is fundamental to our understanding of Global Leadership and allows us to recognize and value the multiple and evolving ways of being, doing, and knowing. Global Leadership acknowledges that all communities are global communities and that we are fundamentally interconnected. Global leaders are guided by principles of mindfulness and compassion and work to promote dignity, humanity, and justice for all (Consultative Committee, MA Global Leadership, Royal Roads University).

Leadership theories have evolved from western cultures that have their experiences further shaped by the Enlightenment period which witnessed a break from the church, having overreached its control, to the secular, and giving way to secular liberalism. It is thus imperative to recognize the emphasis is often on the individual, essentially in a compartmentalized view of all things, and separated from the invisible or spiritual. While leading oneself is part of global leadership, as Ubalijoro and Lee pointed out, “we evolved as a profoundly social species” (2022, p. 51). To appreciate and advance a global leadership approach that is, instead, socially oriented, and holistic, it is imperative to understand some of the principles that undergird the relational and holistic. Principles from traditional knowledges (TK) can further support global leadership thinking and practice to go further in, if not rediscover, being more integral in several significant ways.

For example, the styles of leadership in the Arab Middle East are marginalized in the literature because they are still not widely appreciated and their strengths are not even always accepted (Weir, 2018). One of the many reasons for a lack of appreciation of how leadership operates in these milieux is that, compared to some other approaches, much less is known about them (Mangaliso, 1991). Another reason is bias against religious or spiritual influences, especially those that do not structure western culture. The Islamic faith is an example of such a non-western tradition. Although originating out of the Middle East, it has most adherents in Asia. Weir (2018) argued it is impossible to understand the concepts of *Tawhid* or of *Ummah* (community of believers) without comprehending that Islam, originating in the Arab Middle East, is strongly integrative around oneness. “*Tawhid* is the realization that God is One, is the Creator and Master of creation. He alone is the ultimate cause of all that is, as well as the ultimate end of, all that was, is or will be” (Al-Faruqui, cited in Weir, 2018, pp. 12, 13). There are over a handful of schools of thought within Islam. However, from the above core tenants and especially traditions from within *sufi* thought, Islam can contribute principles as a wisdom tradition. In this line, Weir (2018) further argued: “a good leader is one who creates the condition for collective unity” (p. 13) and “the impact on ‘leadership’ is that it is often difficult to separate the agency of individuals from that of wider collectives” (p. 14). As such, Islamic traditions, as one among, in fact, the major world religions, can bring awareness to wisdoms informing leadership approaches that embrace and advocate “oneness” and holocracy.

Taking Ubuntu, as an example from Africa, Ubalijoro and Lee affirm “[h]ow we honor the wisdom of our ancestors as we relate to each other and to the earth are

embodied in Ubuntu and Ukama, which can be harnessed for twenty-first-century leadership” and point out “[i]t is noteworthy that hunter-gatherer societies have practiced for millennia situational and inclusive leadership only relatively recently (re)discovered in modern leadership theories such as servant leadership, transformational leadership and holocracy” (2022, p. 53). An African proverb in line with Ubuntu philosophy states, “If you want to go fast, go alone. If you want to go far, go together” (quoted in Ubalijoro & Lee, 2022, p. 55). Another African proverb from isiZulu is *izandla ziyagezana*, which can be translated as “hand in hand” or “hands wash each other together,” suggesting that one hand cannot clean itself; the wider meaning for Ubuntu is “we cannot exist without each other” (Rego et al., 2019).

The Chinese concept of Yin and Yang, a dominant foundational component of Taoism and other philosophies, as an example from Asia, emphasizes the harmony and dualism of the universe (Lang & Zhang, 1999; Wang, n.d., cited in Borgeois & Whitaker, 2022, p. 113). Confucian humanism also emphasizes the well-being of people and is a spiritual resource for global ethics (Tu, 2009; cited in Chong & Fu, 2020). Leading values in Confucianism are *ren* (benevolence) and *yi* (righteousness), meaning to be a good person and do good things. The Way/*Tao* is studied to love people as “love” is a defining characteristic of *ren*, but the scope of *ren* is broadened to include family. In Chinese, *xiu ji an ren* means to “cultivate yourself before others” (Chong & Fu, 2020, p. 2). *Ren* (kind benevolence), *li* (gracious behavior), and *yi* (moral character) can help challenge the centering of the individual (Elkington & Tuleja, 2018). The focus of Confucianism is self-knowledge, for which the practice of self-cultivation is implicit, and which implies a preoccupation with one’s inner spirituality (Chong & Fu, 2020). Confucian ethics further includes loyalty, morality, courage, righteousness, faithfulness, honesty, benevolence, compassion, conscientiousness, altruism, considerateness, and courtesy (Wahl, 2010; cited in Chong & Fu, 2020). The Way/*Tao* further emphasizes the leader is “[l]ike water that is invisible, invisible leaders have the strength of water that is soft and pliable so it can benefit all creatures, but at the same time, it can also destroy what is hard and stiff” (Ma & Tsui, 2015; in Chong & Fu, 2020, p. 3).

We need new approaches as we are currently experiencing a deficit in leadership (Le Grange, 2012), or as Siddiqui (2014) claimed “[t]oday, leadership has lost its soul” (p. 4), and that “leaders can learn a lot from the sagacity of the sages and Sufis” (p. 8). To guide such approaches, we need a leadership framework that embraces a holistic and integral perspective that allows for the integration of soul or spirit and is informed by wisdoms that have long guided humanity to holistic and relational practices. As such, we can learn how “mythology provides one of the most important keys for understanding the nature, manifestation, and dynamics of global leadership both within and across cultures” (Kessler & Wong-Mingji, 2009, p. 2). We can learn how various wisdom traditions speak to the important aspect of cultivating virtues that might inform a more integral global leadership for planetary health. “The West has much to learn from non-Western approaches, and vice-versa” (Perruci, 2022, p. 6).

Hence, the significance of exploring the various, and especially marginalized wisdom traditions is to cultivate a repertoire of insights into how to advance planetary health. This inquiry is particularly critical as we contemplate how to create

transformations within the Anthropocene defined by human-created wicked problems. This focus is based on a recognition of the gaps in the literature for leadership of the regenerative process needed for planetary health. The gaps in the literature for cultivating planetary health include (a) linking the inner work of leaders to the outer world and in relationship and (b) inclusion of Indigenous and non-western wisdoms to support a holistic and integral perspective for large systems changes. The inner work, according to many wisdom traditions includes an awareness or belief of the soul or spirit as a guiding aspect to service as leadership (Krause, 2013). From this perspective, the key for global leadership is not an overreliance and overemphasis on the self but rather the reliance on something larger than the self. In fact, as part of resilience to keep going in times of adversity and significant challenges, drawing on inner power (power from within), in addition to relational power (power with) to exercise outer power (power to and power for) becomes essential (Krause, 2012, 2013).

A framework for global leadership to address wicked problems and support a thriving world must be inclusive of the principles and capacities that support us in leading change. It must recognize the individual's influence in and on systems. Moreover, it must include an integral and holistic perspective on change that involves the development of greater resilience, adaptability, trust, collaboration, and engagement. Endeavoring to integrate traditional knowledges and wisdom approaches to address the wicked problems of our times, it is hoped that a more sustainable path forward can be forged. An Integral framework, derived from Integral Theory's AQAL model is delineated with the recognition that (a) one's inner being, or the subjective level, is key to global leadership, (b) one's relationships, collaboration, and moving from a "me to we" consciousness is key to global leadership, (c) aligned action for transformation is similarly part and parcel, and (d) the larger macro levels influencing the environmental, social, economic, and political, must also be part and parcel.

Integral means comprehensive, balanced, and inclusive, and the Integral framework is not disconnected from reality; it is a life practice based on care (Wilber et al., 2008). This life practice inspires one "to want to make a difference, to give more, to move past narrow and fragmented views and magnify the freedom, love, openness and depth in us, in others, and in the world" (Wilber et al., 2008, p. 4). Integral theory yet has had few voices from the Global South or racialized communities shape its theorization. Beyond the literature, having throughout the years participated in several Integral Theory conferences, it is of note that Global South members and people of racialized communities are hardly present, and references are almost exclusively from the Global North. I have also had tiresome debates with some who call themselves Integral practitioners who have voiced an exclusively biased perspective towards the West. As such, I caution that the theory is developed and almost exclusively shaped by members of the Global North; yet, I put forward the AQAL model for the recognition of its emphasis on the need to begin change within one's inner self, and its focus on the importance of culture that shapes our communities and societies. As such, I additionally see this work as an effort to address such a gap in the Integral Theory literature. In terms of my own positionality, which undoubtedly shapes my global leadership practices, consciously and unconsciously,

I am born into a multi-racial household in Canada, to a German father and Jamaican mother, who, identifies as black and is of mixed background and wisdom traditions. Although I have lived abroad in several countries most of my adult life, I am born into and influenced largely by western Global North cultures and have grown up and am living on unceded lands stewarded by Indigenous families for millennia.

Planetary Health

Evolving a Definition

The concept of “public health” has been expanded into the concept of “global health” (Jamison et al., 2013), established through social, economic, and political determinants (Holst, 2020). “Planetary health” is relatively new in the western literature and is described to build on the concepts of “public health,” “global health,” and less known “one health” – an attempt to recognize non-human aspects to overall health. While the focus on human health is in itself not a bad thing, it is often related from an epistemology that assumes separation, binaries, and, consequently, marginalization and exclusion. In acknowledging the inequities that lead to many of the world’s challenges to overall health, Gostin et al. (2018) defined planetary health as an approach to life which attempts to address inequities, with the objective that all people on the globe have the ability to enjoy health and well-being. Further contributions in this direction include the affirmation that planetary health, as a concept, offers a way forward so that no one is left behind (Holst, 2020; UN Committee for Development, 2018). The planetary health manifesto and the Rockefeller Foundation-Lancet Commission on Planetary Health defined planetary health as:

... the achievement of the highest attainable standard of health, wellbeing, and equity worldwide through judicious attention to the human systems – political, economic, and social – that shape the future of humanity and the Earth’s natural systems that define the safe environmental limits within which humanity can flourish. Put simply, planetary health is the health of human civilisation and the state of the natural systems on which it depends (2015, p.1978).

The Rockefeller Foundation-Lancet Commission focuses on humans. However, it identified three categories of challenges that must be addressed to maintain and enhance human health. First, conceptual and empathy failures; second, the failure to account for future health and environmental harms over present-day gains and, third, the disproportionate effect of those harms on the poor and those in developing nations. In this sense, the Rockefeller Foundation-Lancet Commission from 2015 has helped us understand planetary health as encompassing the recognition of inequalities. It called attention to the larger systems changes impacted and affected by humans – the era of the Anthropocene. Significantly, the Commission made manifest the link between humans to the kind of human civilization we are creating

today and in the future. This conceptualization of planetary health is represented within a western worldview and remains rooted in the thinking of the earth's resources as of instrumental value (Clarkson, L, Morrisette, & Regallet, 1992; in Ratima, 2019). A more accurate definition will need to offer a holistic health perspective of the Planet Earth that includes every living organism as part of the ecosystem of our planet.

Evolving the definition, it is more accurate to acknowledge the concept “planetary health” has been around for millennia in various forms of thinking and practice, as found in traditional knowledges. Traditional knowledge can be defined as “all that is known about the world around us and how to apply that knowledge in relation to those beings that share the world” (Bennett et al., 2014). However, traditional knowledges have been marginalized in the scientific community and, in general, Global North epistemologies. Planetary health was discussed by the western scientific community in the 1970s, and was then acknowledged and more comprehensively defined in 2015 by the Rockefeller Foundation. It began to be referenced for contemplating the connection and impact of the individual to the planet (Prescott & Logan, 2019). While acknowledging the strides in recent decades to broadening our understanding of the role of human beings in relationship to others and the planet, this chapter seeks to advance a conceptualization of planetary health that, importantly, goes beyond the framings that root the connection of the human in power over position vis a vis everything else in a liberal, secular, capitalist worldview. To do so, it is important to embrace one that is informed by traditional knowledges and wisdoms. Significantly, a more holistic conceptualization of planetary health can offer a more integral understanding of how leadership must be enacted.

Planetary health recognizes not only human impacts on the environment, but specifically, the impacts that the exploitative practices initiated by colonialism and maintained by capitalism have on the natural systems of the planet, ultimately threatening human health. The Commission, however, at the same time, argued that “a population attains a given level of health by exploiting the environment unsustainably [. . .and as such] it is likely to be doing so at the expense of other populations – now or in the future, or both” (2015, p. 1978). Exclusion and exploitation occur on multiple levels. Exploitation has occurred through socially, economically, and politically disenfranchizing people. Colonizing and exploiting peoples has long been occurring for social, economic, and political gain and dominance along with colonizing and exploiting the planet and its resources.

Colonization continues because the intent of colonial-derived laws is to exclusively benefit man and human communities over the needs of the land, water, and all the living spirits that constitute our unique biosphere (Redvers et al., 2020). From an Indigenous land-based worldview, all is considered alive, of living energy, and of spiritual value rather than materialistic or financial value. This is in stark contrast to capitalist systems that largely function on the commodification of nature and are ecocidal (Crook et al., 2018). Critical and central to contrasting a capitalist worldview is the inclusion of lands and waterways, as such, non-human aspects. Michael McDaniels formulated a succinct description: “interconnectedness of country, of people, of winds, of water, of constellations, of people past and people future, of the

web of life . . . that to touch one element of the web of life is to affect all” (cited in Redvers et al., 2020). Furthermore, as Orr stated

The etymology of the word ‘health’ reveals its connection to other words such as healing, wholeness and holy. Ecological design is an art by which we aim to restore and maintain the wholeness of the entire fabric of life increasingly fragmented by specialization, scientific reductionism and bureaucratic division. . . .The standard for ecological design is neither efficiency, nor productivity, but health, beginning with that of the soil and extending upward through plants, animals, and people. . . .It is impossible to impair health at any level without affecting it at other levels (cited in Wahl, 2006, pp. 293–294).

Indigenous knowledge systems globally call for connecting to ancient wisdoms that are understood from their distinctive cultures. The global leadership’s task then is to go beyond intercultural and cross-cultural understanding and intelligence to see from the different perspectives in which these wisdoms are embedded. This is not a task for the sake of a broader intelligence accrued to the individual but through the individual weaving these perspectives and wisdoms in service of the whole. The 23rd IUHPE World Conference on Health Promotion held in Rotorua, Aotearoa New Zealand in April 2019, led with the theme “Waiora: promoting planetary health and sustainable development for all.” Representing global Indigenous worldviews, it called for a reorientation of health awareness towards planetary health and sustainable development while also focusing on equity and social justice. Speaking to the western worldview, messages included raising awareness that western approaches are culturally bound and tend to further the interests of the neoliberal agenda. The consequence is increasing the wealth divide and growing a global elite while leading our planet towards ecological collapse. In fact, as Ratima (2019) argued, “[a]s humanity finds itself reaching the environmental limits of our planet, it is no longer radical to suggest a paradigmatic shift to embrace Indigenous worldviews that provide a philosophy for living centred on sustainable development” (para. 12). A broadened and integral understanding of planetary health, which incorporates a holistic, spiritually encompassing view and long-standing wisdom traditions, supports regenerative approaches and practices. The next section describes how traditional knowledges support the Integral perspective, here argued as essential.

Traditional Knowledges Towards Planetary Health

Planetary health not only encompasses systems principles; it has long been formulated within wisdom traditions. Traditional knowledge (TK) is referred to under several names, including “indigenous knowledge” (IK), “indigenous knowledge of the environment” (IKE), “traditional ecological knowledge” (TEK), “Native science” (Cajete, 1999; Berkes, 1999; Burkett, 2013; Agrawal, 1995; Whyte, 2018), or “Indigenous knowledge systems” (IKS) (Whyte, 2018). For planetary health, as a concept, to truly provide a way forward that supports the health of the planet sustainably, it will also be necessary to go beyond dominant western worldviews that continue to contribute a capitalist mindset, whether subtly or overtly as in one

that extracts from the planet that which exclusively benefits “man and human communities” (Redvers et al., 2020). Such will seek the inclusion of values and principles of spiritual worldviews, traditional knowledges and wisdom traditions that have, as part of western and Global North epistemologies, unsurprisingly been marginalized. Whereas dominant western traditions tend to see the world as separate, with us vs. them, or humans vs. non-humans, integral, traditional, and other wisdom traditions, many of which are also categorized as “southern epistemologies,” can help one bridge these divides. Whyte (2018) offers:

A good planning process for any nation or community requires access to the most reliable and trustworthy sources of knowledge available for thinking about future scenarios and situations. Regarding climate change, for example, an array of different knowledges are needed: from variations in lake levels or shifts in the location of tree species in forests, to indicators tribes should be monitoring to track climate change trends, to health risks that are likely to be faced by tribal members if they lose access to culturally and economically important inland wildlife, to how tribal urban infrastructure, such as storm water management systems, will react to more intense precipitation events. Knowledges are needed of the different adaptation strategies that specific Indigenous communities or nations developed historically to shift to with the dynamics of ecosystems For the purpose of planning, many Indigenous peoples rely on their own knowledges of how to live adaptively with nonhumans and the environment and how to build strong relationships with neighboring societies (p. 4).

Indigenous or Indigenist approaches emphasize and center virtues, relationships, and the concept of interconnectedness and interdependence. “Indigenous” refers to those who identify their ancestry with original inhabitants of countries worldwide (Wilson, 2008). “Indigenist” is a worldview that understands knowledge is relational and helps shift the focus to creating a vision for how communities and families want to be as a desired future congruent with Indigenous belief systems (Wilson, 2013). Thus, an aim is to live and exist in harmony, and extend rights that span to those who have no voice. *Bimaadizi* (verb) is one of the concepts Anishinaabek (of the Anishinaabe people: Ojibwe, Odawa, Potawatomi) often use to describe the integrated conception of life as “living in a good and respectful way” (Whyte, 2018; citing Mitchell, 2013 & Gross, 2002).

There are also various examples of how traditional knowledges support living in a way aligned with planetary health. One recent example is First Foods, a framework for guiding their governance of climate change adaptation. CTUIR has a traditional knowledge system that is referred to as “food associated culture,” which is a complex web of stewarding, harvesting, storing, and sharing a range of foods in connection with social, cultural, political, and economic life (Whyte, 2018). The system is part of a philosophy called *Tamanwit* (Whyte, 2018). This system is supported through practices, such as the order in which foods are served during feasts, which follows the tribes’ origin and other stories (Whyte, 2018). Referencing the current reality of settlers, or rather colonizers, Whyte (2018) also pointed out “they have instantiated and enforce laws, economic policies, and practices of cultural and political domination that leave Indigenous peoples with little space to plan both creatively and practically about what to do in the future” (2018, p. 2).

Redvers et al. (2020) also explained the importance of embracing natural law, first law, and the law of the land, from an Indigenous perspective. It is “in contrast to the colonially imposed Law of Man,” which the authors make aware is “an underappreciated window” (p. 3). Further, it is important to understand how the past connects to the present and how our actions affect future generations. Whyte referenced *Haudenosaunee* or considering the broader impacts of what we do now for seven generations. This can mean considering three generations prior, the present generation, and three generations into the future (Whyte, 2018). Significant to such an encompassing worldview is what Atleo (2011) referred to as *tsawalk*, which in Nuu-chah-nulth, means “one.” It expresses the view that all living things – whether humans, plants, or animals – are part of an integrated whole, which are brought into harmony through constant negotiation and mutual respect for the other. As Gambrell (2018) argued, “the advantage of practicing a collectivist approach, specifically one similar to that traditionally practiced by indigenous peoples, may be one way to better address some of society’s biggest challenges” (p. 22).

From an Ubuntu wisdom perspective, one seeks to embrace “care, respect, tolerance, respect, share[d] vision, partnership, conversations. . .” (Msila, 2015, viii). Ubuntu has similarities with Indigenous notions of leadership in North America (Elkington, 2020; Julien et al., 2010). The term “ubuntu” originates from the Xhosa expression *umuntu ngumuntu ngabanye Bantu* (Le Grange, 2012), which can be translated as “I am because we are” (Volmink, 2010), or “I am a person by virtue of other persons” (Dreyer, 2015). As Elkington (2020, p. 48) argued, “This communal focus of Ubuntu has radical implications for how a person might relate to other persons, and to the planet.” As Pedersen and Pope (2010) have pointed out, “In Western cultures, the study of empathy focuses exclusively on the individual, whereas in traditional non-Western cultures, empathy more typically involves an inclusive perspective focusing on the individual and significant others in the societal context” (p. 841). These values align with the First Law values: “honesty, empathy, love, and justice to promote a cooperative spirit, interdependence, and coexistence” (Redvers et al., 2020). Virtues of the Lakota (Sioux), such as humility, perseverance, respect, honor, love, sacrifice, truth, and compassion, have guided them and continue to influence them today, and should also be considered (Caldwell, 2017).

Traditional knowledges can be learned from various sources globally, religious, and otherwise. From a *sufi* wisdom perspective, members seek to embrace love, respect, spirituality, and humility (Siddiqui, 2014). From a Northern Tutchone (Hude Hudän) Indigenous perspective, in an interview, Indigenous activist and minister, Andy Nieman, shared: “I find that love and therefore forgiveness, compassion, and faith are the truth to all healing throughout all nations and people and religions. Indians call it *dooli*” (Krause, 2013, p. 149). In the Northern Tutchone (Hude Hudän) way, referred to as *dooli*, as with other Indigenous wisdom traditions, stories are in the form of teachings and traditional laws. Likewise delineating an Indigenous wisdom perspective, Redvers et al. (2020) affirmed: “We collectively embrace the need to re-establish dynamic balance to our shared home. We see this done in a way that fits with the natural rhythms of laws that have been storied in our various

cultures around the globe for countless generations. We therefore assert that it is vitally important to understand the nested but interconnected levels of existence on which our health depends” (p. 2). As Redvers et al. (2020) also affirmed, “Our relationship with the River requires that we act with empathy as it is our fiduciary duty to protect land and living waters, and our non-human family. Invasive or unjust development would constitute a breach of our customary First Law as it impacts on our responsibility to maintain living human and ecological systems.” One approach to maintaining these larger systems is through advocating for planetary health through adherence to boundaries. The term, “planetary boundaries” has recently been introduced and defined as the safe “planetary playing field,” or the “safe operating space for humanity” to stay within if we want to be sure to avoid major human-induced environmental change on a global scale (Couchere, 2019).

An Integral Theory Model for Planetary Health

Through an Integral model, Ken Wilber (2007) presented a map of evolution through what he referred to as all quadrants, all levels, all states, and all lines (AQAL), connecting the biosphere, the individual, and society. In this map, Wilber sought to incorporate disciplines related to religion, psychology, sociology, and Eastern and Western philosophy, to present a perspective on what he calls everything we know (Wilber, 2007). The purpose of introducing the Integral theory model for planetary health is multifaceted. The model situates progressive educational ideas within a larger transdisciplinary web of ideas about culture, psychology, philosophy, science, etc. (Murray, 2009) and the integration of perspectives. As such, given its integral perspective, it allows us to capture and include multiple ways of seeing, being, and doing or action (Krause, 2021) so to bridge both western and non-western thought. Given its broad focus, it allows us to address those wicked problems that impact humanity, civilization, and the health of the planet.

We need to rely on the integration and application of the different knowledges with a view that our increasingly complex challenges are planetary in scope. “The health of human beings, societies, ecosystems and the planetary life support system is fundamentally interconnected and interdependent” (Wahl, 2006, p. 285). An Integral model can bring together knowledges towards not only a transdisciplinary but more significantly a holistic lens to address such problems of increasing complexity and interrelatedness. Particularly helpful, furthermore, is the ability to map the self in systems through this model. Mapping the self in these wider systems allows us to strategize how we, individually and collectively, can be not only more effective but, in fact, more systematic and intentional in influencing and supporting transformation. To recognize ourselves within the broader systems in which we live and operate, and from which we can influence change, is a critical place to start. Furthermore, as complex challenges arise one can often feel even more helpless in one’s capacity to influence change towards a better future. Glimpsing how one can, in fact, influence and, in a collective of “we” space, co-create change, is arguably empowering and motivating. As Wahl (2006) further argued (Fig. 1):

<p><i>The interior of the individual</i> (I)</p> <p>INDIVIDUAL MINDSET/VALUES</p>	<p><i>The exterior of the individual</i> (IT)</p> <p>COMPETENCY/BEHAVIOR</p>
<p><i>The interior of the collective</i> (WE)</p> <p>COLLECTIVE/CULTURE</p>	<p><i>The exterior - Systems & structures</i> (ITS)</p> <p>ENVIRONMENT/SYSTEMS</p>

Fig. 1 Integral theory AQAL model

Humanity’s failure – up to now – to engage in globally and locally cooperative salutogenic (health-generating) design aimed at the creation of a sustainable civilization is predominantly due to inappropriate cultural metadesign. We are culturally trapped in a mindset focussed on the individual rather than the collective, competition rather than cooperation, quantitative rather than qualitative growth, and a reductionistic rather than holistic understanding of our participatory and co-creative involvement in the complex dynamic process that unites nature and culture into a global community (p. 291).

An integrally or holistically oriented change process can serve to bring together knowledges and practices allowing leaders a way to address issues that relate to our collective well-being as connected to the wider systems of planetary health. From this Integral model, we can see from at least four perspectives or what some in the Integral community of scholars call “faces” or “spheres.” We are in a better position to track influence and change when working with these interrelated perspectives from a presumed “objective” orientation. We can learn to move from stepping between the observer as seeing from the outside to observer standing as a representative for an element in the “representative Field” (Hamilton, 2017, p. 10). It is important to recognize the interconnections between political, social, environmental, and spiritual in shaping human behavior and creating systems on all levels (Hartney & Krause, 2021). However, it is from an understanding of interconnection that, in fact, “language, customs, traditions, and ceremony all reflect this tenet that everyone is related, and that placing others before oneself is central focus” (Gambrell, 2018, p. 28). Each quadrant impacts the other, and we also impact as “representatives” from within these spheres that overlap. As such, this model is not to be seen as linear or each quadrant as separate. The following offers an attempt at a delineation of how such an Integral framework can be used, understanding that planetary health is a concept to capture the complex systems that it encompasses. Hence, mapping change, as follows, cannot reveal all the variables and dynamics that are occurring and influencing our planet’s health.

A Framework to Guide Change Through Competencies and Practices

Mapping Change

We have a leadership role in acknowledging and influencing the power relationships that determine the health of all. The role and responsibility include shifting the discourse around well-being and health to one that promotes the empowerment of marginalized and silent voices. The role and responsibility include advancing practices that are intersectional and decolonizing. They include shifting the cultures that assimilate to those that integrate, create belonging, and respect. They include attention to the macro-level changes to sustain equilibrium and harmony among systems. To accomplish this, following is a process for mapping change derived through what Hamilton called “integrated reflective-action practices and questions” (p. x). Hamilton described this process as a design in line with the “never-ending quest” of inquiry and learning inspired by Graves (1974, 2003, 2005, as cited in Hamilton, 2017), also influenced by communities of Action Inquiry, Action Research, Action Learning, Appreciative Inquiry, and Integral Research (see, p. x). Inspired by such influencers and methodologies, this section maps change through the four quadrants relying on prompts for inquiry. The following, thus, encourages inquiry for action to ensue from within and across four key areas of existence.

In considering the internal sphere (UL) of existence, change processes to advance planetary health sustainably begins with the self or individual. Key aspects are in the individual’s awareness, states, perceptions, mindset, and worldviews. From this perspective, one focuses on the development and transformation of the self as the place to start leading. Each individual is on a different consciousness level that requires development “from pre-conventional to conventional to postconventional. . . . The mature adult of post-conventional awareness meets the world on its own terms” (Wilber, 2001, pp. 21–22). Furthermore, “each unfolding wave of consciousness brings the possibility for a greater expanse of care, compassion, justice, and mercy” (p. 22). From this space, one becomes a pillar for the collective (LL). By developing the self, one can shift the systems related to the collective, or shift the culture of the collective or culture. In considering the behaviors and competencies from the space of actions (UR), one can consider the individual acts that might be influenced by one’s states or one’s worldviews. One hopes to motivate actions that are aligned with integral global leadership competencies, or specifically are a result of enhanced global leadership competencies, to support planetary health. The quadrant from which one hopes to influence changes on the macro level, includes the environment, broader systems, and larger structures (LR). These further include governance, laws, or policies. These, in turn, influence nested systems, sub-cultures, and support or constrain individual actions (UR).

Consequently, systemic change requires questioning the very ideologies and worldviews that have served to preserve hierarchical systems of imbalance.

<p><i>The interior of the individual (I)</i> Greater levels of:</p> <ul style="list-style-type: none"> ▪ awareness ▪ values ▪ action logics/mental models ▪ states of consciousness ▪ resilience ▪ adaptability ▪ compassion ▪ courage <p>SELF-LEADERSHIP</p>	<p><i>The exterior of the individual (IT)</i> Greater levels of/or aligned:</p> <ul style="list-style-type: none"> ▪ agency ▪ hope ▪ refusal ▪ skills ▪ tools ▪ competencies ▪ performance <p>COMPETENCY/BEHAVIOR</p>
<p><i>The interior of the collective (WE)</i> Greater levels of:</p> <ul style="list-style-type: none"> ▪ belonging, trust, reciprocity, tolerance, collaboration ▪ participation and inclusion ▪ relationship ▪ intercultural/cross-cultural expansion <p>COLLECTIVE CULTURE</p>	<p><i>Systems & structures (ITS)</i> Greater levels of/or aligned:</p> <ul style="list-style-type: none"> ▪ agreements ▪ being, doing, acting encompassing the wider world/planet/<i>kosmos</i> ▪ integral ▪ economic, social, political structures aligned to well-being for all ▪ paradigm shifts <p>ENVIRONMENT/SYSTEMS</p>

Fig. 2 Mapping change with AQAL towards planetary health. (This model first appeared in Krause (2021))

Influenced by Integral theory and practice and appreciating action-oriented methodologies, the following offers questions to begin a trajectory towards leadership from the self, moving from inner cultivation of capacities to outer work, to community and relationships, to macro-level systems. From all four quadrants, we can not only grow but map change for planetary health. The following considers some key components in this endeavor, although are not limited to these listed in Fig. 2. This composition, however, is intended to offer some ideas for building and mapping.

Individual Level: Self Leadership

We can seek to understand some of the internal spheres of the individual. Beginning at the *upper-left quadrant* (UL), we can track our personal progress in global leadership capacities for planetary health. One’s lifeworld (German: *Lebenswelt*) was first conceptualized within the study of biology and cultural Protestantism (Treitel, 2000). This inner world became adopted in further social sciences, particularly anthropology and sociology, and describes the way in which one experiences and makes sense of the world (German: *erlebt*) (Treitel, 2000) or the action logics one uses for meaning-making (Torbert and Cook-Greuter, 2004). The quadrant constitutes, thus, the “subjective,” states, action logics, or self in systems that comprise our interiority or inner-most processes, which means aspects that are difficult for others to know and measure.

Mapping the individual's influence or self-in systems can be achieved in relation not only to oneself but in multiple ways from the quadrant outwards. Kraus (2015) expanded the original concept of one's "lifeworld" to include not only focus on the individual but also the individual in relation to others and the individual in relation to the social and material environment. Bronfenbrenner (1979) argued that it is important to see the development of the individual in relation to the individual's environment and especially the evolving interaction between the two. This placement of the individual in relation to others and one's environment is a crucial component of understanding and mapping influence (Krause, 2021).

As such, there are two key area shifts around which to conduct an inquiry before strategizing a regenerative change process. These are the development of the self in critical leadership capacities (by focussing on the "lifeworld" or inner world of the individual) and the impacts of such individual growth in leadership capacities on the outer world. The starting point and part for effective leadership of others is, thus, self-leadership. The assumption is that the development of one's leadership capacities (within the upper-left quadrant) is expected to have a positive impact on the other three areas for inquiry and focus on change and transformation (UR, LL, & LR). Change is thought of as developmental and linear, in general terms, and transformation sees iterative, cyclical systems changes that are much more complex. Both are important for sustainable shifts.

In the diagram above is a list of capacities to consider, as a starting point, for personal development. There are numerous that may be relevant to transformation and planetary health. Wilber et al. (2008) specified three types of health for which they relate are essential for leading in the context of the *kosmos* referring to "not just the physical reality of stars, planets, and black holes . . . but also the realms of mind, soul, society, art, Spirit – in other words, everything" (p. 9). The three are "horizontal health" (e.g., awareness, aliveness, and care), "vertical health" (e.g., in greater consciousness and complexity, so to outgrow old ways of being and grow into new stages of development), and "essential health" (that is "attunement to, and realization of Spirit – the Mystery, Suchness, or is-ness") (p. 21). Taylor and Tremblay (2022) identified namely patience, humility, transparency, and courage as critical for bringing about transformation at the personal level. Several competencies can be drawn from those listed as competencies or skills in the above under global leadership towards those necessary for planetary health.

Significantly, Taylor and Tremblay (2022) identified time as a critical resource to allow for the discomfort of "unlearning." Leading the self through developmental stages through unlearning, learning, and various practices to acquire capacities and growth often take considerable time, practice, and patience. Onfray (2016) spoke namely to the critical need for horizontal growth and emphasizes time has sped up creating quite the opposite condition. Hence, he calls for the creation and practice of what he calls "alive-time." In this respect, he advocates what relates to "essential health" through several practices, one being mindfulness or moving oneself into the eye of the storm of a world in chaos, or "dead-time," where time is speeding up to the detriment of civilization. Slowing down time in one's personal life is essential to the attunement and realization of Spirit. Wilber et al. (2008) emphasized "presence" as

presence is related to taking time to care and allowing for awareness of what is given presence (p. 24.). In line with inclusiveness of the *kosmos* is also systems thinking principles (see, for example, Laszlo, 1996).

From the UL space, Krause (2012) spoke to the three areas of individual health detailing how one can be in a position for *spiritual activism*, that is, using the principles governing the *kosmos* that rely on working with inner wisdoms and their keys to impact the outer world. These keys include living your purpose, using spiritual intelligence, working with energy vibrations, understanding interdependence, the law of attraction, the concept of purification, endeavoring to develop your whole self, understanding the role of beliefs of the mind, working with the law of love, using intention for manifestation, prayer, and faith in the Divine. Hamilton (2017) added happiness as a critical key, stating “a growing number of studies and faith practices point to happiness as a fundamentally desirable state of being for humans” (p. xxix) and leads to “the deep sense of well-being that arises from investing in and expanding the circles of care” (p. xxx). Antonio et al. (2021) described that health among the Kānaka Maoli or Kānaka ‘Ōiwi (Native Hawaiians; the Indigenous Peoples of Hawai‘i) included the perception of being happy and carefree while providing for oneself and one’s family. In addition, a sense of having time to maintain health is connected to good health, whereas having limited time is associated with poor health (Antonio et al., 2021). Western cultures have much to learn about slowing down in a culture that praises being perpetually busy, especially in our era where time is spinning faster, thus, impacting our health and well-being (Onfray, 2016). Further relying on Indigenous traditional wisdoms, Gambrell (2018) emphasized virtues, such as compassion, forgiveness, humility, respect, and generosity. “For the Lakota, a humble person is aware of other people and other things, while an arrogant, boastful person is only aware of him or herself” (Marshall, 2012, p. 12; cited in Gambrell, 2018, p. 30). Perhaps, if western cultures learned not to boast of being stretched with too much work and integrated further the virtues of humility and being carefree, this would be a small but critical step toward balance and health.

Part of motivating a process for change at the individual level, or self in systems, significant to planetary health, includes decolonization of mindset. Such includes peeling back layers of bias and letting go of old ways of thinking that do not allow for new understanding, knowledge, and insight. While the focus here is on the individual, the objective is not individual change from a liberal, individualistic, self-serving perspective. Rather, the hope is that self-leadership is anticipated as honed and developed in service of the whole, the planet. As Ratima (2019) suggested, “All Indigenous communities are unique, and successful engagement relies on understanding and listening to communities over time in order to know how the health promotion community can make a difference. Health promoters need to show respect and humility, and trust that communities are best placed to lead their own development and identify their own priorities and that they contain repositories of cultural knowledge (e.g., Indigenous languages, knowledgeable elders)” (para. 10). Referencing wisdom traditions, Gambrell offered that “people secure in their own gifts are also more willing to see and celebrate others’ contributions as well”

(2018, p. 33). The individual is embedded in systems, whether familial, organizational, political, or economic. From this systems principle, our behaviors have an impact and influence the systems that we are a part of. From this understanding, we can take, plan, and map change that puts the whole before the individual parts. Our biases, for example, can color what we see and what we do not see, or our moods or states, for example, can impact how we relate to each other or within community (LL), influence our motivation for taking action (UR), or how we might choose to understand and then relate to the broader environment (LL). It is important to recognize the responsibility that we have to be in service of humanity and planetary health.

Inquiry questions to begin this discovery may include:

- What role does colonization play in my thinking and what can I do to create greater awareness?
- What is the mindset of the paradigm that is influencing my own?
- Whose principles and values are influencing my economic choices and political views?
- What are my beliefs about my agency? Are there more creative and innovative ways to view my agency?
- Where in my body does discomfort around imagining the future lie, and what meaning-making can this insight support me towards?
- What fears or rage can I find to shine a light on? What might I consider allowing greater compassion to be engaged and enacted?
- How might I describe my states on most days on how I feel in this changing world?
- What are my principles, ethics, and values guiding my health, and the health of others? Now that I know, now what?
- What does resilience mean to my capacity to lead? How can I increase this capacity?
- What does adaptability mean to how I can handle stresses and how can I increase my adaptability?
- How can the dominant discourse of separation in myself be engaged? Who and what will I engage?
- How might I deepen my awareness of myself as part of the larger system and planet?

Before strategizing how to set direction, global leaders need to understand the current state of their thinking and being. Global leaders can and ought to operate from a variety of sectors and spaces of influence. These include Indigenous governments, territorial, provincial, and state governments, national governments, INGOs, civil society, social purpose organizations, and more. That said, the assumption is if you are here on this planet, you have a role and responsibility in your sphere of influence. You are both a leader and follower in this collective. To advance global leadership is to seek to influence change or impact from the space you are able and called to bring your developing consciousness and being. From these spaces, we can

assess how we can be more ethically or morally developed in our thinking, think in more principled, sophisticated, or cognitively intelligent ways, be more emotionally intelligent, or think using higher-level action logics. Global leaders might reflect on how their sense of self or identities have been constructed and shaped, how their intersectionalities shape their views at any given time, what values they are prioritizing and why, their background that colours their worldviews, their experiences, the internal spiritual power they can hone and nurture, their privilege, unconscious bias, and triggers that may affect how they act in the world.

Global leaders can develop their UL competencies by seeking to peel back biases and raise their awareness and consciousness levels, for example, through actively seeking out learning opportunities. The MA in Global Leadership Program at Royal Roads University is one example of an institutional and academic learning environment where learners can acquire this inner growth and development at a supportive, guided, and accelerated rate, given that a curriculum, informed by transformative and integral learning pedagogies, is in place to foster deep dives into growing several inner lines of development. Decolonizing mindsets come with exposure to diverse others. This can be achieved by being more intentional about learning new ways of seeing and being from others. It is achieved by learning about colonialism and the roles individuals and groups have played and continue to play. Supports traditionally could be sought in one's community where others can be engaged to hold oneself accountable to goals for inner growth and awareness. These traditions or relying on and engaging one's community need to be revived. With urbanization, we have not advanced but rather removed ourselves from community-guided growth, leading to numerous dysfunctions and disconnection to the inner self in modern society. In place of them and in addition to them, perhaps, is the commodified approach involving, for example, what is in western contemporary times referred to as coaching. Coaching has taken an often-western angle to self-development. However, some coaches and mentors support an awakening process that is embedded in ancestral wisdom traditions, particularly Indigenous wisdom traditions, as well, spiritual wisdoms derived from various other traditions, such as Sufism, Judaism, the Bahá'í faith, or Buddhism, for a few examples. These examples also teach a variety of meditation techniques and practices to connect with the stillness or expansiveness within.

Mindfulness practices may also be helpful, although many of the teachings are approached through western interpretations of what those should look like. It may be more helpful to ask oneself "what practices help me feel connected to the larger part of me that brings peace, aliveness, and connection to all that Mother Earth holds within her?" For me, it is foremost being in nature, and best in the wilderness. When I was young, I asked my father if he believed in God, to which he chuckled and more seriously responded that God is here in the bush (we were literally in the "bush" away from electricity, cell service, Wi-Fi, or even human contact). That learning and his embodiment of this learning, which he transmitted to me through guiding such repeated practice throughout the years, too, profoundly influenced my choice of how I seek to expand peace and connection to Mother Earth, and so to deepen my consciousness of the interconnection of all things. There are many internal principles

and aspects, as listed above for global leadership, that can be taken forward for supporting planetary health from this quadrant with supports. “If it were possible to change individual behavior towards a higher awareness of maintaining the sustainability of the Environment, our own health as well as the Planetary Health would change, which would change a link of this chain - society and another link of the chain – Environment” (Liutsko, 2019, p. 7). Of significance, in advancing a more integral approach, is the inclusion of the spiritual, systems thinking principles, and tapping into wisdom traditions that espouse these.

The Exterior of the Individual

The Lancet Commission identified the importance of changing human behavior as the connection to human progress and well-being, to which it specifies how the grassroots matter (2015). It is within the *upper-right quadrant* (UR) that actions might mirror what is internal to us individually. This space offers us opportunity to track also if our individual actions are influencing our internal states (UL), how we take action to influence how we as a collective understand our collective roles and responsibilities (LL), or how our individual power, roles, and techniques might be wielded to influence the larger systems in which we operate (LR).

Individual actions, as tracked from within the UR quadrant above, can contribute to tangible ways in which to advance planetary health goals. From this space, we can consider setting up processes for inquiry and action that are intersectionally informed, inclusive, and conscious of the power dynamics at play, as well the power we have when we seek to engage and set the agenda for inquiry. We might evaluate what has worked in the past and what has not. We can identify what actions to build on and how we can tweak what has been done to do better on, for example, ensuring strong civil societies, and civilization, as part of planetary health. Here we can consider what tools and techniques are needed to advance planetary health and how to support aligned capacities, such as through training, or various opportunities for leadership development advancement.

To create capacity, inquiry questions may include:

- What actions towards industry and the planet are showing up in my ways of being, doing, and seeing?
- What knowledge do I need to act in an enhanced and productive way within my local environment and the global world?
- What being, seeing, and practices of diverse others might I learn to be in a better position to enact change?
- How might I enact the concept of refusal?
- What role does hope play to keep me moving in face of adversity?
- In what tangible ways can I bring my being into the world to enhance health for myself, my family, my community, and the planet?
- What tools and techniques can I develop and enhance to lead others towards well-being, harmony, health, and peace?

- What can I do to reinforce positive feedback loops to creatively and innovatively navigate challenges – or embrace opportunities?
- How can reflecting on my past behaviors, and my parents' and grandparents' choices change my own?
- How am I engaging my evolving ways of being and seeing to enhance my leadership practice and lead others?
- How can I enhance the way I lead to ensure my actions are sustainable and impactful?
- What tangible ways can I model and demonstrate my values and principles around planetary health?
- How can I extend respect and appreciation for the contributions and actions of others?

By exploring the specific actions, skills, competencies, or roles in this sphere, global leaders can better understand how to action change. From these insights, leaders can identify the most relevant leverage points or opportunities for change or the roles that may need to be in a position to do so. To understand how we might choose to work with the above inquiry questions, let us consider the third and fourth: “How might I enact the concept of refusal?” “What being, seeing, and practices of diverse others might I learn to be in a better position to enact change?” In this quadrant, the focus is on how one can move from thinking and being (UL) to action and practice (UR). Carole McGranahan’s concept of refusal sees acts as generative, social, affiliative, hopeful, and wilful in how actors bypass the (2018). These practices do not fall squarely within a framework of resistance and compliance. Especially important to consider for authoritarian and repressive states and situations, these practices also do not necessarily directly engage the state (McGranahan, 2018). Such an approach to taking action is quite different to the western mindset and practice too that describes and focuses on action as state-focused and therefore referent. A key assumption within western thought and the Global North is that creating change is also necessarily through material and overt practices. Such refusals are also not aimed necessarily at liberal political manifestation (Krause, 2022). These assumptions have led to conceptualizing diverse others as passive, apolitical, and perhaps ineffective. Similarly, the assumption about women in the Middle East and North Africa is that their agency is centrally state-created and therefore state-deferent (Arenfeldt, 2012, in Krause, 2022), and when one does not see people behave in such way, they are excluded from studies on change.

I have sought to bring forward the practices of Islamic women, in the context of many parts of the Middle East. She focuses on those practices that hone the building of social networks and relationships and, in so doing, has demonstrated they do, in fact, contribute to change and better conditions. These actors are critical to learn from in way of understanding different practices to support planetary health. Providing one example of key importance is the concept of *khayr* (doing good). *Khayr* is a basic Islamic injunction to help others to which numerous Muslim women in my research over the past few decades in the Middle East referred to as motivation and as acts in which they engaged (Krause, 2022). Islamic women activists are invested

in charitable giving of oneself to help others (Clark, 2004; in Krause, 2022). It is a cornerstone of living in accordance with Islam and, further, is demonstrative of the agency of these women, that is citizenship mobilization in spaces that have marginalized them so that they often work from the fringes (Krause, 2022). *Khayr* is a generative example of refusal whereby the state or a colonial structure is not addressed directly but where actions are to mitigate and transform the situations caused by either its forms of repression or colonial legacy or its lack of taking action to remedy the situation. As explained: “*Khayr* is rooted in a belief and consciousness of the self as part of a larger society. As such, *khayr* is a guiding force for the self in the larger systems in which one operates. It has potential to motivate to span space beyond individual interests and needs to community” (Krause, 2022, p.14).

In Krause’s (2022) research, an Islamic activist woman clarified: “Our ideology is to develop *khayr* in people” and in demonstrating the generative aspect of refusal clarified, “*khayr* is a seed that you plant. But the growth of the seed depends on activism” (p. 14). In answering how one might enact the concept of refusal depends on one’s environment and context. However, it is conceivable that in all contexts, one can learn from these women and their practices. One can seek to plant the seeds or right relations by extending help to those who have been marginalized and repressed and by teaching the principle of *khayr*. In the next quadrant, we will focus on how the individual can move from self-leadership by going inward and self-leadership by going outward as a collective, within the “we” space; hence, develop a consciousness of beingness in relationships.

The Collective

The collective is located within the lower-left (LL) quadrant above. Collectives comprise groups, such as families, communities, civil society, networks, or various forms of organization, whether located in the theoretical private or public spheres. From this general space, we can consider what constitutes the collective and the relationships that shape interaction, impact collaboration, or nurture inclusiveness. We can consider the dominant values guiding the culture and what sub-cultures are marginalized or colonized. What this space tells us informs how we influence the three other quadrants. From the *lower-left quadrant* (LL), we can inquire into and track what might be happening or shifting within a family, an organization, the community, a dominant culture, or whatever “we” space. The “we” space or collective is the “forces, energies, dynamics, and spheres of influences that are usually invisible to us” (Hamilton, 2017, p. 16).

We might consider nested cultures to help determine where we might locate leverage points (Meadows, 1999) to create change. Leverage points are the places within complex systems where a small shift can influence or produce big changes in everything, whether in an organization, the economy, or the ecosystem (Meadows, 1999). From here we can explore the degree to which civil society is constrained by macro-level drivers, such as the state or laws (LR). Using the same example, we can explore what actions (UR) align with creating and sustaining a culture of civility. We

can further identify which mindsets (UL) to leverage or develop to support the development of a more inclusive and healthier collective. Yet, here too, it is difficult to see and, therefore, measure the shifts for such change in this space until we can see the impacts. Therefore, the two left quadrants (see Fig. 2) are often neglected in determining change.

When considering the collective quadrant, it is important also to identify the power relationships within this realm that are established and maintained. In identifying power relations and imbalances, it is essential, then, to work towards inclusion, well-being of the collective, belonging, and empowerment of those voices and those who cannot speak for themselves. Given the systems principle of interconnection, and the wisdoms of traditional knowledges, nothing can be left behind or excluded, including all those (and things) who cannot speak for themselves. The Lancet Commission (2015) called for the protection of biological and cultural diversity, promoted funding for interdisciplinary research on threats to human health and ecosystem integrity to improve accountability and decision-making, and aims to redefine growth and prosperity away from GDP toward measures that ensure a better quality of life for all (Whitmee et al., 2015; Prescott & Logan, 2019). The commission has created the opportunity to recognize how the grassroots can impact global health by not only protecting biological diversity but cultural diversity. We can shift a reality of marginalization and colonization, both in its old and modern forms, through the transformation of systems for greater equity and inclusion at the familial, organizational, communal level, ecosystem level, or whatever “we” space, towards a renewal. From this space, we can determine how in relationship we can grow to strengthen collective well-being.

Inquiry questions may include:

- How can we strengthen love, bring deeper awareness, and enhance intuition in our collective spaces?
- What perspectives are dominant within the cultures I routinely traverse, and what new conceptualizations of health might we embrace for planetary health?
- What policies, structures, or environment can offer better capacity for issues related to sustainability to be enhanced within my local environment?
- What are the practices that will aid in restoring balance?
- How can we listen more deeply to the voices that are marginalized or repressed?
- What are the barriers to feeling that one is part of this whole?
- What cultural identity and ancestral intelligence have we been neglecting from our past that we can invite into our work and practice?
- How can we shift narratives to be more aligned with ancestral values and teachings related to being in relationship?
- What does relationship mean to me/to others, and how can we enhance our relations, our familial relations, and community relations?
- How may psychological, emotional, or physical space be created for all to feel invited and welcomed to broader engagement?
- Is our understanding and practice of “we” truly aligned to higher principles of a “we” or are we excluding certain others?

- What does reconnection to land mean and what learning and practices will enhance relationships to land and better support those who have been stewarding these lands?

These questions are meant to offer the opportunity to strategize development within the LL quadrant but also from the LL quadrant in relation to the other three quadrants, for sustainable change. It is important to gain clarity on what constitutes the collectives, in which ways health can be ascertained, who is included and excluded, and what values guide relationships, among a myriad of variables that help inform critical understandings. Speaking to Indigenous cultural systems, Taylor and Tremblay (2022) here, too, offered time as a resource as a variable to consider for “relearning” with others. It is important to identify who has power and how power is exercised or distributed. As Echo-Hawk reflected, “In the Indigenous World, the healing of wounds, forgiveness peacemaking, and reconciliation are found in tribal ceremonies aimed at restoring balance in the world” (2013, p. 2261; cited in Gambrell, 2018, p. 31). It is important to understand how power can also be generated within sub-systems and collectives and the forms of power that can be generated. The power relations that exist across groups inform where to focus to rebalance or influence shifts and what forms of power can be generated and exercised given context. The practice of shared leadership, among Indigenous approaches, is observed as a higher action logic to individual-oriented mindsets (Gambrell, 2018). When change is planned, it is important to know what needs to shift in this space and how to work with systems principles for transformation. Such mapping simply helps focus on the area shifts to be able to plan more systematically and intentionally.

As one example of expanding the LL from an Indigenous worldview, health from the Kānaka Maoli or Kānaka ‘Ōiwi (Native Hawaiians; the Indigenous Peoples of Hawai‘i) perspective also extends to include one’s relationships with other people, land, and the spiritual realm (Paglinawan et al., 2020, in Antonio et al., 2021). In alignment with the belief that *Ma‘i* (sickness) was believed to originate from various sources and when the body was not in order, the Kūkulu Kumuhana framework proposes that well-being may be enhanced through the six dimensions. These include: *ea* (self-determination), *‘āina momona* (healthy and productive land and people), *pilina* (mutually sustaining relationships), *waiwai* (ancestral abundance and collective wealth), *‘ōiwi* (cultural identity and native intelligence), and *ke akua mana* (spirituality and the sacredness of *mana*) (Kūkulu Kumuhana Planning Committee, 2017; in Antonio et al., 2021). As such, Antonio et al. (2021) found that the conceptualizations of health among Indigenous Hawaiian people were premised on values and ways of being in relation to wellness. Relationship is at the center. Guiding the conceptualization of relationship, importantly includes *aloha* (love, affection, compassion), being *maka‘ala* (alert, aware, vigilant), and the *na‘au* (gut level feelings and intuition). Hence, the UL quadrant growth in these areas guides the capacity for and understanding of relationship in the LL quadrant.

The values Hawaiian Indigenous people cite within this sphere are related to “*mo‘okū‘auhau* (genealogy) and *‘ohana* (family, kinship), in which individuals

acknowledged the importance of understanding who they are, where they come from, and the *kuleana* (responsibility) to teach, preserve, and perpetuate ‘*ohana and community knowledge as mechanisms of individual and collective health”* (Antonio et al., 2021, p. 483). The authors argue that in using a cultural-, spiritual-, and land-based approach, we can learn from these values and practices to prevent health concerns. Such worldviews of health underscore the importance of maintaining a harmonious balance with land – we can reflect on how we might incorporate such approach. Following this, Antonio et al. (2021) argued, “Community solutions identified with, for, and by Indigenous communities will help to enhance the health and food systems of communities, while acknowledging values related to individual and community identity and genealogy” (p. 487, 488).

Similarly, Yukon, Canada’s Little Salmon Carmacks First Nation citizen Viola Mullett said: “Originally, our Dooli were the unwritten laws that covered every aspect of life. . .and every thought and interaction with the plants, animals and the world around us. Our ancestors were given these gifts of knowledge and teaching by their parents and Elders so that each and every one of us could have the opportunity to live a good life. Our Dooli helped us take care of each other, the land and water, the fish and wildlife and the rest of the world around us” (cited in Mappingtheway.ca). One project within this community is to teach the community’s children these teachings to preserve these wisdoms through the next generations. In *Nena Dooli*, a Dooli booklet, it reads: “There was a time long before the Hude Hudän, when the world was young and animals were alike and talked to each other. Back then, even they were new to the world and had many lessons to learn about survival and respect. Later they taught these lessons to the ancestors (Hude Hudän) and this is how Dooli began” (cited in Mappingtheway.ca). Particularly, speaking to food systems, teaching such practices to wider communities is another means through which such wisdom traditions can have impact on the health of the planet. This can be achieved by increasing access to traditional foods, which requires a (re)connection to land and environmental stewardship by the community, while preserving intergenerational knowledge, facilitating familial and community relationships, and importantly allowing for self-determination (Delormier et al., 2017; Elliott et al., 2012; in Antonio et al., 2021). On a global level, food policies that introduce Indigenous food systems can play a pivotal role in promoting healthier lifestyles, food security, and environmental sustainability (Damman et al., 2008; in Antonio et al., 2021).

Macro-level Systems

Macro-level change must consider the realms of the social, political, and economic. The lower-right (LR) includes the macro-level systems or environmental drivers and structures. Broader systems drivers could include, for example, governance, rules, agreements, policies, the laws, civilization, the economic, social, and political structures of the country/countries, international governance organizations, peace-keeping tools, or other overarching global determinants, such as climate change or pandemics, as well forms of globalization. Kraus (2015) argued that one’s

subjectivity is in fact influenced by the world or environment in which one operates and the conditions of this reality. The lower-right (LR) space, allows us to focus on and track, for example, the paradigm that influences our behaviors, actions, cultures, and thinking. In this quadrant, too, it is essential to recognize whether we are promoting the well-being of all through the interconnections and interdependencies between political, social, and environment.

Similar to the lower-left (LL) more invisible space, it is important to track how these more visible systems structures are being created and for whom to the exclusion of whom. We can consider in which we may be shaping human perceptions, decision-making, and behavior. Considering principles of systems thinking, most, if not all systems, have hierarchy. Certain agents of the system are more powerful, more influential, more visible than others. In human systems, those in hierarchically superior positions can forget that the fundamental purpose of hierarchy is to assist the originating subsystems to thrive and subvert hierarchy towards their own ends causing the system to lose balance and sustainability (Nasmyth et al., 2022). The focus ought to be well-being, independence, and responsibilities at all levels of hierarchy (Meadows, cited in Nasmyth et al., 2022). Thus, from this quadrant or perspective is the need to adhere to planetary boundaries. The more modern idea and notion of planetary boundaries have been considered old knowledge by Indigenous Peoples from time immemorial (Redvers et al., 2020).

Considering such systems help with not only mapping but planning and strategizing what kinds of influences to anticipate, navigate, or work with. Some drivers may seem to have little influence but given the right conditions or in combination with certain variables will become key considerations for future change. For example, COVID-19 may create greater inequalities and gaps between rich and poor or negatively impact access to essential services or other basic rights. Initiatives for gender equity or poverty, for example, might need to consider which COVID-related contexts will need to be prioritized according to need. In such a case, we can plan and strategize how to support equity and address poverty from this quadrant by supporting better or more aligned governance approaches. Crucial, too, is to identify what systems are keeping those privileged in such places. From this quadrant, we might further consider the historical specificities that have created contexts of systemic racism and marginalization.

Inquiry questions may include:

- What are the overarching barriers in the political, social, or economic contexts to equity experienced in the environment?
- How can colonial structures, forces, and techniques be imbued with new knowledge and ways of seeing and being to empower the disempowered and rebalance unequal power structures?
- What agreements need to be in place to enhance our capacities to lead planetary health work across systems?
- What policies, structures, or changes in the environment can offer better capacity for supporting planetary health?

- What policies, structures, or agreements can offer better capacity to address issues related to sustainability within the local environment?
- What tools and techniques are used by macro-level institutions, influencers, etc. that affect the ability to create planetary health?
- How are global leadership challenges currently addressed through current leaders and agencies? Who and what can also be engaged to better address these?
- What are the leverage points in the system toward planetary health?
- What is being exposed to embrace, refuse, love, nurture, renew, and regenerate?
- What part in the system am I/are we being called to and what is required of me/us in this broader space?
- Where can we build on in the system and what intergenerational and ancestral wisdoms can help guide change and renewal in that part of the system?
- How may physical and virtual spaces be created for others to be part of a broader systems engagement?

As Chong and Fu (2020) state, “The yin-yang as a dynamic duality posits that a phenomenon or entity is incomplete without its opposite element – the opposite elements mutually transform one another in a balancing process, and the holistic tenets can stand because of the existence of the two contrary elements” (referencing Fang, 2012; p. 3). The macro-level systems require the sharing of knowledge systems between the Global North and the Global South, the West and East, and the integration of those systems within these that are currently comprising sub-systems. Exploring the macro-level drivers and dynamics also allow for understanding and strategizing how to bring these knowledges together and in which ways, prioritizing the addressing of environmental degradation and widening the gaps of inequity, especially the continued and current forms and mechanisms of slavery, control, colonization, and labor and resource extraction. While Western scientific inquiry might provide knowledge to what is visible, the Global South has the capacity to share knowledge about what is invisible. Such inquiry can be led by anyone and advocated by anyone. However, those in positions of authority where power can be exercised between entities, such as, with the leadership within governments, military, INGOs, and transnational organizations, may have greater capacity to exercise such further-reaching impacts if such leaders have decision-making power and influence. That said, everyone on this planet can guide their thinking, being, and practices to support and align with planetary health, by working with at least one of the above guiding questions or generating others.

Let us consider the last question: “How may physical and virtual spaces be created for others to be part of a broader systems engagement?” As a university program head and professor, working and living as an uninvited guest on the lands of traditional families, I have the capacity to inquire with diverse others, students and staff alike, into what would feel more inclusive – an inquiry I have co-led to learn how Indigenous university students can feel greater belonging and find greater success. We brought the results and recommendations forward to those committees and decision-makers responsible for diversity, equity, and inclusion, as well as uphold commitments to truth and reconciliation and Indigenization. This has not

only resulted in greater awareness but concrete steps towards the creation of spaces to be more culturally inclusive and responsive. In iterative steps, this creation of such spaces encourages then broader engagements where further learning, wisdoms, and knowledge can be shared. In another example, working with an Indigenous government, the inquiry related to this same question was how to support Indigenous youth with skills to be successful in this part of the colonized world – the results of this consultancy with the Old Ones and those who have knowledge they wish to impart to younger generations being various approaches to learnings, primarily bringing the youth onto the land to re-connect, renew, and regenerate. A further example facilitated through my capacity is the participation of an Elder who has deep intergenerational lands-based knowledge in accepting the invitation to take a class out into nature to learn ancestral wisdoms and food-related security knowledge. This was a generous sharing of knowledge and practices (of the LL quadrant) of respectful borrowing from the land and giving back as part of the exchange and understanding of relationship with the Creator and created, passed down by the matriarchs in his family, knowledge that he mentioned has only been captured in one book, locally published, to date. Moving the LL quadrant intergenerational and ancestral knowledges and practices to renew and nurture new ways of engaging food systems (here, the LR quadrant) in local land-based contexts has the potential to cumulatively create a shift in how we approach food systems globally on the macro-level stage. Here the spiritual, humble, engagement with the Creator and living organisms that have no separation, with the principles of harmony and balance and future thinking of, for example, seven generations ahead, as stewards with responsibility, might influence current practices premised on extraction, depletion, control, and usurpation by the powerful and privileged. These are but a few examples that can be generated when considering just one of the inquiry questions above. Such inquiry can provide insights into which ways to shift systems towards greater inclusion, belonging, equity, well-being for all, and planetary health.

Conclusion

The chapter discussed how we might realize a vision for planetary health. Because our challenges are complex and are, to differing degrees, interconnected, it is argued that we have a greater responsibility to understand what practices we can embrace to influence positive change through leadership-oriented action and inquiry. The approach we take to navigate our global challenges must become more adaptable, nimble, resilient, and wise. This chapter, thus, offered the opportunity to reflect on and inquire into the capacities and practices of global leadership that support these critical competencies, among others assumed required for supporting planetary health. Specifically, the chapter offered an Integral framework for enhancing planetary health with global leadership, in view of creating shifts and transformation. To bridge both western and non-western thought, Integral theory and wisdom traditions are, as such, centred. The examples of inquiry questions are a starting point to generate inquiry for action or action inquiry as a process to these transformations.

There are several key takeaways from this chapter. Through systematic and intentional leadership work to expand our competencies on the subjective (interior) level, we can influence change in other spheres of existence (quadrants). These include the behavioral (action), collective (we space), and the larger macro-level environment (systems). Global leadership using an Integral framework allows one to map change from the individual to the collective to the macro-level spaces. Given that all is connected from a systems perspective and perspectives of wisdom traditions, the health and well-being of one area can support the enhancement of health and well-being in the larger, macro-level, socio-economic and political spaces. However, it is critical to ensure harmony and the lifting up of marginalized voices, as equity is also essential for the health of the whole. No one perspective, whether the subjective, cultural, behavioral, or systems, alone, can be sufficient to address planetary health. Every individual is uniquely gifted with the capacity to step into such a role and responsibility. The overall goal of this chapter, then, is to help us prepare to lead and advance an agenda for positive change in the world focused on ensuring the flourishing of individuals, families, societies, and those on whose behalf we can speak, particularly as we face challenges to life and the health of the planet.

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Recognizing and Illuminating the Leadership/Followership Balance in the VUCA Environment

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Delmar Wilbert Tobin

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Abstract

This chapter takes a multilevel approach to the interrelated leadership/followership relationship within the changing global environment and argues that the narrative around achievement at the micro, meso, and macro levels needs to reflect more leadership/followership balance. The forces of globalization, particularly technological advances, have rapidly increased access to information

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across borders and cultures. Being informed in this global environment where we are predisposed to defining and accepting achievement and successes as leadership engendered has had dire consequences. In the United States, for instance, the early response to the COVID-19 pandemic saw the respect for the citizenry's well-being give way to showing dominance and strength and demonstrating individualistic tendencies among other Western leadership traits, resulting in loss of lives and polarized politics, which has been mirrored in different societies with similar constructs. This chapter proposes that a VUCA world places new demands on how we understand effective leadership, especially as we have all experienced the scale and intensity of the COVID-19 pandemic, which has surpassed anything experienced globally in this era and has created a new normal to which we are still to comprehend fully. Therefore, this chapter seeks to locate a global leadership/followership construct within the context of (the VUCA) environment, emphasizing the need for narratives that illuminates a leadership/followership balance. In doing so, it explores the traditional Western subjective notion of "the leader" and the "the follower" as embedded identities to (1) determine how these emotional states are negotiated in practice at the micro, meso, and macro levels; (2) discuss a leadership/followership balanced framework that addresses negotiated leadership–followership arrangements; and (3) develop narratives that increase the other voices, thus ensuring broader participation and recognition.

Keywords

VUCA · Holistic · Global leadership · Followership · Inclusivity

Introduction

Current global crises such as the COVID-19 pandemic and the Russia–Ukraine conflict, coupled with the effect of globalization, have shaken entire systems in unimaginable ways. The Canadian Truckers protest is only one in a series of events that captures the essence of the volatile, uncertain, complex, and ambiguous VUCA world in which we now live. Steaming from sentiments about COVID-19 mandates at the crossing of Canada–US border, which was the concern of under 10% of unvaccinated Canadian truckers, the protest unfolded, and the demand of the protestors shifted to include other problems outside the scope of the initial concerns. Similar demonstrations sprung up in countries such as the United States, Australia, and Germany. The protests in Canada disrupted the lives of citizens in Canada's major cities and border-crossing communities, forcing the Canadian government to declare a state of emergency and Canadian automakers to contemplate closing or reducing staff. It must be noted that the protest in Canada exacerbated an already stretched supply chain system, resulting in global shortages of food and commodities in Canada and worldwide. As the *New York Times* reported, trucks make thousands of trips across the border each day in both directions, carrying \$300 million worth of

goods, about a third of which are related to the automobile industry. Concomitantly, the protestors raised over 9.8 million in support of their cause through Go Fund Me. This US company triggered a lawsuit in Ottawa against the protestors, allowing the government to stop the funding disbursement.

The recently started, February 2022, and ongoing Russia–Ukraine conflict has had geopolitical implications and has affected the global economic system and all sectors of society. According to the BBC, on July 4, 2022, “At least 12 million people have fled their homes since Russia invaded Ukraine, the United Nations (UN) says. More than five million have left for neighbouring countries, while seven million people are still thought to be displaced inside Ukraine itself” (*How Many Ukrainian Refugees Are There and Where Have They Gone?* – BBC News, n.d.). These global occurrences and globalization have brought about new global realities. COVID-19, for instance, has somewhat quickened the pace of our dependency on technology globally which has served us well, connecting us virtually in cases where in the past we needed to meet face to face; however, the same platform unchecked has also become the conduit for a minority view to gain traction, spread without vetting and counter positions well-articulated and presented. This creates a feeling of uncertainty as the need to decipher whether these sources can be relied on, especially when offered through what is traditionally considered legitimate constructs and from the people and leaders we have grown to trust.

Consistently, we have observed that Warren Bennis’s (2007) conclusion that “among the threats to this world, the two main threats to stability are leadership during increased globalization and pandemics” has become a reality and as alluded to earlier, pandemics, already known to be highly problematic, from a public health perspective, have significant potential for driving organizations, communities, nations, and entire populations into a jolted environment, thus, bringing whole systems to increased levels of VUCA (Bennis, 2007). The world has witnessed this from 2020 onward, exemplified by the global spread of COVID-19) and simultaneously compounding international crises, including agricultural plagues, political conflict in different parts of the world, continued racism and race-related violence, terrorism, rioting, massive wildfires, disastrous weather events, and the varying effectiveness of responses to these scenarios (Al-A’Ali & Masmoudi, 2021). These occurrences have questioned traditional leadership models whose origins emerged from a somewhat stable context and are found to be only partially effective within this dynamic VUCA world (Rath et al., 2021).

More particularly, the way Boris Johnson and Donald Trump constructed narratives of their experiences of contracting COVID-19, and how they deployed these narratives as performances of masculinity designed to depict themselves as “strong leaders” detracting attention from discussions of their reckless personal behavior leading up to their infections and the failures of their governments to formulate coherent plans to control the pandemic has garnered both condemnation and support from the press and political operatives. However, as Jones (2021) pointed out, such masculinist framings of disease can negatively impact public health, for instance, the penchant for Trump supporters to imitate the president’s risk-taking behavior being only one. Consequently, focusing on the role of “strength” and “courage” whether on

the part of patients or medical workers in “fighting” the disease not only implies that those who do not survive lack fortitude but also ignores the importance of adequately supporting the institutions where these “strong” and “courageous” individuals work with adequate funding (Jones, 2021).

Consequently, in recent literature, the study of leadership during the COVID-19 pandemic has unearthed new findings on leadership effectiveness. For instance, Coscieme et al. (2020), in examining the success of male and female leaders in the pandemic period, found that countries where women are leaders have six times fewer deaths from COVID-19 than countries led by men (Coscieme et al., 2020). In another study, the concepts of cooperation and compassion in the relationship between the COVID-19 era and leadership were explored in the United States. Researchers argued that public administration could model and encourage or discourage compassionate and collaborative action and examined a striking natural experiment: the parallel COVID-19 briefings of the public by President Trump’s White House Task Force and New York State’s Governor Andrew Cuomo (Forester et al., 2020).

Still, in other academic papers, the reasons for Jacinda Ardern’s success in coronavirus crisis leadership were discussed and the role of human resources development practitioners in supporting the organisation in this period off crisis (Dirani et al., 2020). Bartsch et al. (2021) investigated leadership in virtual environments caused by the COVID-19 pandemic, where it was revealed that in such crises, task and relationship-oriented leadership behavior is required for employees to maintain their work performance in a virtual environment (Bartsch et al., 2021). Fernandez and Shaw (2020) explored leadership best practices to tackle the challenges posed by the COVID-19 pandemic and emphasized the concepts of servant, academic, and allostatic leaders (Fernandez & Shaw, 2020). Among the other few researchers who have focused on leadership in this increasingly VUCA environment, Uhl-Bien (2021) introduced the followership quotient within the context of the growing literature on leadership in this COVID-19 era and suggested that without followers there will be no leaders. Therefore, implying that failed leadership is also a case of failed followership, concluding that we must do better in understanding that leadership and followership are a complex social phenomenon of leaders and followers relating together in ways that coproduced leadership and its outcomes (Uhl-Bien, 2021).

This chapter contributes to the growing discussions on leadership and followership relationships and the COVID-19 pandemic, providing the context for this relationship to be examined in the VUCA environment. More particularly, the COVID-19 pandemic has engendered renewed attention to leadership effectiveness, perceptions of leadership, and assumptions of the leadership roles in organizations and society. This chapter also seeks to locate a global leadership/followership construct within the context of (the VUCA) environment, emphasizing the need for a narrative around achievement to reflect a more leadership/followership balance. In doing so, it explores the traditional Western subjective notion of “the leader” and the “the follower” as embedded identities to (1) determine how these emotional states are negotiated in practice at the micro, meso, and macro levels; (2) introduce a

leadership/followership framework that addresses negotiated leadership–followership arrangement at each level; and (3) develop narratives that increase the other voices, thus ensuring broader participation and recognition.

A Brief Overview of the VUCA Environment

There is renewed attention to addressing global leadership in an increasingly VUCA environment. The acronym VUCA has had the interest of management and leadership studies with many papers addressing general topics like leadership in the VUCA worlds, navigating the VUCA world, etc. The acronym VUCA has even recently been adapted to meeting rooms of the corporates, referring to four terms – volatility, uncertainty, complexity, and ambiguity (VUCA) – used to describe an environment that defies standardized diagnosis and is generally expected to befuddle the executives. In a “VUCA world,” strategy planners and those who execute suggest that the core activities essential to driving organizational performance, like strategic planning, are viewed as mere exercises in futility. VUCA conditions render any efforts to understand the future and plan the responses accordingly futile. The U.S. Army War College introduced the notion of VUCA to describe uncertain, complex, and ambiguous conditions arising from the shift to information from the industrial age and a changed political and military situation after the Cold War.

In the late 1990s, the term found its way into management literature and is now considered a contextual framework that captures the challenging environment for companies of all sizes and sectors citing the works of Stiehm and Johansen (p. 46), highlighting the drawbacks and opportunities of the VUCA world: “the VUCA world is all about change, including both dangerous ruptures and positive innovation.” Inspiring strategies are hidden in the volatilities, uncertainties, complexities, and ambiguities. Other researchers highlight that dilemmas span disciplines and frustrate attempts to craft elegant and final solutions. According to VUCA, if we wait too long for a moment, it may pass without our knowledge. Management’s version of the use of Special Forces is an effort to switch from hierarchical to modular forms of organization. Thus, shifting agency from the executive committees to self and proxies tends to form partnerships that verge on the indiscriminate. In this turbulent business environment, it is suggested that HR managers apply the VUCA model as a framework to develop leaders (Raghuramapatruni & Kosuri, 2017).

Accordingly, the VUCA world contains four distinct challenges that are addressed here.

Volatility – The nature, speed, volume, magnitude, and dynamics of change. The situation is unstable and may be of unpredictable duration. However, it is not an unanticipated situation as knowledge about a similar challenge was already predicted. For instance, a share price fluctuation for an organization following a change in its leadership or after an internal scam has been exposed.

Uncertainty – The lack of predictability of issues and events. Despite the lack of such information, the event’s fundamental causes and likely effects are known, and

the outcome generally results in a substantial change. For instance, the sudden launch of a similar, yet superior, product offering by a close competitor.

Complexity – The confounding of issues and the chaos associated with this. Some information regarding the nature of complexity is available or can be predicted. However, the sheer volume and the heart of the problem could prove overwhelming. For instance, the special tax and regulatory environments, tariffs, and cultural expectations associated with doing business in several countries.

Ambiguity – The haziness of stark reality! Herein, the causal relationships are unclear. The global situation is unprecedented, and one must brace himself to face the unknown. For instance, you decide to enter uncharted territory by exploring immature or emerging markets or launching products out of your core competency/comfort zone.

As Millar et al. (2018) posited, “too frequently, VUCA is used to avoid planning and act as if the world/environment is “too disparate, too crazy” to determine.” Instead, they stated that we use piecemeal approaches to deal with these challenges and, these piecemeal approaches are simply not up to the task (Millar et al., 2018) since we are moving from a world of difficulties that demands speed, analysis, and luck to solving emotional issues that require patience, sense-making, and engagement with uncertainty (Sharma, 2019).

Global Leadership in a VUCA World

Research has shown that there is a lack of models and concepts that include all four VUCA phenomena, and the extension of research on the single phenomenon varies. While there is a plethora of articles on complexity, there are only a few on volatility or ambiguity. This leads to the conclusion that these VUCA elements and their influence on organizations, particularly on leadership in volatile and ambiguous situations, are not yet sufficiently examined. It is necessary to focus on these areas to develop a comprehensive understanding of all VUCA phenomena for effective leadership. VUCA aspects of leadership are often neglected or not explicitly defined in articles, despite being mentioned in the abstract or introduction. However, it is observed that handling VUCA challenges is only possible when the targeted solution strategies are tailored to the respective VUCA phenomena (Bennett & Lemoine, 2014).

One of the most recent papers on leadership in a VUCA world by Rath et al. (2021) classified existing literature in their systematic literature review of leadership in the VUCA world. They included articles referring to leaders in the private sector with formal leadership responsibility. All ranks from management to lower management levels and project team leaders are considered. Secondly, three levels of leadership were considered in their analysis: the individual, group, and organizational levels. The individual analysis level refers to the relationship between the leader and the individual employees and the resulting leadership effectiveness. The group level of analysis focuses on the relationship between the leader and the teams. The organizational level relates to the connection between the leader and the

company, with its corporate performance adapting to the environment to obtain the necessary resources to survive. Thirdly, in addition to articles that explicitly refer to the VUCA concept, they also included articles that concentrate on at least two of the individual aspects of the VUCA world or digitalization elements to gain a more extensive understanding of the literature.

A variety of different approaches and concepts of leadership can be found in the literature. However, in today's age of information overload, surrounded by rapid change, turbulence, ambiguity, and diversity of interests, traditional, hierarchical, and autocratic leadership styles are no longer effective. Parallels between VUCA leadership and the field of cross-cultural management were observed, and it was pointed out that intercultural leadership situations entail volatile, uncertain, complex, and ambiguous elements (Rath et al. (2021), citing Gudykunst (2005) and his anxiety/uncertainty management (AUM) theory). Consistently, Caligiuri and Tarique (2013) underline that tolerance of ambiguity is a critical predictor of dynamic intercultural competence. Consequently, the literature suggests that successful navigation of VUCA challenges seems to require a similar skill set to intercultural competence or cultural intelligence (Rath et al., 2021).

It was also observed that leadership approaches of the VUCA world move human, contextual, and interactional factors into focus, and leadership responsibility is no longer necessarily bound to formal positions and fixed roles. This is also reflected in decentralized leadership with flat hierarchies, network structures, and a requirement for the moral integrity of leaders. In addition to objective logic and empirical values, it is essential to include philosophical and artistic aspects in leadership, thereby taking intuition and creativity into account. Similarly, creativity and emotional intelligence, and specific communication skills are required, enabling, for example, the handling of information overload and the management of virtual teams. Rath et al. (2021) also present a new perspective on the findings of the analyzed literature by discussing them from a cross-cultural management perspective and combining these two research streams. It shows that intercultural competence is highly congruent with VUCA leadership requirements. Therefore, leaders of a globally interconnected VUCA world should pay special attention to the cultural differences of their workforce to exploit the full potential of cultural diversity through the effects of synergy.

In addressing the literature on leadership, more articles and books have been written about leadership than any other topic in the field of management. For most, the examination of various leadership theories compares the relative advantages and disadvantages while others represent serious empirical studies of actual leader behavior. What most of these materials fail to do, however, is recognize that leadership processes can vary significantly across geographic regions. Much of what is written discusses or proposes a particular leadership model that has been constructed based on predominantly Western beliefs, values, and cultures and then offers this model to the world as an acceptable strategy for managerial and organizational effectiveness (Steers et al., 2012).

Incidentally, Steers et al. (2012) referenced a noted US leadership expert, who observed that "leadership is like beauty; it's hard to define, but you know it when you see it." However, they decry that unfortunately empirical studies and personal

experiences suggest otherwise. That is, research has consistently demonstrated that some cultures (e.g., Russia, the United States) prefer leaders who take charge, are visible, and assertive, while others (e.g., Norway, Japan) prefer leaders who are much less visible, relatively speaking, and move behind the scenes to accomplish things. Some cultures (e.g., Mexico, Spain) prefer leaders who stand above the crowd and command respect, while others (e.g., Malaysia, Laos) prefer leaders who are humble and remain part of the crowd. Therefore, as managers around the globe increasingly face the challenges of leading employees from different cultural backgrounds with divergent expectations about hierarchy, power, and interpersonal relations, it becomes essential for them to understand how cultural dynamics can influence effective leadership.

As Steers et al. (2012) also observed that much of the confusion limiting our understanding of leadership processes in different countries can be traced to our initial assumptions about the topic. These assumptions guide what we choose to focus on and suggested, as we know from research on cognition and selective perception, that people typically discover things based on what they are looking for. So perhaps the best place to begin is with the assumptions we usually have going into a search for the essence of global leadership. In their experience, managers, and to some extent, researchers, often approach this issue in three different ways.

Universal Approaches

Some consider leadership a generalizable or universal behavior regardless of where it is exercised. In other words, leadership is leadership. This approach is consistent with the “leadership as beauty” notion. They refer to this as the universal approach. Underlying this approach is the belief that leadership traits and processes are relatively constant across cultures. To the extent that this is correct, managers’ goal is to adopt a leadership model, such as charismatic leadership, under the assumption that its applicability is universal regardless of location.

Many Western theories of leadership are built on this premise. An excellent example of this can be seen in the ongoing debate in the West over the relative merits of transformational and transactional leadership. Advocates of transformational leadership, in which managers work to create a universally accepted vision of where the group or organization should go and then use moral persuasion (and often charismatic leadership) to reinforce this mission argue that such an approach is superior to the transactional model, in which concrete exchange relationships with employees largely determine results. The problem is that recent research in Japan, for example, found neither of these.

Contemporary Approaches to Global Leadership

Transformational leaders are often seen as too abstract, while transactional leaders are sometimes seen as too mercenary, and both are criticized for being too

manipulative. Instead, successful Japanese managers prefer something called “gate-keeping leadership,” where they work to reduce the barriers to successful performance among their subordinates. Here is the problem: If these Western theories fail to work in Japan, one wonders where they might also fail (e.g., Brazil, Russia, Egypt, India, etc.).

In this regard, it is unfortunate that despite decades of research supporting situational approaches to leadership effectiveness, companies still routinely sponsor leadership training programs that stress a few “keys” to successful leadership and ignore critical variations in local environments. One might suggest that many of these programs are doomed to failure from the outset.

Normative Approaches

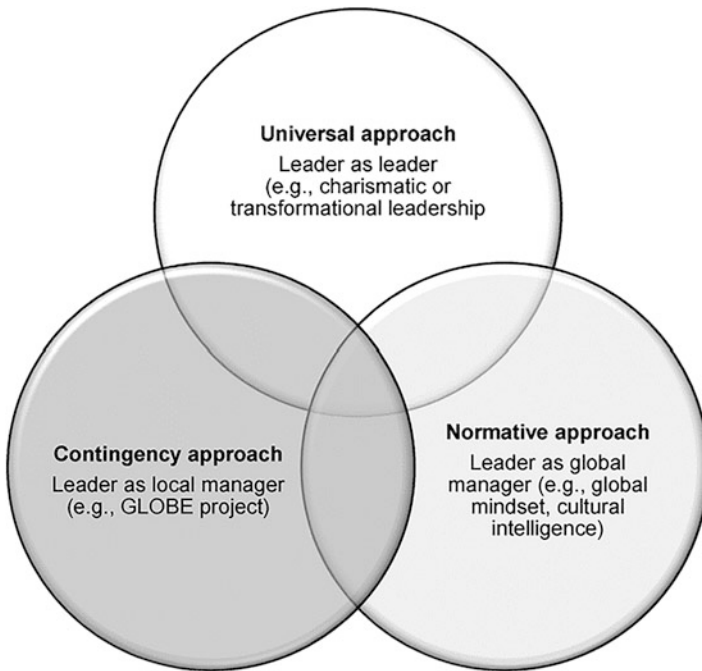
A second approach to thinking about leadership in a global context is to focus on enduring personal skills and abilities that are supposed to characterize effective global managers. These prescriptive models suggest how managers should approach leadership in international settings. Steers et al. (2012) refer to this as the normative approach. The focus is on the leader as a global manager. It is assumed that certain sets of leader traits and abilities are common to all managers regardless of where they are working. For them, recent work on the “global mindset” and “cultural intelligence” illustrates this approach. For example, successful global leaders are thought by some to exhibit cosmopolitanism, cognitive complexity, mental inquisitiveness, honesty, humility, and personal resiliency. Leaders with this cluster of skills and abilities are thought to be prepared to manage effectively throughout much of the world. As a result, the management development question is how to instill these traits and abilities into people who must work successfully across the globe in highly diverse cultural settings. However, whether these traits are commonplace among successful managers in different parts of the world has yet to be demonstrated. This raises questions about the normative assumptions underlying the model.

Contingency Approaches

The third approach, which Steers et al. (2012) refer to as the contingency approach, begins with the assumption that there are no universals in describing effective leadership. Successful leaders in New York may fail in Tokyo or Paris if they cannot modify their behaviors to suit the unique local environments. This approach looks at leadership as a culturally embedded process, not a series of personal traits of the manager or followers. Here, the focus is on the leader as a local manager, not a global one, and it is assumed that the characteristics for success will vary with the situation.

An excellent example of this approach is the GLOBE project, a multinational study of culture and leadership in 62 countries (House et al., 2004). This study’s principal finding is that leadership is culturally contingent to a large degree; that is, the qualities of influential leaders often vary across cultures. For example, successful US managers score higher than their Chinese counterparts on such characteristics as assertiveness, performance orientation, and individualism. In contrast, Chinese managers score higher than Americans on power distance and uncertainty avoidance. Other findings demonstrate that national culture indirectly influences

leadership behaviors through the leadership expectations of societies. Therefore, executives tend to lead in a manner consistent with the leadership prototypes endorsed within their culture. As such, leaders who behave according to expectations are most effective. The GLOBE project also found that some leadership behaviors are universally effective such as charismatic/value-based leadership; others are much more culturally sensitive such as participative leadership. The GLOBE project was able to identify truly superior (and truly inferior) CEOs by the degree to which their behaviors exceed (or fail to meet) their society's expectations. Therefore, understanding national culture gives a heads-up as to which kinds of leadership will likely be enacted and effective in each society (Dorfman et al., 2012).



Another example of the contingency approach can be seen in the commonplace use of symbolic leadership in Japan or Korea, where executives publicly and willingly accept both the responsibility and the consequences of corporate failures. Such behavior is commonplace and often required in East Asia, but not necessarily in other regions. Witness, for example, the testimony of Toyota Motor Co.'s president and CEO before the U.S. Congress, in which he accepted full responsibility for mechanical problems associated with the company's cars (Toyota Recall, n.d.). At the same time, and in similar congressional testimony, BP's British CEO worked diligently to avoid accepting equal responsibility following his company's oil spill in the Gulf (*BP CEO Apologizes for "Thoughtless" Oil Spill Comment* | Reuters, n.d.).

Limitations of Contemporary Models

While all three approaches add value to our efforts to understand leadership globally, Steer et al. (2012) concluded that they all miss the mark in sufficiently explicating the leadership construct related to global diversity. As a result, helping global managers prepare for overseas assignments remains somewhat limited, suggesting that focusing more squarely on two issues could advance their understanding of leadership processes: (1) the meaning of leadership as a cultural construct and (2) the variations in local expectations regarding leader behavior. In short, in their view, we must move beyond traditional Western leadership models and take a more sophisticated approach to the subject.

Leadership as a Cultural Construct

First and foremost, it is essential to recognize that leadership is a cultural construct. Its meaning is embedded in the diverse cultures where it is exercised and changes accordingly. Most importantly, it is not a Western construct that quickly expanded to global dimensions. To understand this, consider a simple question: What is leadership? The difficulty in answering this question lies in the different meanings of the construct in different cultures. In most Anglo-Saxon countries (e.g., the United Kingdom, the United States, and Australia), leadership generally has positive connotations. Leaders tend to be respected, admired, and sometimes revered in politics or business. This is not a universal truth. The opposite view of leaders can also be found in many countries (e.g., Mexico, Egypt, Romania), where widespread distrust and fear of power or the dislike of privilege prevails.

Moreover, a direct translation of the word “leader” into different languages can invoke various images, including dictator, parent, expert, and first among equals. Some of these terms have strong connotations of highly directive or authoritarian styles of leadership that many people reject. Leaders are not necessarily to be trusted. We wonder about their motives and actual goals or other potentially undesirable behaviors and characteristics. At the same time, in many egalitarian societies, terms like “followers” or “subordinates” are also seen as inappropriate. For instance, subordinates in the Netherlands are frequently referred to as coworkers instead of associates, and leaders are careful to avoid appearing condescending.

With such a diversity of opinions concerning the characteristics of influential leaders, how is it possible to reach an agreement on even a simple definition of leadership? Moreover, what does this diversity of views suggest about our ability to apply largely Western-based leadership theories across borders? What does this say about our ability to build or implement leadership development programs that can be used effectively in various regions of the world? And what does this say about so-called leadership gurus who travel the world with their packaged leadership programs?

To make matters even more complex, not only does the term “leader” translate differently across various cultural groups, but the meanings construed from these

translations can also differ, sometimes significantly. For example, in individualistic societies like the United States, Canada, and the United Kingdom, leadership typically refers to a single person who takes charge and “leads” the organization to targeted performance. In more collectivistic societies such as Korea, Japan, and China, however, leadership is often less associated with individuals and more closely aligned with group endeavors. In hierarchical societies such as Saudi Arabia, Mexico, and Indonesia, leaders are often seen as separate from their followers. In more egalitarian societies, for example, Sweden and Denmark, leaders are often seen as more approachable and less intimidating. Therefore, the relatively common Anglo-American celebration of the accomplishments of various leaders stands in stark contrast to Lao Tzu’s ancient but still widely cited observation that “a leader is best when people barely know he exists, who talks little, and when his work is done and his aim fulfilled, people will say, we did this ourselves.”

Leadership Expectations

The second concern with existing approaches to leadership focuses on the expectations surrounding the behavior of successful leaders, including the cultural underpinnings of such expectations. These expectations arise from society, local circumstances, subordinates, coworkers, and leaders. The GLOBE study contributes to this understanding, but more is required concerning the fundamental normative beliefs and processes underlying a leader’s behavior. That is, we need to understand the “why” and how underlying the process, not just the “what and who.”

Suppose there is doubt about the systematic variability in what constitutes effective leader behavior. In that case, we need to look no further than the observations by various managers and employees from different countries. In the West, the French often expect their leaders to be cultivated – highly educated in the arts and mathematics. The Dutch stress egalitarianism and are skeptical about the value and status of leaders. Terms like “leader” and “manager” can even carry a stigma in some organizations. And Americans are often schizophrenic in their choice of leaders; some like leaders who empower and encourage their subordinates, while others prefer bold, forceful, confident, and risk-oriented leaders.

In the East, Chinese leaders are often expected to establish and nurture personal relationships, practice benevolence toward subordinates, be dignified and aloof but sympathetic, and treat the interests of employees like their own. Malaysians traditionally expect their leaders to behave in a manner that is humble, modest, and dignified. And Japanese leaders are often expected to focus on developing a healthy relationship with their employees, in which employees and managers share the same fate. In short, expectations concerning appropriate leader behaviors can vary considerably across cultures. This is a point not lost on experienced expatriates and frequent flyers but sometimes ignored by their academic counterparts (Steers et al., 2012).

Nevertheless, a comprehensive understanding of leadership under VUCA conditions remains vague. To fill this research gap, Rath et al. (2021) conducted a

systematic literature review to classify the existing leadership literature under VUCA conditions. Their research contributes to this field by synthesizing the vast literature, aiming for a more structured overview of research outcomes over the past 20 years (2000–2020). Since leadership is increasingly a global activity in organizations, they analyzed these findings from an intercultural perspective, linking cross-cultural management, especially intercultural competence, to the leadership environment in the VUCA world.

Therefore, it is increasingly necessary for organizations to identify and exploit opportunities and adapt their strategic orientation to the VUCA world to gain a competitive advantage. Leaders play a decisive role as the link between strategy and implementation. Yet, traditional leadership models and management instruments, which have emerged from a relatively stable context, are only partially effective within the dynamic VUCA world. In addition, executives do not feel up to the challenges of the VUCA world. They do not trust in their abilities, as a worldwide IBM study of 1541 CEOs, managers, and senior executives shows (IBM, 2010). It is, therefore, imperative to adopt leadership approaches to today's complex and turbulent environment (Rath et al., 2021).

Consistent with Rath et al.'s (2021) observation of leaders' lack of trust in their leadership abilities, other researchers assert that emotion and motivation play a role in an individual's decision to become a leader. This approach differs from the agency perspective, which implies that becoming a leader is not a decision of the individual but follows the view, which places the decision to become a leader in the leader-to-be hand. In examining this new line of research, the researchers examined whether "worries about leadership" (WAL), the worries people have about the possible negative consequences of assuming a leadership role, together with "motivation to lead" (MTL), the individual difference construct ". . . that affects a leader or leader-to-be's decision to assume leadership training, roles and responsibilities and that affects his or her intensity of effort at leading and persistence as a leader." Therefore, within a VUCA environment, individuals who are qualified for leadership may not appear on the radar of organizations because their worries may prevent them from engaging in activities that would prepare them for that role; consequently, the wrong person may emerge in leadership roles. Worries about leadership WAL may also explain why underrepresented groups often do not assert themselves into leadership positions (Aycan & Shelia, 2019). This is further exacerbated by the global demand for talent as human capital development across advanced economies has stagnated while several developing countries have made investments in basic upgrading of education and training systems (Schwab & Zahidi, 2020).

The VUCA world will not disappear, and as technology develops rapidly and the world becomes more and more of a global marketplace, there is no place to hide. More and more, diverse individuals are becoming a large component of traditionally homogeneous spaces with personal goals and expectations. This change is relentless, and the landscape we work in is constantly shifting. The leadership role becomes increasingly one of creating moments of clarity and focus, and at the same time, we need to keep an eye on what is shifting and prepare to strategize accordingly. Rigidly adhering to a chosen strategy risks missing opportunities or failing to respond to

market and environmental changes. Somehow leaders need to walk a fine line between these two positions to be flexible yet sufficiently focused to keep people motivated. VUCA is complex and challenging, but it is also an environment that can allow true leadership talents to emerge at all levels of the organization (Sharma, 2019).

Leadership and Followership Research and Theories

According to Cooper (2003), a response to the notions of leadership and followership is likely to suffer paradox. For instance, When asked what they want from their senior management, most employees will respond by saying they want leadership. On the contrary, however, when asking people who their leader is, and they will most likely be offended that you think “they need to be led.” Further, Cooper stated, implying that employees should be followers is equally emotive and as a consequence, we must not attach inappropriate connotations to the leadership or follower role. Leaders are not super all-knowing and unique beings, and followers are not “others” like sheep waiting for the leader “sheep-dog” to give them ideas about what to do and where to go. We are requested to accept the view that the potential for improved relationships in organizations is more important than the titles “leader” or “follower” (Cooper, 2003).

The complexity presented in the last decades and, more recently, 2 years has forced business organizations to be lean and agile. As a result, when the pandemic hit, they could pivot and rapidly implement adaptive solutions to complex challenges: remote work in business, telehealth in medicine, online education in schools, and expanded takeout and ghost kitchens in the restaurant industry. The bad news is that public-sector and political leadership lag. The problem is that adaptive responses in bureaucratic organizing systems are not the norm. Bureaucracy stifles adaptability. It does this by inhibiting efficiencies needed to generate solid operational responses. Counter to the belief of many that complexity is more free-wheeling and democratized, it has reliable operating systems – one of the keys to a bee colony is an “inventory control system” that works in coordination with information coming in from the outside to trigger and activate adaptive responses as needed. This may be why more centralized governments responded better to COVID-19 in many cases than democratic ones. They were able to marshal resources to generate strong coordination around operational responses (e.g., testing, masks, quarantines, PPE manufacturing) as well as use new ideas to operationalize large-scale entrepreneurial responses (e.g., China building temporary facilities such as the 1000-bed hospital constructed in Wuhan in just 10 days) (Uhl-Bien, 2021).

Pandemic, Ethical, and Digital Leadership

Wilson (2020) brought the pandemic leadership concept to the agenda by associating it with the successful management of the pandemic process. During the COVID-19 pandemic period, a model was created by analyzing the New Zealand example

Table 1 Also, Wilson (2020, p. 285) explains the basic requirements of pandemic leadership as follows

Be led by expertise	Mobilize collective effort	Enable coping
Follow the science Use facts and evidence	Inform and educate	Enable planning
Listen to advice from relevant experts	Pull no punches	Build relevant knowledge and skills
	Convey direction, meaning, and empathy	Enable sensemaking
	Unite	Enable kindness
	Address practicalities	Develop creative responses
	Avoid defensiveness	
	Solicit feedback	

practices and the decisions of the New Zealand leader, which everyone accepted and brought to the literature as pandemic leadership. Wilson (2020, p. 285–289) attributed this model’s distinctive feature and success factor to building trust and providing creative responses (Table 1).

Ethical leadership is also a type of leadership that is explained by building trust. The uncertainties and sudden changes experienced during the pandemic have led all individuals to seek explanations they can trust. Ethical leadership also comes into play here. It is about behavior that gives employees confidence in the COVID-19 pandemic and post-pandemic periods. The feeling that employees can trust their leaders is most evident in this importance, so ethical leadership has become more critical than ever to express leaders’ honest and transparent practices toward them (Horná, 2020, p. 2).

Ethical leadership in the digital age after COVID-19 keeps up with the digital transformation. Leaders’ attitudes toward ethics and trust need to be radically changed and developed about the works that are starting to be carried out remotely and the different stakeholder groups that manage this process. Therefore, transparency, ethical management, and leadership are much more critical in the next period. According to Horná (2020, p. 3), it is also essential for leaders to develop trust-based approaches and gain new skills in this new era in which digital systems are used. Leaders of the business world are expected to cope with this change and develop skills that include ethical and moral behaviors to be successful in the digital age. Leaders based on revitalizing the ethical environment and ethical culture organizations in the post-COVID-19 era will be better prepared to control/explore the digital world using digital technologies (Al-A’Ali & Masmoudi, 2021).

A Dual-Agency Model of Identity Leadership and Engaged Followership

Haslam et al. (2022) challenge a binary view of leadership in which either leaders have complete agency and followers none or leaders have no agency and are entirely autonomous. They do so by advancing a dual-agency model of identity leadership and engaged followership in which leaders and followers are understood to influence

each other without being constrained. This model draws upon and integrates a body of empirical and theoretical work in the social identity tradition and argues that leadership and followership are both aspects of a group process that centers on the cultivation and enactment of a sense of shared social identity in which group members work together to advance an understanding of “us” as positive, distinctive, and enduring (Tajfel & Turner, 1979; see also Albert & Whetten, 1985). In this model, collective action is a co-production of leaders and followers in the context of a group membership that they share and see themselves as sharing. More specifically, the model proposes that, for their part, leaders seek

- (a) To build and advance a sense of shared group membership (a sense of “us-nesses or social identity) with followers and
- (b) To identify goals associated with that membership, and then
- (c) To outline (not necessarily in specific terms) the actions necessary for achieving those goals

In turn, for their part, engaged followers

- (a) Embrace this same sense of shared social identity
- (b) Understand what they need to do to advance those group goals, and then
- (c) Work toward those goals and their leaders through action that is both enthusiastic and creative, and in turn, impacts back on leaders in helping to shape their ongoing leadership. (Haslam et al., 2022)

In another research, Epitropaki et al. (2017) introduce the identity dynamics of leadership and followership and argue that leadership and followership identity processes play a significant role in indicating “who will lead” and “who will follow” as well as “how leaders and followers will influence” and “be influenced.” Examining identity is important, they suggested, as most of the dominant theoretical paradigms in the leadership field (e.g., trait theories, transformational and charismatic theories, Leader–Member Exchange) focus on how others see and evaluate leaders (or followers) and how leaders and followers behave. Understanding how leaders and followers see and define themselves, as well as understanding the complex ways in which these self-definitions develop, change, and are influenced by leader–follower interactions and contexts, is an important piece of the leadership puzzle that can offer us unique insights into the drivers of leader and follower behaviors and actions. See Box #3 (Epitropaki et al., 2017).

An Overview of Followership Theories and Research

Uhl-Bien et al. (2014) review shows that most research on leadership recognizes the follower in some way; however, the focus on followership as a research area has not occurred until very recently. They suggested that followership approaches are distinct from prior systems in that they privilege the role of the follower in the

leadership process. Thus, identifying followership as a topic equally worthy of study to leadership. Therefore, the basic assumption of a followership approach is that leadership cannot be fully understood without considering how followers and followership contribute to or detract from the leadership process (Uhl-Bien et al., 2014).

They argue that the study of followership involves an investigation of the nature and impact of followers following in the leadership process. The leadership process is a term used to signify a connectionist view that sees leadership as a dynamic system involving leaders (or leading) and followers (or following) interacting together in context citing the works of. This definition identifies followership through two lenses: followership as a rank or position (i.e., role) and followership as a social process. The first, a role theory approach, sees followership as a role played by individuals occupying a formal or informal position or rank (e.g., a “subordinate” in a hierarchical “manager–subordinate” relationship; a follower in a “leader–follower” relationship). The second, a constructionist approach, views followership as a relational interaction through which leadership is co-created in combined acts of leading and following. Whereas role-based views investigate followership as a role and a set of behaviors or behavioral styles of individuals or groups, constructionist perspectives study followership as a social process necessarily intertwined with leadership.

Role-based approaches are consistent with Shamir’s (2007) description of “reversing the lens” in leadership research. In contrast to leader-centric methods examining how leaders influence follower attitudes, behaviors, and outcomes, role-based followership approaches consider how followers influence leader attitudes, behaviors, and results. These approaches identify followers as the causal agents, that is, follower characteristics and behaviors are the independent variables, and leader characteristics and behaviors are the dependent or moderator variables (Shamir, 2007). The focus of these approaches is on follower characteristics and style, followership role orientations, implicit theories of followership, follower identities, and how follower identities and behaviors shape leader attitudes, behaviors, and effectiveness.

Constructionist approaches addressed by Uhl-Bien et al. (2014) see followership and leadership co-constructed in social and relational interactions. A constructionist approach considers that leadership can only occur when leadership influence attempts or identity claims are met with followership-granting behaviors (e.g., deference) or identity claims. Followership is therefore seen in “following behaviors” that can include leader and follower claiming and granting, deferring or obeying, resisting or negotiating with another’s wishes or influence attempts or trying to influence another to go along with one’s influence attempts citing. In this way, followership is not tied to a role but a behavior. This approach they suggested, allows us to recognize that managers are not always leading – they also defer to subordinates, which means they also engage in “following behaviors” citing. Therefore, the constructionist approach allows for the recognition of each player’s leader and follower’s contribution to the outcomes and creates opportunities for narratives to be constructed around that interrelatedness.

The Leadership Process, Proposing A Balanced Leadership/Followership Framework

Uhl-Bien et al. (2014) refer to the framework depicted in Fig. 1 as “the leadership process,” a constructionist approach since it illustrates a connectionist system involving leaders (or leading) and followers (or following) interacting together in context to co-construct leadership and followership as well as their outcomes. In this sense, they suggest that it highlights leadership as a dynamic process that occurs in the interactions of individuals engaged in leading and following. This model is not the only possible framework for the study of followership, but they chose it to be consistent with the emerging followership approaches identified in our review. For each framework, we describe the model and outline a broad agenda for future research.

The “leadership process” approach is interested in understanding how leaders and followers interact in context to co-create leadership and its outcomes. It does not assume that leading and following are equated with one’s hierarchical position in an organization. Instead, it acknowledges that managers can also follow (and might not lead), and subordinates can also show (and might not follow). In the “leadership process” framework, the primary question of interest for followership is what characterizes following behaviors. How do following behaviors work together with another’s leading behaviors to construct leadership and its outcomes?

The basic assumption of a leadership process approach is that leadership can only occur through combined acts of leading and following. If someone makes a leadership (influence) attempt(s), but it is not responded to with the following (deference) behavior(s), then it is not leadership. Therefore, the constructionist approach to followership studies how individuals or collectives follow behaviors in ways that construct leadership. Following behaviors can be those that “grant” power and

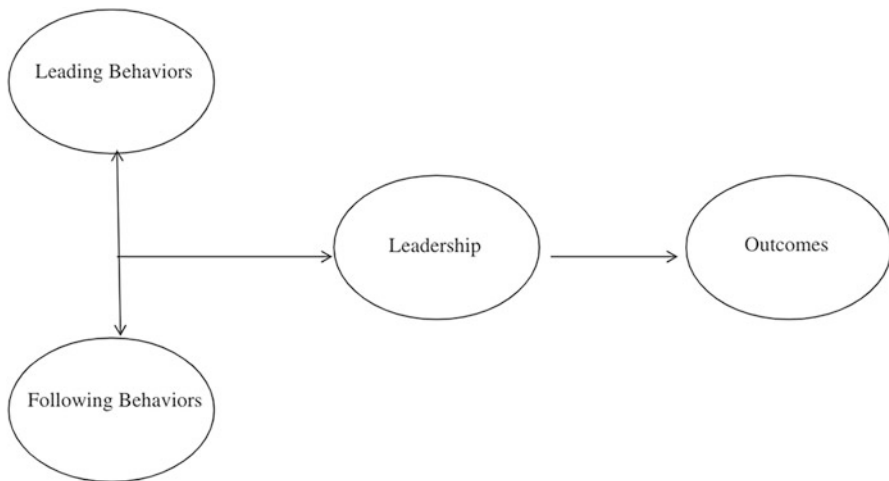


Fig. 1 The Leadership Process (Uhl-Bien et al., 2014)

influence on another. These behaviors are associated with an individual “claiming” a follower identity or granting a leader identity. Such behaviors may take the form of succumbing to the wishes or desires of another by deferring, obeying, or complying. Following behaviors could also involve “co-producing” leadership outcomes by still waiting for another and granting their leader’s claim, but also advising, challenging, correcting, or persuading in a respectful and trusting way to generate more effective outcomes. Therefore, by thinking about followership as behaviors and relational interactions, we open the possibilities for seeing leadership and followership in more meaningful ways. Focusing on following behaviors allows us to consider how patterns of leading and following behaviors work together to construct leadership (Uhl-Bien et al., 2014).

As observed by Matshoba-Ramuedzisi et al. (2022), the study of followership has evolved from only considering followers from the leader’s perspectives to including followers’ views about followers. Studies on followership have gained traction through the recognition of the significant role that it plays within the broader understanding of leadership and argue that significant challenges to organizations should not only be focused on leadership but also followership since followership can be linked to significant organizational outcomes (see Box 1). Consistently, it is possible for followers to be the defenders of the organization against unethical leaders by standing for the organizational purpose and challenging those who deviate (see Box 2). Matshoba-Ramuedzisi et al. (2022) have identified two areas for the expansion of followership research: (1) to truly understand followership, we need to consider new methodological approaches, both quantitative and qualitative; and (2) at the theory level, there is a need to create new ways of looking at the process of leadership, not in the traditional sense, but in terms of the complex process that incorporates what leaders and followers do, and how they influence and respond to one another and finally how context plays a role in both stimulating leadership/followership, and how leaders and followers impact the situation (Matshoba-Ramuedzisi et al., 2022) (Fig. 2).

Developing Narratives Around Followership and Leadership, Relationship, and Leadership Process Outcomes

In three papers on leader–followership relationship, Hurwitz and Hurwitz (2009a, b, c) presented avenues for the deployment of narratives around leadership and followership balance by first positing that practitioners and academics are beginning to realize that followership is a distinct competency area. Good followers derive greater satisfaction, remuneration, self-actualization, and other benefits from work than poor followers. Therefore, having good followers enhances organizational effectiveness and adaptability and making fellowship visible reduces the appearance of unfairness, and makes improvement possible. It stands to reason that if leaders create the plans and followers carry them out, both are integral to a successful organization. Therefore, building better organizations requires a balance of strengthening leadership and followership skills (Hurwitz & Hurwitz, 2009a).

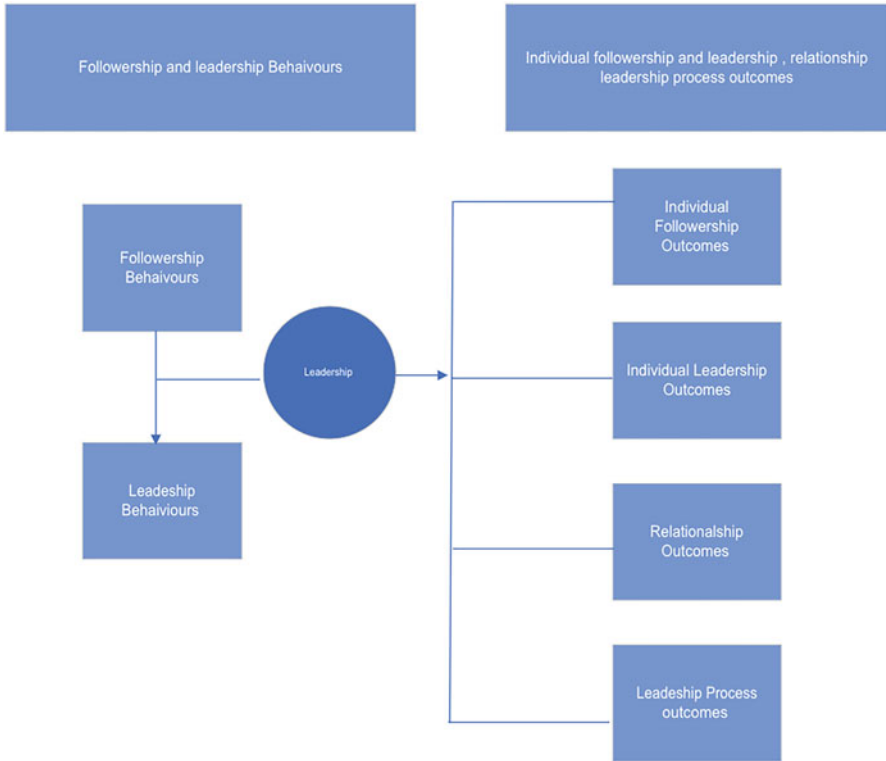


Fig. 2 Developing inclusive narratives around leadership and followership behaviors and outcomes. (Sources of leadership and followership narrative. Adapted from Uhl-Bien et al., 2014)

Secondly, there are real and important differences between leadership and followership. Some attributes and characteristics are unique to good followers, while others, such as intelligence, are generally applicable to all employees. Followership can be understood as two separate competencies: leader support and personal manageability, which refer to situation-specific and generic followership behaviors, respectively (Hurwitz & Hurwitz, 2009b).

Finally, leaders must learn to model followership and use it to solve staff performance issues. Citing Meindl et al.'s (1985) article on leadership, called "The romance of leadership," they stressed on the author's intent, which was to demonstrate that people unduly attribute success to the actions of leaders. For instance, when given three pieces of information on recent changes to an organization – a new leader, new followers, and different business conditions – participants in the study chose to ascribe changed business outcomes to the influence of the leader. Hurwitz and Hurwitz agree that leadership is important; they, however, added that there is a need for a more balanced approach to organizational development. Everyone is a follower: it is a role that has a major impact on careers and on businesses. Perhaps,

then, it would be useful to focus some energy on fellowship and begin the process of creating an equivalent “romance of the follower” (Hurwitz & Hurwitz, 2009c).

Box 1 In Practice – Informal Leadership Behavior, Taking the Initiative and Being Recognized

On her daily route to work, an accounts employee of a financial organization takes her through an area in her capital city where money exchange vendors ply their trade. It is usual for her to hear the vendor’s shouts of the buying and selling rates for US dollars on her way to work and her patterns of the street rates for USD. Part of her list of duties was preparing a daily schedule of currency, which the company sold to local banks at an agreed rate in US dollars.

Sometime in the summer of 2011, she became aware that the market rate for USD had moved from 212 USD and suggested to her supervisor that a renegotiation of the rates with the banks should be considered based on her observation. This was done a few days later, resulting in a new agreement of 212 USD. The result was that the company exceeded its ROI target even though it was on a trajectory to record below-target performance in the summer of 2011. She was awarded the going the extra mile certificate and was asked to select out of three rewards: (1) ½ day paid leave; (2) a Lunch ticket; and (3) a gift voucher (Cell Card).

Box 2 We Are Organizing Against the Odds, Acts of Defiance!

April 8, 2022

(CNN Business) One week after Amazon workers at a New York City warehouse made history by voting to form a union, the tech giant calls for a do-over election on Friday that lays out 25 objections that form the basis of its appeal. In its filing to the National Labor Relations Board, Amazon (*AMZN*) alleges how the independent federal agency’s regional office, which oversaw the election at its Staten Island facility, known as JFK8, “unfairly and inappropriately facilitated the [Amazon Labor Union’s] victory.” It claims the agency used an “artificially reduced number” of employees in the voting unit to calculate whether ALU had garnered enough support even to hold an election. It also claims the agency delayed investigating what it calls “frivolous” unfair labor practice charges that were “exploited” by the union. And it alleges that the agency failed to adequately staff the polls during the election, which ultimately “produced chaos and hours-long lines to vote on the first polling day, discouraging other employees from voting.” (*Amazon Workers at New York Warehouse Vote to Form Company’s First US Union – CNN, n.d.*)

(continued)

Box 2 (continued)

Since the first corporate *Starbucks location voted to unionize* late last year, 17 others have voted. Only one store has voted against unionizing. This week, seven more Starbucks, one in Buffalo and two in Rochester, three in Ithaca, and one in Kansas City, voted yes on unionizing. Last week, the company's *flagship store in Manhattan*, which voted 46–36, became the largest to unionize. One of just three Starbucks roasteries in the country, the Manhattan location is an essential milestone for the Starbucks union since it has many more employees (nearly 100) than a typical Starbucks and shows that the Starbucks union can be successful in the company's manufacturing arm as well. Even more notable, these Starbucks have voted yes in the notoriously difficult-to-unionize food services industry, where high rates of turnover and a more easily replaceable workforce make union organizing extremely difficult. (Molla, 2021)

Box 3 You Are Romanticizing the Leader, Perpetuating the “Strong Man” Narrative

The striking image of a mask-less Donald Trump standing defiantly on the White House balcony on his hospital return exemplifies how “strong leadership” continues to be associated with men and masculinity. Trump reinforced this masculine imagery by claiming to be “a warrior” who is “immune from the virus.” (D. L. Collinson, 2020)

“His story” tells us that crises create the conditions for the rise of “strong man” leaders claiming to be societies’ saviors, and this pandemic provides several such examples. Although the early twenty-first century witnessed a growing interest in inclusive, post-heroic, and distributed leadership, many countries have re-emerged the strong man leader. This return to aggressive, rugged masculinity may be a backlash against feminism, fueled by claims that women are becoming too powerful and that men are being emasculated. The “strong man” return reflects attempts to sustain the ideal of aggressive or warrior-like masculinity. Although these leadership patterns emerged before the pandemic, COVID has reinforced them. Lockdowns have enabled autocratic leaders and dictators to strengthen and centralize their power and influence. (D. Collinson & Hearn, 2020).

Global Leadership/Change Reflection Questions

Uhl-Bien et al. (2014) offer five reflection questions that may shift our behavior organizationally and personally and suggest that clinging to any single perspective prevents new information from entering one's thoughts. For instance, what do

patterns of leading and following look like when leadership and followership are effective? What kinds of following behaviors are effective (and ineffective) for those in formal leadership positions? Can managers follow too much or too little? How far can subordinates go with co-producing following behaviors, and when will managers accept and reject their influence attempts? Are some co-producing following behaviors more effective than others?

At a practical level, the development of narratives that reflect a leadership/followership balance efforts must be iterative in nature and may be guided by the following questions:

- (a) How can the practice of developing balanced narratives be practical at each level, individual, organizational, and societal?
- (b) How can one create and maintain the pluralistic facet, utilizing multiple perspectives?
- (c) What is required for inclusivity, the participation of diverse people?
- (d) What is provisional in terms of the final truth? What can we give up to progress?
- (e) What mechanisms are there for reflection and repetition?

Conclusion

The subject of this chapter is recognizing and illuminating the symbiotic relationship between leadership and followership and how critical it is for narratives of outcomes to reflect both leadership and followership behavior and their contribution to traditionally communicated leadership outcomes. This has been highlighted by the practical examples of leadership and followership behavior during the COVID-19 pandemic, particularly leadership that has resulted in significant successes while others more steam in traditional leadership values brought humanity to the brink of an unprecedented crisis. This chapter examined research on the VUCA environment, calling for a more comprehensive investigation of all four components of a VUCA world. Secondly, it addressed recent research on leadership in a VUCA environment by discussing three approaches to global leadership and pointing out the parallels between VUCA leadership and the field of cross-cultural management. Thirdly, it addresses literature on leadership–followership interdependency and offers the leadership process as a theory that allows for narratives on the outcome to reflect more on leadership and followership behaviors and thus create a more balanced communication on the interrelationship. Fourthly, three scenarios were suggested at the individual, organizational, and societal levels that capture helpful and unhelpful narrations of leadership and followership in practice. Finally, one of the critical issues covered in the last section is questions around shifting behaviors at the various levels of individual, organizational, and societal on the interdependency with more emphasis on the importance of followership as part of the leadership process ending with questions for reflection as to how this process can be kept practical, iterative, inclusive, encouraging multiple perspectives, and deriving a mechanism for review and determination of truths.

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The End of Leaders and Followers and the Emergence of Collaborating Co-creators

37

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Abstract

This chapter suggests that the emerging future of organizational theory and practice will de-emphasize the concepts of leaders and followers. The authors provide evidence of the rise of a theory and practice that replaces those industrial era constructs. We identify four sources signaling a change to thinking of organization members as collaborating co-creators. The authors call attention to the works of Joseph Rost, Ron Heifetz, Marty Linsky, David Bohm, William Isaacs, and Frédéric Laloux. Additionally, underlying the work of all these thinkers is the implicit (and sometimes explicit) recognition that the move from leaders and followers to collaborating co-creators requires a significant amount of what Joseph Jaworski calls “inner work.” The essence of inner work is a highly developed sense of mindfulness. For people to make the mindset transition into collaborative co-creators, they must diminish their ego-centeredness, increase their open-mindedness, employ a wider empathy, and finally fully participate in dialogical conversations that result in breakthrough innovations. These changes are only possible through the practice of mindfulness. Mindfulness is a methodological connection to the wisdom literature of the East.

Keywords

David Bohm · Co-creators · Followers · Ron Heifetz · William Isaacs · Joseph Jaworski · Frédéric Laloux · Leaders · Marty Linsky · Mindfulness · Joseph Rost

Introduction

This chapter suggests that the emerging future of organizational theory and practice will de-emphasize the concepts of leaders and followers. Instead, the authors provide evidence of the rise of a theory and practice that replaces those industrial era constructs. We identify four sources signaling a change to thinking of organization members as collaborating co-creators.

The authors call attention to the works of Joseph Rost, Ron Heifetz, Marty Linsky, David Bohm, William Isaacs, and Frédéric Laloux. Additionally, underlying the work of all these thinkers is the implicit (and sometimes explicit) recognition that the move from leaders and followers to collaborating co-creators requires a significant amount of what Joseph Jaworski calls “inner work.”

Joseph Rost’s book *Leadership for the Twenty-First Century* and his subsequent writings deliver a fierce critique of the linguistic and practical confusions over the

terms leader, manager, followers, leadership, and management. Rost's critique makes it clear that generally both the ordinary use and the popular academic understanding of these terms is hopelessly confused and confusing.

Ron Heifetz and Marty Linsky emphasize understanding organizations by using an organic framework of an organism's need for adapting to external environmental forces in order to thrive in the changing environment. This recognition leads them to make a distinction between the work of authority and of leadership. The work of authority provides the organization's status quo with direction, protection and order. The work of leadership creates a sense of productive disequilibrium of the status quo during periods of small-scale experimentation when the organization learns a new way of doing things. The work of leadership requires the facilitation of this process of experimentation by those people in the organization who will need to adapt their beliefs, values, assumptions, and behaviors to the new environment. The people involved in the process do not fit neatly into old categories of leader/followers. Rather they struggle together through their experimentations and learning to jointly create a new way of being and doing, allowing the organization to thrive.

David Bohm's conversational experimentations in the 1980s with large groups trying to achieve an in depth understanding of shared meaning came to be known as Bohmian Dialogue or simply dialogue. The core ideas of Bohm were later extended and deepened by the work of William Isaac's in his book *Dialogue and the art of thinking together* (1993a). Isaac's approach develops conversations into a process with the emphasis on group learning through deep listening and exploration of multiple perspectives. The turn toward group learning via dialogue implies a radical egalitarian approach that transcends the labels and roles within the confines of a psychologically safe container.

Frédéric Laloux's book *Reinventing Organizations* (2014) explores his discovery of what he calls "Teal Organizations" marked by self-management, wholeness, and evolutionary purpose. Laloux reveals twelve examples of Teal Organizations that have made a radical break from more traditional management structure. In these organizations, many of which have been successfully operating for thirty years, there is no management authority hierarchy. Instead of a single class of people (management) that makes the decisions, controls the budget and sets the direction, these organizations distribute management decisions and functions throughout the whole organization. This redistribution of power and authority creates a challenge to a traditional understanding of management, leadership, employee and followers.

In order for people to make the mind set transition into collaborative co-creators as pointed to by Rost, Heifetz, Linsky, Bohm, and Isaacs and detailed in practices by Laloux, it is necessary for them to diminish their ego-centeredness, increase their open-mindedness, employ a wider empathy, and finally fully participate in dialogical conversations that result in breakthrough innovations. These changes are only possible through the practice of mindfulness. Mindfulness is a methodological connection to the wisdom literature of the East.

Joseph Rost

Joseph Rost (1991) published *Leadership for the Twenty-First Century*. He delivers a fierce critique of leadership studies and research across the twentieth century decade by decade from the 1930s through the 1980s. His extensive review of the leadership literature published in the 1980s covers over 300 books, chapters, and journal articles. In the decades prior to 1980, in addition to some of his own research directly, he reviewed the substantial material indirectly through the voluminous research by Gibb (1969), Stogdill (1974), and Bass (1981). Rost (1991, p. 7) remarks that by 1990: “(. . .) leadership is a word that has come to mean all things to all people.”

Through this dizzying array of seemingly conflicting, contradictory, and confusing meanings, Rost uncovers what he discerns as the underlying, quasi-hidden theme of the twentieth century's industrial concept of leadership. Namely, by the 1990s, leadership simply had come to mean “excellent management.” From this critique of the industrial leadership mindset, Rost proposes a counter definition of a transcendent view of leadership that he felt was suitable for an emerging postindustrial era. This section of the chapter examines both his critique and his understanding of the emerging view of leadership that undermines the very use of the terms of leader and follower so embedded in the twentieth understanding.

Industrial and Post-industrial World

Rost (1991, p. 29) summed up the leadership theories that he believed underlined the industrial paradigm. Taken as a whole, these theories emphasize a management orientation, a personalistic focus on the leader in a technocratic and linear language and methodology. He notices that while during some periods of time certain leadership theories tended to dominate, ultimately the theories from various decades never really disappear. Great man theories, trait, and behavior theories as well as group facilitation theories were still widely held and practiced in the 1990s as they had been when first introduced.

Rost points out that when one takes a closer look at these seemingly different theories something becomes clear. Leaders turn out to be supposedly exemplary men and women who possess specific preferred traits to influence followers to do what the leaders desire to achieve as group/organizational goals. Such behaviors reflected excellence as defined as some kind of higher-order effectiveness. Ultimately, Rost (1991, p. 94) argues: “Leadership as good management is a perfect summary of what leadership has meant in the industrial era.”

The era of industrial dominance of the economy was disappearing in the time Rost wrote. As it can be seen from the OECD (n.d.) data, the number of people employed in manufacturing has been declining since the late 1940s and the dominance of industrial manufacturing had significantly waned. One can argue, as Rost and others did, that while the industrial era which stamped the economy and its attendant super structures of mindsets and ideology was still dominant, something

new was emerging. This new emerging economy and understanding of work and organizations, Rost (1991, p. 100) identifies as “postindustrial,” not yet fully recognizable, but clearly distinguishable from industrial.

The transition out of the industrial understanding of how organizations are structured and operated is a movement away from a command-and-control mentality necessary for organizing large scale manufacturing. This form of hierarchical structure evolved to solve particular problems confronting organizational authorities. As new and more complex problems emerged in the later part of the twentieth century, the command-and-control hierarchical structure has proven too costly and slow (Laloux, 2014).

In response to the emergence of a postindustrial world, Rost offers a counter definition of leadership that departs from the idea that leadership simply meant excellent management. For him, leadership is a relationship based on voluntary influence among leaders and followers, both of whom intend to create real change that reflects their mutual purposes.

Rost offers specific detailed explanations of each of the characteristics of this new understanding of leadership. He wrote that a relationship of influence meant the only persuasion was used to shape the opinions and actions among leaders and followers. This kind of influence must be “multidirectional, in that influence flows in all directions not from just the top down.” The use of persuasion means it has to be noncoercive. This excludes formal authority, power, or dictatorial actions as a means to affect others’ opinions and actions, “(. . .) thus allowing anyone in the relationship to freely agree or disagree and ultimately drop into or out of the relationship” (Rost, 1991, p. 107).

Followers

Initially, Rost had no problem with the use of the terms leaders and followers. He did object to the connotation of the industrial understanding of followers as passive subordinates ready to do whatever the active leader thought necessary for organization’s benefit. In the postindustrial mindset, leaders should not be equated with managers; followers should not be equated with subordinates. Both can be anyone.

However, Rost (1991, p. 112) does not see this as an equality situation. He argues there will always be followers and leaders. While the names change, the unequal influence relationship remains. Unequal influence is what distinguishes leaders and followers. Those people who are more active, commit more “power resources” to influence others’ opinions and actions in the relationship should be recognized as leaders. However, these relationships are fluid. People switch between being leaders and followers depending on the degree of influence in any given situation. Also, people have multiple relationships going on at the same time, in some they are leaders and in others they are followers (Rost, 1991, p. 112).

Rost (1991, pp. 108–109) delineated five points to clarify this new notion of followers:

1. Only people active in the relationship can be considered followers. Passive people are not followers. They are simply not part of the leadership relationship.
2. Being active ranges across a broad spectrum of involvement in the change activity including their attempt to influence others.
3. Followers and leaders can change places even within one relationship. This ability to move back and forth allows followers to exert considerable influence and the mobility to become a leader.
4. In different groups, followers can be leaders and vice versa.
5. Followers do not do followership. They are in the leadership relationship.

Together they develop a relationship in which they influence each other as well as the organization and society, and that is leadership. It's a two-way street, but there is more traffic on the leadership side of the road.

Rost (1991, p. 111) recognizes that dyadic relationships are an important source of influence and power between people: however, he excludes dyadic influence relationships from the leadership model. He notes that we have other terms for all dyadic relationships, for example, husband/wife, teacher/student, patient/doctor, client/therapist etc. So, calling them leaders and followers just confuses the matter.

Additionally, Rost (1991, pp. 115, 126) asserts that the most distinguishing feature of leadership, as opposed to management or other relationships, is the mutual desire on the part of leaders and followers for real, transformational change.

Change

Working collaboratively for real, transformational change means that leaders and followers attempt to alter the status quo in ways that they have come to agree upon through numerous conversations. From these numerous conversations and interactions, a mutuality of purposes emerges that provides the leaders and followers with vision and energy. Rost (1991, p. 118) notes that these purposes do not require an absolute universal agreement. It is possible to have several purposes under a common mission. He stresses that purposes are not the same as goals. Purposes are broader, more holistic, integrated – more like vision or mission. Goals tend to be more specific.

Summing up, Rost targets his critique of existing theories and practices of leadership developed during the height of the rationalization of industrial management. In contrast to the identification of leadership as excellent management, Rost draws a sharp distinction between management and leadership. Management is about perfecting the status quo. Leadership is about creating significant changes to the status quo. Separating managing and leading, Rost attends to the confusion over the terms of leader and follower and their roles within (and without) organizations. Still, despite his insight into an emerging postindustrial understanding of the relationship connections of people intending to challenge the status quo, Rost could not quite free himself from the traditional industrial terminology of leader and follower.

Collaborators

Following the publication of *Leadership for the Twenty-First Century* (1991), Rost (2008) notes in “Followership: An Outmoded Concept” that people confronted him with the implications of continuing to use these industrial era terms of leaders and followers, particularly, followers. His readers felt it no longer made sense to use the term follower. Despite Rost’s caveats on the industrial baggage, the term implied passivity. These interactions gave Rost pause to modify slightly what he had written in *Leadership for the Twenty-First Century*. He says: “So around 1994, I began using other words for followers and ended choosing the word collaborators. Eventually, I dropped the ‘postindustrial’ modifier and used the term collaborative leadership for the new paradigm.” (Rost, 2008, p. 57).

If this new understanding of the relationship between leaders and followers had to be non-coercive, voluntary and consensual, then the term collaborative seemed more accurate. Rost (2008, p. 57) made three changes from his prior definition: first, postindustrial becomes collaborative, second, followers become collaborators and third, real change becomes significant change. He does note that he cannot see dropping the term leader. If others want to change that then, “more power to them.”

The opportunities for leadership are bounded by the requirement for significant change. So, on a typical day in most organizations, there is little need for collaborative leadership. Good management is sufficient. When folks are involved in significant change activities that amount of time will be small in comparison to the other activities in which they are engaged. This removes the necessity of having someone called a “leader.” Leaders are only an episodic necessity when an attempt for a significant alteration in the status quo is required.

Even as Rost makes these changes, he struggles with the terminology to describe what was going on in a collaborative relationship. He says: “(. . .) can some of those who are not leaders become leaders during a series of activities that make up any one leadership relationship? Conversely, can some leaders become nonleaders in that series of activities?” (Rost, 2008, p. 62).

He had previously noted in *Leadership for The Twenty-First Century* that, during the interactions for change, the role of whose a leader and whose a follower could switch depending on how much influence was being exerted, over what period of time and by whom. This recognition opens the question, how are we to measure that degree of influence? Why would it be necessary to regularly apply a label designating who was contributing what in a truly dynamic collaborative relationship? As Isaac demonstrates below, in truly collaborative, dialectical relationships this will be impossible to sort out. Wasn’t the need to identify who is the “leader” itself a vestigial term from a prior era to assign status and prestige that re-enforced the command-and-control hierarchy? If he was willing to change “followers” to “collaborators” why not make everyone involved in this relationship “collaborators”?

Rost points out the way forward from the industrial model and mindset of leadership through his recognition of leadership as a collaborative relationship among people engaged in an episodic, significant change activity. He went so far

as to eliminate the use of the term “follower” as meaningless in postindustrial organizations. He left it to others to discard the use of the term “leader.”

Ron Heifetz and Marty Linsky

Unlike Rost, others are willing to abandon the term leader; perhaps foremost among them are Ron Heifetz and Marty Linsky.

They emphasize envisioning organizations from an ecological framework where an organism’s need to adapt to external environmental forces in order to thrive in the changing environment. This recognition leads them to make a distinction between the work of authority and the work of leadership. The work of authority provides the organization’s status quo with direction, protection, and order. The work of leadership creates a challenge of productive disequilibrium to the status quo during a period of small-scale experimentation whereby the organization might learn a new way of doing things.

The work of leadership requires the facilitation of the process of experimentation by those people in the organization who will need to adapt their beliefs, values, assumptions, and behaviors to the new environment. The people involved in the process do not fit neatly into old categories of leader/followers. Rather they struggle together through their experimentations and learning to jointly create a new way of being and doing, allowing the organization to thrive.

The Adaptive Leadership Theory

To understand the rationale for no longer using the terms leader and follower, one must examine the framework and process of the adaptive change model.

The most fundamental distinction in Heifetz’s and Linsky’s understanding of leadership is their distinction between the work of authority and the work of leadership. By making this distinction, they are able to isolate specific leadership activities from which they can identify the roles, activities, and terms that are distinct from the work of authority.

Within organizations, authority clearly refers to management authority. The role of management, i.e., of people in positions of authority, is to apply the organization’s existing expertise and resources to what Heifetz and Linsky (2004) call “technical problems.” These technical problems fall within the context of the duty of people in positions of authority to provide direction, protection, and order. The solving of these technical problems may involve creating changes to the organization’s operations or activities. One might think of the application of existing expertise to technical problems as an attempt to preserve and perfect the status quo.

The explication of the concept of technical problems opens room for understanding that there are a separate set of problems for which the organization’s expertise is no longer capable of solving, or perhaps even understanding. Heifetz and Linsky (2002a) call this second class of problems “adaptive challenges.” These challenges

are distinctly different from the technical problems resolved by people in positions of authority. Adaptive challenges appear when the existing beliefs, behaviors, assumptions and values are no longer sufficient for the organization's thriving. In short, they are beyond the capability of authorities.

This fundamental difference between the two kinds of problems has significant implications for how adaptive problems are to be understood and addressed. The work of authority is not capable of solving these problems due to the nature of the problems. Adaptive problems are ill-defined. The answers cannot be known in advance. The challenges cross multiple boundaries involving a variety of stakeholders each with their own perspectives. These challenges require innovation among the interested stakeholders. The stakeholders themselves must create their own solutions as the challenge is rooted in their attitudes, priorities, or behavior (Heifetz et al., 2004).

To help us understand this difference, Heifetz often uses medical examples. (He was originally trained as a medical doctor.) One of his favorite medical examples is to talk about a person with heart disease who needs heart surgery. Open heart surgery is a classic example of a technical solution to a technical problem (clogged arteries). It requires long and complicated expert training, highly advanced technology, a skilled surgery team and expensive specialized operating rooms. That being said, essentially it is a replumbing job. In the United States alone over 500,000 open heart surgeries are performed every year. These operations are the work of people in positions of authority (doctors and technicians approved by their organizations and states) applying their known expertise to a known technical problem.

Now once the heart has been fixed, the patient faces a new challenge; one that requires not the intervention of skilled experts but one that confronts the patient to change their behaviors, values, assumptions, and priorities. In short, they must adapt to their new situation. This adaptive challenge can only be accomplished by the person with the problem, i.e., the patient. Only about 20% of patient's make the recommended changes in their lifestyle. (Heifetz remarks that it is easier to fix the heart rather than to change it.) This points to the daunting challenge of leading change in adaptive situations.

In this way, the work of leadership differs significantly from the work of authority. This is not a case where people in positions of authority can "fix it." The known "fixes" do not work in these new circumstances. The environment that organization exists in has changed in a way that impedes the organization's thriving. Hence, the problems confronting the organization challenge it to creating a new way of doing and being. The work of leadership involves managing the conditions that encourage stakeholders to confront complicated social issues using a method that ultimately requires changes in their own ways of working and being. Leading this process requires a person to keep the various parties continuously focused on the challenges at hand. Adaptive leadership generates positive change by provoking constructive conflict, imagining new approaches, and advancing organizational learning. It mobilizes the parties to work toward a solution, rather than imposing one. The goal is to encourage shifts in mind-set and provide incentives for stakeholders to invent their own solutions (Heifetz et al., 2004).

This process of initiating adaptive actions to meet the changing conditions does not have to be done by persons in positions of authority. In fact, having a position of authority may hamper one's ability to engage in the work of leadership (Heifetz & Linsky, 2002a).

What is needed here is a more distributed approach to leadership rather than the top-down approach of people in positions of authority. The necessary adaptive changes are neither obvious nor easy. The adaptive changes will disrupt the status quo. Those initiating the change seek not to provide direction, protection, and order. Instead, they are engaged in a process of productive disequilibrium. They do not try to calm things down and get them back to normal (Heifetz et al., 2009b).

Heifetz and Linsky in *Leadership on the Line: Staying Alive through the Dangers of Leading* (2002b) and in *The Practice of Adaptive Leadership* (Heifetz et al., 2009a) (and Grashow in the later book) detail how to initiate and sustain the work of leadership to address adaptive challenges by engaging people in the organization to: "(. . .) grapple with hard realities" (Heifetz & Linsky, 2002b, p. 25). The work of leadership initiates and facilitates a process of change that brings together those affected by the change (the people with the problem) to confront the new reality and create a new way of doing and being. The basic outline of that change method they describe as Getting on the Balcony, Think Politically, Orchestrate the Conflict, Give the Work Back and Hold Steady.

Those initiating the work of leadership assemble a group of people for whom a change in their behavior, assumptions, values, and underlying assumptions needs to be addressed. The role of the person initiating the change is to facilitate the process laid out above. They are not operating from a position of authority and cannot command anyone to do anything. They are not in charge of finding a solution or fixing a problem. They are creating a space, a safe holding environment, where the group can talk freely and explore the problem in depth from multiple perspectives. They must also keep the group focused on and committed to the challenge. A solution will emerge from the collective activity of the group through a process of small-scale experimentations. Lessons learned from experimental failures are used to refine new experiments. Always the guiding principles are what should be kept, what should be changed and what should be lost in the evolution to a new way of doing and being.

Linsky (2019b) in an interview notes that patience and diagnosis (which is never precise) are needed by the people trying to exercise leadership. But people in the positions of authority are pressured to act quickly rather than to be patient. Conflict is a necessary part of adaptive change. The conflict must move through a period of productive disequilibrium for adaptive change. Paying attention to the level of conflict. Be prepared to be not liked when challenging the status quo. He emphasizes trying something without being committed to it is not solving a problem but running an experiment.

The critical thing to note here is that this is a very different kind of change model than one that has people in positions of authority "driving the change." Perhaps the best known and practiced leadership change model of this type is John Kotter's (1996) model of leading change. In that highly leader centric model, change is driven

by people in positions of authority from the top down who command an organizational push to get the downstream employees to “buy into” the vision from above. Heifetz (“Morning Edition”, 2013) said in an interview on NPR: “The dominant view of leadership is that the leader has a vision and the rest is a sales job. I think that notion of leadership is bankrupt.”

Heifetz and Linsky have laid out a more detailed and expansive view of leadership that spells out in more detail the same basic insights explained above in Rost. Rost held that leadership only takes place in situations requiring significant change. Heifetz and Linsky clarify what exactly should be understood as significant change, namely, those situations requiring people to change their behaviors, values, and assumptions – in short adaptive change.

No Followers in Leadership Activities

Like Rost, Heifetz, and Linsky never use the word followers in their description of the people who were invited to engage in the adaptive change activity. The reasons for that are more obvious in this case. The role of the initiator in the process of adaptive change does not require “following.” The person initiating the change is not directing their activities. Rather, the role of the initiator is to bring to the group’s attention those external environmental factors that are impeding or will impede the organization’s thriving from their own perspectives.

These perspectives are shared with the change group who now contribute their own perspective on the effect of the external environment. Those perspectives may even be more important and insightful than the person who first initiated the conversation. A second role of the person initiating the change is to create a safe holding environment where the change group can meet, converse, discover and experiment. This person creates this environment precisely because no single perspective is possible for understanding the complexity of adaptive challenges. So, the purpose of the group is not to “buy into” and follow the vision of “a leader” as in the more traditional top down Kotteresque model. The purpose of the group is active experimentation to explore possible solutions to the adaptive challenge.

Those experiments are conceived, designed and activated by the group. They are not putting into place the “leader’s fix.” The role of the initiator of the change process is to help the group keep the process alive and productively disruptive by managing the conflict inevitably generated in disrupting the status quo. The person initiating the change also helps the group stay focused and not get distracted by side issues or setbacks. Finally, and perhaps most importantly, the initiator of the change helps the group identify and cope with the losses likely generated by the change in the status quo. The status quo exists because it works for some people and when it changes, they may lose what matters to them. Helping them let go of that way of being is critical to the process.

So, what should these people be called? Heifetz and Linsky offer a number of possibilities. “Partners” is one (Heifetz & Linsky, 2004). Since the people involved in the change effort will be affected by those efforts, it also makes sense to call them

“stakeholders.” In *The Practice of Adaptive Leadership*, stakeholders is the term frequently used to describe the people involved in the change process. This is made explicitly clear in the chapter “Diagnose the Political Landscape” (Heifetz et al., 2009a, pp. 89–100) as one of the most critical steps in the process of “Getting on the Balcony” to assess the context of the adaptive challenge.

In a phone interview with Marty Linsky by one of the authors, Linsky remarks that he prefers the term allies rather than followers,

I like the framing of allies. In the way we are talking about and envisioning people who have joined the initiative (for change) – allies, it is a simple word that people understand. In my experience, it seems to work well. . . . People whose collaboration is essential in making progress and so in that sense we can call them allies. (M. Linsky, personal communication, December 14, 2021)

In that same interview, one of the authors suggested that perhaps “co-creators” might also be an apt descriptor since the adaptive change process does not ask people to “buy in” but rather be active participants in creating the change itself. Linsky stressed that all the terms like allies, partners, co-creators, collaborators imply a more active role than followers.

Discarding the Term Leader in Adaptive Leadership

Despite a few scattered and unconnected uses of the word “leader” in the *Leadership Without Easy Answers* (Heifetz, 1994), the term no longer appears in any of the remaining books, articles, videos, or interviews by Heifetz or Linsky. During the phone interview with him, when asked if this was a conscious, explicit decision by the two of them, Linsky replied that it was not. They just quickly evolved away from using it.

First of all, they never used the term leader to describe people holding management decision making positions. The term they use consistently throughout is “people in positions of authority.” Heifetz articulated this insight into the work of people in positions of authority in his original book, *Leadership Without Easy Answers*. He and Linsky sustained this understanding consistently over the next nearly three decades. This bedrock distinction underlies the whole of adaptive leadership. The work of authority is fundamentally different from the work of leadership. So even though it is common to use the word “leader” for people in positions of authority, they refuse to do so. In their words: “(. . .) leadership is most usefully viewed as an activity rather than a formal position or personal characteristic, and it may or may not be accompanied by authority” (Heifetz et al., 2004).

The ambiguity in the use of the term and the confusion caused by that ambiguity stand as the main reasons that they no longer use it. It implies that leadership is a position rather than an activity. So, they use the terms leading and leadership to denote the specific activity of leading adaptive change to be clear and consistent.

But leadership can and should be defined in a more precise way if the term is to become analytically and prescriptively useful. First, leadership is better understood as an activity rather than a set of personal or institutional capacities. Talented people often exercise leadership on some issues and avoid it on others. No person or institution leads consistently across all issues all the time. Second, prominence, resources, or positions of authority do not define leadership. Significant leadership often comes from the margins of society, without authority. What, then, defines leadership? It is the activity of mobilizing people to tackle the toughest problems and do the adaptive work necessary to achieve progress. Thus there is no such thing as a “leading foundation” or “foundation leaders.” There are only people and foundations that sometimes exercise effective leadership. There is no guarantee that leadership will be exercised either by a person with a great deal of authority or a foundation with a lot of influence and a large endowment. Instead, leadership defines itself through action. (Heifetz et al., 2004)

“I rarely use the term leader,” remarked Linsky in his TED Talk in St. Charles Illinois (Linsky, 2011). He emphasizes this again in his interview with Kendal Zoller (Linsky, 2019a) on adaptive leadership. When Zoller asks about “leaders,” Linsky corrects the language explaining why he never uses the word. For one, he thinks of leadership as a behavior not a person. He explains he prefers to think about “what it looks like, not who it looks like.” Another objection that he raises is that people tend to conflate leadership with having an important position, but properly understood leadership can be exercised from any position in any organization.

So even if they restrict leading to leading adaptive change, they argue it no longer makes sense to use the term leader. What term should be used instead? They offer no single term as a simple substitute. Instead, they use various phrases to express the concept of leading adaptive change:

- “. . . closing the gap between our aspirations and reality . . .” (Linsky, 2011)
- “Those of us who are doing work on leadership . . .” (Scharmer, 1999, p. 2)
- “I like the term “creating better adaptations,” because as in biology, an adaptation may be transformative in the sense that it dramatically widens, deepens, and broadens our capacity to thrive in new environments.” (Scharmer, 1999, p. 7)
- Someone who mobilizes “. . . people in your circle to act on a problem they see” (Heifetz, 2019)
- “. . . people exercising leadership . . .” (Linsky, 2019b)
- “I don’t think Ronnie and I created anything new. I think we created language to help people organize and understand their experience. . . (Adaptive leadership). . . provides the tools and frameworks work for people and help them make progress on their most deeply held aspirations (M. Linsky, personal communication, December 14, 2021)

Heifetz’s and Linsky’s work on adaptive leadership eschews the terms leader and follower as no longer being helpful to understand the process of leadership that occurs when groups of people gather collaboratively to create new ways of doing and being. David Bohm and William Isaacs deliver a full-blown examination of convening these collaborative groups that further demonstrate the uselessness of the terms leaders and followers.

Generative Dialogue: David Bohm and William Isaacs

This part looks deeper into the notion of leadership as a collaborative change process for adaptive or complex problems that require a significantly different approach than the direction, protection, and order of people in positions of authority. The promise of breakthrough solutions uncovered because of the ability of groups to begin thinking together as a single intelligence emerges via a collaborative dialogue process explored in the works of David Bohm and William Isaacs. While there are significant similarities with the “holding environment” that Heifetz and Linsky proposed, there are some significant differences as well. However, here as before the role and notion of leaders and followers ceases to make sense.

David Bohm’s conversational experimentations in the 1980s with groups trying to achieve an in-depth understanding of shared meaning came to be known as Bohmian Dialogue or simply dialogue. Bohm’s experiments and reflections on the process centered around the convening of large groups of around forty to uncover shared meaning hidden in people’s advocated opinions and unexamined assumptions. His hope was that large and seemingly intractable social/political problems could be addressed and a shared understanding of our reality uncovered. Bohm did consider the possible use of the dialogue practices in smaller organizational settings to uncover shared meanings to address management issues. Bohm himself specifically rejects the notion of a dialogue leader noting that dialogue is simply a process people use to address complex problems.

Dialogue

Bohm develops the notion that dialogue is the process that opens a shared flow of meaning. He sees this shared meaning as a dynamic on-going action not a static endpoint to be arrived at. “It’s something creative. And this shared meaning is the ‘glue’ or ‘cement’ that holds people and societies together” (Bohm, 2004, p. 2).

This is only possible if one recognizes that all of one’s opinions, values and assumptions are partial and incomplete. The products of one’s birth culture and subsequent experiences within that context. Typically, people do not recognize this or hold that their assumptions and opinions are true where others are false. When people from different backgrounds interact with each other in ordinary circumstances this results in misunderstanding and unproductive social/political conflict as each group defends its perspectives. Bohm proposed that the dialogue method could transcend these differences (Bohm, n.d., pp. 4–5).

The way through these unexamined assumptions is for people to realize their differences without judging each other. Simple recognition, inquiry, and exploration of one’s own and other’s perspective as a collective activity will surface these assumptions. Bohm realized this was easier said than done. People have strong and deep emotional attachments to their opinions, assumptions, and values. Hence, any challenge to them, often just hearing that others may have an equal claim to

validity, will almost inevitably generate a defensive reaction that resists even listening to others.

Bohm's origin dialogue groups were fairly large – 40 plus, but he does open up the idea of smaller groups. He emphasizes that no matter the group size, the point of the dialogue remains the same – creating an empty holding space for participants to share their assumptions, opinions, and feelings. The difficulties also remain the same. Mainly, that participants will not listen properly to the opinions of others; instead, people feel driven to defend their own. If the group can refrain from judging or condemning, if it can simply look at all the opinions and assumptions and let them surface, there could then be real change through shared understanding.

Bohm (2004, p. 16) was aware that some of his university colleagues began convening small management groups where they were experimenting with dialogue to address organizational issues. He remarks that some people may feel that corporate dialogue does not address the deeper social and political issues that true dialogue should address. However, Bohm disagrees. He argues that “ (. . .) if all these companies would work more efficiently we would all be a lot better off. It's partly because they are in such a mess that we are in trouble” (Bohm, 2004, p. 17).

Concepts of Leaders and Followers Do Not Make Sense

Ideally, Bohm believes that a solution through a group process of active participation creates a shared understanding. This shared understanding cannot be imposed by anyone outside the group in a position of authority nor by any single person within the group. It must be the creation of the group through the interaction over time with the group members (Bohm, 2004, p. 9).

In this context, it is clear that the whole concept of followers makes no sense. It makes no sense because no one is looking to others for permission on what to do. No one is looking for another's vision. This is simply not the point of the group. Rather, the group's purpose is to create an empty space where participants can share their perspectives (Bohm, 2004, p. 13).

So, like Rost and Heifetz and Linsky, Bohm no longer uses the term followers for those involved in the change process. What about the role and use of the term “leader”? In developing this shared meaning through the dialogical process, a “leader,” i.e., someone to tell us what to do, Bohm (2004, p. 5) explicitly rejects it as unnecessary. Bohm (2004, pp. 5–6) suggested that a “facilitator” would be useful to get the group started and bring to the fore what they observe happening from time to time. But ultimately once the groups get functioning as it should, there is no need for the services of a facilitator.

To sum up Bohm's insights, he develops a dialogue process to uncover hidden assumptions driving people's opinions and perspectives that create conflict and seemingly intractable opposing political/social positions. The dialogue process holds the opportunity to overcome these through the discovery of an underlying shared understanding. While he used it in large groups, he recognizes it could be

used successfully for smaller organizational issues. He dismisses the need for leaders and the process makes clear all involved are participants not followers.

William Isaacs

It is from here that Isaacs picks up the notion of dialogue as a method to get organizational groups to think as a single intelligence. However, like Heifetz and Linsky, distinction between technical and adaptive problems, he makes it clear that this method is useful only for certain kinds of problems. For example, generating novel solutions, making tough strategic choices, or dealing with uncertainty and it is not useful that much for routine problems (Isaacs, 2012).

Heifetz and Linsky focus on meeting a particular challenge to organizational thriving driven by changes in the environment. They see this as a stakeholder adaptation problem. The change process brings the stakeholders together in a safe holding space where they could evolve the understanding of the challenge from multiple perspectives and experiment/learn their way to a solution.

With Isaacs, the dialogue process has a more holistic Bohemian focus by convening a process where the purpose is to create a field where through conversation an understanding of shared meaning can emerge. Rather than immediately focusing on a specific task and agenda, the aim is to uncover and produce a shared understanding. Hence, Isaacs (like Bohm) aims at a deeper and more nuanced insight into the process (Isaacs, 1993a).

But in the end, we are still confronted with a new understanding of leadership – that leadership is a process that takes place among a group of people interested in understanding difficult and complex organizational issues and finding breakthrough solutions.

Leadership Without Leaders and Followers

How can we have leadership without leaders and followers? The answer here, as with Rost, Heifetz, Linsky, and Rost, lies in the nature and dynamics of the re-conceived leadership process. More specifically, as this chapter explores, what does one call the person who convenes and sustains the dialogue and what does one call those who participate in the dialogue.

The easier of the two questions to answer regards what to call the dialogue participants. Nowhere does Isaacs refer to them as “followers.” He does call the reader’s attention to Kantor’s four player system in his book *Dialogue and the art of thinking together*. In the context of a person making assertions in a group conversation, Isaac says that a person may initiate a conversational action. A second person might agree in support of what the first person has said. Isaac writes “The second person could be said to be following the first.” (Isaacs, 1999, p. 193).

The point about group conversations is that during the conversation different people involved in the conversation take stances or positions on what is being said. This is a fluid and dynamic participation process not a description of positions of those involved. The second person is not a follower of the first in that sense. They are simply agreeing with what the first person said. Isaacs notes that Kantor held that a healthy conversation consists of a balance of actions.

At no other point in his long and complex description of the dialogue process does Isaacs use the term follower. The turn toward group learning via dialogue implies a radical egalitarian approach that transcends the concept of followers within the confines of a psychologically safe container.

What about the role and term “leader”? First, referring back to Isaacs’s citing of Kantor’s four actions of a conversation, the person initiating the conversation is not the “leader.” They are described as the mover and it is clear that this is a momentary situation. Second, like Bohm, Isaacs also explicitly rejects calling the person convening the dialogue a “leader” (Isaacs, 1993a). The dialogue requires a skillful facilitator, rather than a leader, even though that is a temporary and limited role until the group process itself takes hold (Isaacs, 1993a).

In his article “Taking Flight: Dialogue, Collective Thinking and Organizational Learning – a report from The Center for Organizational Learning’s Dialogue Process”, Isaacs (1993b) notes that no leader, no agenda, and no task should be used to initiate a true dialogue. Rather what is required is a skilled facilitator to help set up this special kind of field of inquiry and who can model the methods and attitudes needed. The facilitator’s role is not to solve problems but open an inquiry and understanding of the whole field. Isaacs (1993b, p. 38) suggests that managers will have to learn new skills in how to set up environments that are “safely dangerous” where people can feel safe talking about dangerous things. He does not call the people setting up these safely dangerous environments leaders.

Even at the point where the dialogue has produced a call to action to change the status quo, Isaacs indicates that this flows from the group itself, not any particular individual, i.e., a leader (Isaacs, 2001).

Despite all of this, Isaacs does still use the term leader. In his book *Dialogue and the Art of Thinking Together*, he refers to leaders. In his article in the *Watercooler*, he also makes references to “leaders” such as “Leaders must become personally aware of how their internal thoughts and actions impact the world around them.” (Isaacs, 2012) and “Leaders must also learn to create safe environments, which we call “containers,” where it is possible to speak and think together. The dominant cultures in most organizations do not permit this” (Isaacs, 2012).

In these instances, he is obviously referring to managers or as Heifetz and Linsky call them people in positions of authority. In managing typical and ordinary problems, the work of management is necessary and sufficient. Unfortunately, Isaacs sometimes still refers to these actors as “leaders” rather than as managers which is clearly who they are. But for the new work of leadership, as he makes perfectly clear in all his writings, there are no leaders and followers.

Teal Reinventions: Frédéric Laloux

Rost, Heifetz and Linsky, Bohm and Isaacs all practiced leading complex change and developed their leadership change theories in the context of traditional command and control industrial era organizations. But what happens to the practice of authority and leadership when an organization makes a radical break with the traditional command and control hierarchical structures? What happens when everyone is in a position of authority under self-management practices and structures? How does that affect our understanding of leading and following and the terms we use to talk about it?

Frédéric LaLoux's (2014) book *Reinventing Organizations* looks at the emerging trend of what he calls Teal Organizations as the next evolutionary stage of human understanding of how work should be organized. Laloux identifies 12 Teal Organizations that he has studied extensively. (There are others that are not included in his study.) According to Laloux's research, these organizations have three characteristics that distinguish them from the present dominant form of traditional companies. They are marked by self-management, a striving for employee wholeness at work, and listening for evolutionary purpose (Laloux, 2014, p. 56).

Laloux points to these three characteristics as a contrast with the existing dominant forms of traditional organizations marked by: command and control hierarchies, employee efficiency, and strategically planned purpose.

Self-management

Of these three characteristics, the one most relevant for the likely disappearance of the terms leaders and followers is self-management. Traditional hierarchical structures are in place as a way to distribute and organize power and control. This brings about the fight for power and all problems connected to it (Laloux, 2014, p. 61).

In traditional organizations, managers, those in positions of authority, are often referred to as "leaders" (despite the Rostian critiques noted above). Those who are more powerless relative to the people above them on the hierarchy are often referred to as "followers" (instead of the more accurate term "employees"). In self-managed organizations, power is distributed throughout the organization. In traditional language, there are no bosses. No one person can tell other people what to do. Self-managed organizations are based on a series of peer relationships, not command and control hierarchy. This has a significant impact on how one understands the role and the language of leadership.

In addition to his book, Laloux clarifies the proper understanding of what self-management is and is not in a series of seven videos found on Laloux's website (Laloux, 2022). At the heart of traditional management lies hierarchy. At the heart of self-management lies self-correction. If one doesn't understand how self-correcting systems work, one can't understand how self-management works.

Laloux notes that the dominant metaphor of a traditional organization is that it is like a well-run machine. The role of leaders (he means people in positions of authority) is to keep the machine running along. Their roles are to make sure there are no disruptions. If there are disruptions, fix them as quickly as possible. Once they are fixed, their task is to make sure they don't happen again.

But in a self-managed organization, the organization is imagined as a living organism that must adjust to constant environmental changes. (Note the similarity with the adaptive model.) Organizational members have to see the tensions and opportunities as they adjust. This is the need for self-correction. The members sense and respond to the challenges. Systems must be created that respond and adapt to the environmental challenges. Laloux (2018) lists three conditions necessary for this to occur: psychological ownership, organizational feedback processes that holds everyone accountable for the pain and the pride and everyone must have decision making authority.

To make the transition from a traditional organization to a self-managed organization. Laloux holds that these five key processes must change: decision making, job descriptions, information transparency/access, performance management and conflict resolution. By examining the reinvention of these processes, it will be clear how the roles and the terms of leader and follower would disappear. A brief review of each will clarify this.

Decision-Making Can No Longer Be Hierarchical

Laloux's research reveals that almost all self-managed organizations use some form of what is called the "advice process." Simply put, it means that any person in the organization can make any decision. Typically, the person making the decision is the one closest to the problem. However, before that, this person needs to seek the advice from all affected parties and experts in the related matter. The decision maker need not integrate the various pieces of advice. They are not looking for a compromise or consensus. Rather the advice must be sought and taken into serious consideration so that they will make a more fully informed decision. The bigger the decision the larger the amount of advice to be sought (Laloux, 2014, p. 100).

Laloux notes that it is not a consensus model because the person making the decision does not weigh or incorporate every opinion. It avoids the problems of consensus – getting bogged down in endless accommodating all points of view. Nor is it a form of nominal group process, the Delphi technique, brainstorming, kaizen, nor even any form of dialogical container that was discussed above. It also transcends the unilateral decisions by people in positions of authority higher on the organizational food chain. Recall, there is no hierarchy. For another, no one has a veto power over these decisions. He cites several examples of this in action across a variety of organizations. Different organizations use different forms of the advice process, but the essential features remain the same. Organizations have used it to decide in times of crisis whether to lay-off employees or keep people on and share

the loss of income pain, growth opportunities, opening up operations in foreign companies, buying equipment (no authorization limits), making other investments, hiring staff, changing product lines – including adding and deleting products among countless other on the spot improvement projects. And as Laloux (2014, p. 107) reports, it is less risky to let people make decisions than not to because better decisions get made.

From Job Descriptions to Granular Roles

In traditional hierarchical organizations, everyone is assigned a job description for their appropriate box in The Chart. These spell out, often in excruciating detail, what each job is. Every employee, of course, knows that since no amount of elaboration can specify all possibilities, “other duties as assigned” is a reality regardless of the presence of the actual phrase. Assigned means assigned by someone higher on The Chart who has been given the power to tell others what to do. In a self-managed organization, the premise is reversed. People are not made to fit into pre-defined job descriptions, their jobs emerge from a multitude of roles and responsibilities they pick up based on their interests, talents, and the needs of the organization (Laloux, 2014, p. 90).

Thinking in terms of roles, rather than job descriptions, increases the organization’s flexibility and adaptability. People can make the necessary changes in their jobs as needed (think of this as similar to the advice process applied to jobs) rather than going through the cumbersome, time consuming, political process of getting HR to approve of the changes. This does not mean that all jobs are equal. Roles have greater or lesser degrees of scope and breadth. There is still a person who is called CEO who has the broadest perspective although here they have far less power and prerogatives of a traditional CEO.

Laloux (2014, p. 115) cites Morning Star as a good example of this. It has created a formal process called a Colleague Letter of Understanding (CLOU). Under this process work colleagues negotiate with other colleagues using the CLOU. Hamel’s (2011) article “First, Let’s Fire All the Managers” explains how this works. Every employee creates a personal mission statement that outlines their contribution to the company’s goals related to producing tomato products and services. Annually, every employee negotiates a Colleague Letter of Understanding (CLOU) with the associates who are most affected by his or her work. At the time of his article, Hamel notes that these CLOUs spelled out about roughly 3000 formal relationships among full time employees. These CLOUs include performance metrics, financial reporting, and accountability details.

This process of negotiating a CLOU with colleagues produces a new style of organizational diagram that resembles “an intricate web of fluid relationships and commitment.” (Laloux, 2014, p. 116) The use of CLOUs increases the flexibility of each of its colleagues to make improvements as they see them and exercise the decision-making authority of the consent process.

Information Transparency and Internal Communication

To make changes and to negotiate roles people need information, so the company makes information available to everyone in the organization. Organizational colleagues need to understand the information because they have to be financially literate in order to be able to assess the impact of changes. This is different from traditional companies. The practice of sharing all information increases the effectiveness of the distributive decision-making process (Laloux, 2014, p. 112).

Performance Management

In self-managing organizations, generally performance is a team measure of results for productivity, profit margins, etc. like traditional organizations without emphasis on individual performance. These performance indicators are the subject of conversation at the team level with a focus on how well the teams are doing relative to contributing to the organization's purpose. For situations that require disciplinary actions, dismissals, judgements about compensation and incentive, self-managed organizations have decentralized, participatory, and collegial processes similar to the process described below for conflict resolution.

Conflict Resolution

Unresolved conflicts between employees in traditional organizations are typically solved by the next level up in the hierarchy. In self-managed organizations, there is no next level up. How do these get solved? Typically, there is some sort of peer-to-peer process of informal negotiation. If that fails, then a mediator is mutually selected who suggests but cannot impose a solution. If they can find a solution agreeable to both, they nominate a colleague they both trust to act as a mediator. The colleague supports the parties in finding an agreement but cannot impose a resolution. Failure at this stage means a panel of topic-relevant colleagues listens to the conflict issue. The panel's role, again, is to listen and help shape agreement. It cannot force a decision, but usually carries enough more weight for matters to come to a conclusion. Failure here, likely sends it to the CEO for a decision. In all self-managed organizations, Laloux notes that the point of such a process is to balance freedom and responsibility.

No More Managers, Employees, Leaders, Followers

Taken as a whole across these five processes, it makes zero sense to call anyone followers since they are not following anyone else's directives in any area previously described. The power that individuals have over their role in their negotiated arrangements with others also speaks to a degree of equality in the absence of

hierarchical power. It even strains the traditional terms used to describe employees. Colleagues make more sense.

In a real sense, these colleagues are performing all of the activities of managing; however, calling them managers makes no sense. Manager is a term used to designate a member of a group (management) that no longer exists in these organizations. In self-managed organizations, the traditional terms and roles simply no longer apply. Colleagues make more sense.

One of those factors critical to work in a self-managed organization is the willingness of organizational actors to re-envision their own roles and the importance of adapting to the increasing pressure on organizations to adapt to those changes. As Peter Senge (Link, [n.d.-c](#)), Otto Scharmer (Link, [n.d.-b](#)) and Joseph Jaworski (Link, [n.d.-a](#)) have remarked, that depends more on the interior state of the organizational actors rather than on any set of skills or techniques they may bring to bear. In the next section, the chapter turns toward that recognition and how Eastern mediational processes can assist in the transformation of their interior state.

“Look to the East”

The writings and practices of Rost, Heifetz, Linsky, Bohm, and Isaacs discern leadership as a variety of activities to address adaptive/complex/cultural challenges. Their descriptions make clear these activities must take place under conditions where leadership participants feel safe in addressing situations that pose both individual and organizational dangers. Bohm and Isaacs’ more penetrating and nuanced understanding of the dynamics of creating and sustaining these safely dangerous “containers” make it clear that participation in these activities requires a significant degree of personal transformation.

For these leadership processes to reach their maximum effectiveness, participants have to step out of their entrenched memories and be open to what is happening in front of them at the moment of conversation. This requires serious “inner work” arising from deepening self-awareness and self-reflection. Three prominent leadership theorists and practitioners, Joseph Jaworsky, Otto Scharmer, and Peter Senge all note that without this inner deepening of self-awareness and self-reflection, leadership activities will fail.

In an exchange between Walter Link of Global Leadership T.V. and Joseph Jaworski (Link, [n.d.-a](#)) on leadership and inner work Jaworski pointed out that Bohm was disappointed that many practitioners used his method in a superficial way without doing any of the personal work. And that meant meditation, contemplative practices, energy practices, the hard work – and journaling and self-reflection – the hard work outside of the dialogue circle. And you bring that in as a more developed human being and the people around the circle can then begin to operate as a single intelligence, but not until then.

The question for most traditional organizational managers is why is this necessary? The simplest explanation lies with the one’s ability to focus their awareness on

what is happening in the moment. Members of the group must learn to listen/think in the present moment, rather than operate from their accumulated memories, locked inside their own experiences. The untrained mind is undisciplined and jumps incessantly from one moment to the next.

Within the Buddhist and Taoist tradition, this tendency is referred to as the “monkey mind.” Typically, rather than being focused on the present moment, one is mulling over the past (accessing memories) or speculating/projecting about the future. To be effective in these kinds of leadership situations described in this article requires people to be focused on the conversation in the present moment. This ability to be aware in the present moment can be developed with practice.

Otto Scharmer (Link, [n.d.-b](#)) reinforces Jaworski’s insights from above and adds a commentary on the variety of inner work practices that are available to people. All people whom they interviewed and who had quite an impressive track record in terms of creating innovations in their own fields, many of them had their own reflective or contemplative practices. These practices can be as different as going for a run or waking and contemplating on what is essential for that person. He concludes that whatever you do you need some kind of a contemplative personal practice.

To further drive the point, Peter Senge (Link, [n.d.-c](#)) explains how having a contemplative or meditative practice aids people in leadership situations. When it’s all said and done, this is not a philosophy or a bunch of intellectualizing. These practices, whatever they are, must really be integrateable into the day-to-day in the context in which people are working.

Conclusion

The point of this chapter is to suggest that the terms leaders and followers may disappear in the future. We have provided evidence as to why this may take place. Many factors determine how these terms might be used in the future.

In the first part of the chapter, the work of Joseph Rost is presented. Based on extensive metastudy of academic and popular leadership literature, his work pinpoints the hopelessly confusing and confused way in which words leader, followers, leadership, and management are used. To clear out this confusion, Rost introduces the distinction between the industrial – where these concepts made sense – and a post-industrial world where they don’t anymore. Furthermore, he restricted the term leadership to those activities where leaders and followers sought to create significant changes to the status quo. Finally, separating the managing and leading as distinct activities pointed Rost to the confusion over the terms of leader and follower and their roles within (and without) organizations. Using the word collaborators instead of leaders and followers clears this.

Taking a step further in this discussion were Ronald Heifetz and Marty Linsky. They tried to understand organizations using an organic framework of an organism’s need for adapting to external environmental forces. In doing so, they introduced a

distinction between work of authority and of leadership. In brief, the work of leadership requires the facilitation of experimentation by those people in the organization who will need to adapt their beliefs, values, assumptions, and behaviors to the new environment. This opens up space for a distinction between adaptive and technical challenges. Adaptive challenges technical expertise cannot solve, and they involve a change in people's behaviors, values, and assumptions. Since the people involved in the change effort will be affected by those efforts, it makes sense to call them "colleagues" or "stakeholders" or "partners" or even "allies." Any of those is more appropriate than followers. Instead of the word leader, they propose several alternatives – for example, someone who mobilizes people to act, those who do the work of leadership. The bottom line is that Heifetz's and Linsky's work on adaptive leadership discards the terms leader and follower as no longer being helpful to understand the process of leadership that occurs when groups of people gather collaboratively to create new ways of doing and being.

David Bohm and Walter Isaacs were researching the dialogue process as a way of group learning through deep listening and exploration of multiple perspectives. Dialogue can overcome these problems by discovering an underlying shared understanding for both smaller and bigger groups. For Isaacs, the dialogue process has a more holistic focus by convening a process where the purpose is to create a field where an understanding of shared meaning can emerge through conversation. This understanding dismisses the need for leaders, and the process makes clear all involved are participants, not followers.

In the fourth part of the chapter, the focus was on the teal organizations and self-managing as advocated for by Laloux. For sure, in a real sense, these people are engaged in one of the activities of managing; however, calling them managers makes no sense. A manager is a term used to designate a group member (management) that no longer exists in these organizations. In self-managed organizations, the traditional terms and roles no longer apply. Might one call them leaders? Perhaps, then everyone would be a leader but with no followers. That seems odd as well. The more appropriate description holds on this term as well. Colleagues make more sense.

In the final part of the chapter, it is claimed that for these leadership processes to reach their maximum effectiveness, participants must step out of their entrenched memories and be open to what is happening in front of them at the moment of conversation. This requires serious "inner work" arising from deepening self-awareness and self-reflection. This work has a lot of cross-references with the Eastern religious and philosophical systems, becoming more practiced in the West.

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Abstract

Leadership is contextual and the global context is the macro-context that shapes and defines the other leadership contexts. As an area of inquiry, the study of globalization or global studies focuses on providing knowledge on the global context. However, the field of leadership studies is mostly disconnected from the studies of globalization. This chapter highlights the four disconnections between globalization and leadership (with a focus on global leadership), which hinder the healthy and timely development of leadership studies. First, globalization theories include three themes, convergence, divergence, and hybridization, and they are inadequately reflected in leadership studies. Second, globalization goes hand in hand with localization, but most of the leadership literature falls into either universalism or particularism. Third, the literature in globalization informs us

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that colonialism/postcolonialism, Western imperialism, and Americanization are heavily involved in the process of globalization and accelerate the global inequality, which leads to scholarly ethnocentrism permeating the studies of leadership. Fourth, globalization provides new opportunities and problems, but leadership studies have not produced enough insights for leaders and followers to seize global opportunities and confront global problems. This chapter examines these four disconnections and proposes remedies and a way forward to strengthen leadership studies, particularly the study of global leadership.

Keywords

Globalization · Leadership studies · Global leadership studies · Scholarly ethnocentrism · Eastern · Western · Global equality

Introduction

Contextual leadership has long been recognized by thinkers in collectivist cultures in the Global East/South. In the most recent decades, Western/Northern leadership studies also recognize the importance of context in leadership. Contexts have been studied on varieties of micro and macro levels such as the organizational, local, national, and transnational, and even--but rarely--global levels. For example, Cross-Cultural leadership studies the influence of national culture to leadership (Hofstede et al., 2010; Northouse, 2019; House et al., 2004; Chhokar et al., 2008). The emergence of the study of global leadership started to position leadership studies on a global level addressing global issues. However, globalization Theories, knowledge developed by the primary field of studies on global context, are inadequately incorporated into the study of leadership.

This hinders the healthy development of leadership studies – particularly the study of global leadership. For example, the study of global leadership lacks a clear definition. Our efforts have been insufficient to give us a clear picture of what global leadership is, what should be studied, and what the key components are. Some scholars study global-level leadership, some study transnational leadership, some study cross-cultural leadership, and some study indigenous leadership. Terminologies such as global leadership, cross-cultural leadership, transnational leadership, multicultural leadership, and cosmopolitan leadership are often used interchangeably and confusingly.

In addition, the scholarship in leadership studies helps us to see many trees, but the forest is not visible because it has been mostly studied from microlevel contexts including the organizations (e.g., churches, schools, companies, etc.) and sectors (e.g., educational, public, private, etc.), and the macrolevel context is ignored. For example, the global political, economic, social, historical, and cultural contexts shaping and defining the microlevel contexts are largely overlooked in leadership literature. Ignoring the macrolevel context can produce closed systems with myopic organizations, leaders, and followers.

Moreover, while the interconnected world calls for interconnected leadership, the field of leadership studies including global leadership studies has been unable to produce interconnected knowledge due to its disconnected “mindsets,” approaches, and methodologies. As a result, when the world calls leadership to aid in the fight against global problems such as inequality, it is latently aiding in the production of global inequality with its ethnocentrism.

In summary, leadership studies including the studies of global leadership is not responding well to the global context systematically. An overarching reason is that the field of leadership studies is not well connected to the field of global studies focusing on globalization. This chapter attempts to discuss four major disconnections between the two fields and their consequences. It concludes with some potential remedies that might be helpful for the development of the field of leadership studies, particularly the study of global leadership. Relevant questions guiding this chapter include:

1. What does the world look like and what leadership (approaches and theories) does the world call for?
2. What has the field of (global) leadership studies done to respond to the imperatives of globalization?
3. What are the weaknesses of (global) leadership studies?
4. What should we do to strengthen (global) leadership studies?

This chapter is based upon the decades of my global experiences in studying, teaching, and consulting in the fields of globalization and leadership. It also draws from literature in globalization and leadership – particularly global leadership. However, it is not intended to provide a comprehensive analysis of the existing literature on globalization and leadership as well as their linkages. It is my hope that this chapter ignites an interest in pursuing the topic further.

Four Disconnections Between the Global Studies and the Study of (Global) Leadership

As indicated in the introduction, one of the reasons for the weaknesses in global leadership studies is the lack of a macrolevel context for us to contextualize leadership systematically. To a certain degree, global leadership has been studied randomly or intuitively without a clear picture of the context it should serve, fit, remedy, leverage, or change. As a fledging field, global leadership must study the nature and characteristics of the globe, how it works, what opportunities and challenges it presents, and how leadership can serve it well. Unfortunately, in many leadership programs in the United States, globalization is not taught. As a result, there is a big gap between the study of globalization and the study of global leadership which produces a big gap between leadership and its context. To advance our field, the first important task is to identify the specific gaps or disconnections.

Disconnection 1: Themes of Globalization Are Lacking in the Scope of (Global) Leadership Studies

Three major themes in globalization

Scholars in the field of global studies have produced rich literature about globalization from multiple disciplines. This rich literature includes many theories that have induced debates about the phenomenon of globalization. Despite the debates, three major themes are emerged out of the literature: divergence, convergence, and hybridization (Ritzer & Dean, 2015; Tian, 2021). The divergence theme emphasizes the barriers to global flows. The convergence theme emphasizes the strong global flows and weak barriers. Hybridization looks into the interactions between the internal/local and the external/global. Although these themes are extracted from the literature on cultural globalization, they also reflect the major trends in other dimensions of globalization such as political and economic globalization.

Cultural divergence or cultural differentialism views the world as a place where cultural differences dominate (Huntington, 2011; Pieterse, 2009; Ritzer & Dean, 2015). This view is very much influenced by the Clash of Civilizations theory developed by Samuel Huntington (2011). Huntington points out that the world has witnessed three phases of civilizations: phase one (1500 BC–1500 AD) was marked by contactless civilizations; phase two (1500 AD to World War II) was characterized by Western civilization; and phase three (World War II to 1990 AD) witnessed the rise of the multi-civilization system and the gradual decline of Western civilization. He argues that cultures in the world are stubbornly different and are only superficially affected by globalization. As a matter of fact, cultural differences are immutable, thus the world is a mosaic of largely separate cultures. This mosaic world is like a billiards table. When billiard balls meet, catastrophic collisions happen.

Huntington (2011) divides the world into eight cultural zones: Sinic, Japanese, Hindu, Islamic, Orthodox (centered in Russia separated from Western Christendom), Western (centered in Europe and North America), Latin American, and African. The cultures of these zones are largely different. Because most of the states in the world have aligned themselves according to cultural influences, world politics are inevitably defined by culture and civilizations. Therefore, the primary conflicts in the future will be cultural conflicts. For example, Islamic and Asian cultures are very different from the Western cultures, therefore they are threats to the dominance of the Western cultures. To protect their dominant position in the world, Western countries need to take measures to prevent Islamic and Asian cultures from growing stronger.

Cultural convergence emphasizes the sameness of the world cultures as a result of globalization. In this concept, globalization is viewed as an uneven process in which many global differences continue but see increased “deterritorialization,” and culture is no longer as tied to constraints of local geography (Tomlinson, 2007). This means that the unique national cultures are not disappearing completely, but are overwhelmed by other more powerful cultures such as American and other Western cultures. The underlying assumption is that globalization has been pushing cultures toward sameness throughout the world, thus cultures in the world are influenced by the same global flows and grow more alike. Cultural universalism, cultural

imperialism, world culture, cultural McDonaldization, and Globalization of Nothing (Ritzer, 2007, 2012) are representative theories on cultural convergence. Cultural universalism maintains that culture is erasable, thus Americanization, Westernization, and Cocacolonization are dominating the world (Pieterse, 2009; Ritzer & Dean, 2015). Cultural imperialism theory asserts that one culture imposes itself (more or less consciously) and tends to destroy at least part of another culture. World culture theory also argues that the spreading of world models has led to global convergence and cultural homogeneity. As a result, there is more and more structural isomorphism across the world (Ritzer, 1997, 2012). McDonaldization theory posits that the world is experiencing a process where the fast-food restaurant principles are dominating across cultures, such as efficiency, predictability, calculability, and control (Ritzer, 2012). As to Globalization of Nothing, Ritzer (2007) points out that globalization and nothing are close relatives. Cultures in the world are more and more converging because more and more nations are increasingly characterized by forms of nothing (no uniqueness).

Cultural hybridization “emphasizes the integration of local and global cultures” to form new and distinct hybrid cultural forms at different locations around the world (Ritzer & Dean, 2015). It emphasizes diversity more than uniformity, and heterogeneity more than homogeneity. Cultural *mélange* theory (Pieterse, 2009), glocalization (Robertson, 2006), and “Landscapes” (Appadurai, 1996) are some of the representative theories and concepts about cultural hybridization.

Pieterse (2009) argues that globalization is a process of hybridization that gives rise to a global *mélange*. As a result, culture is becoming more of a continued global heterogenization rather than homogenization. Regardless how much Westernization happens, local resistance to cultural universalism remains active, thus globalization cannot be separated from localization (Robertson, 2001). Rather, it becomes a process where the global and the local interpenetrate each other “resulting in unique outcomes in different geographic areas” (Ritzer & Dean, 2015). This creative process of glocalization gives rise to hybrid entities that are not reducible to either the global or the local.

Appadurai (1996) suggests that the world is experiencing five “scapes”: ethnoscapés – (actual and imaginative mobility of people and groups across the world); technoscapés (fluid global technology configurations and free and quick movements of materials around the globe); financescapés (speedy and borderless movements of money); mediascapés (global information and media production and transmission); and ideoscapés (global flows of political images). These globally flowing “landscapes” led and are leading to deterritorialization. As a result, cultures are incapable of maintaining their original or indigenous forms and have started to hybridize.

The three major themes of globalization are not just descriptions of cultural globalization. The political and economic systems in the world have been experiencing the same processes (Ritzer & Dean, 2015). They are simultaneously converging, diverging, and hybridizing. While capitalism and socialism, and democracy and authoritarianism are still the major forms of economic and political systems in the world, there are more and more socialist and authoritarian societies moving toward

capitalism and democracy. In the process of moving, many come up with hybridized economic and political systems. For example, China's economic system has integrated socialism and capitalism. Russian democracy has not ruled out the power centralization.

Regardless of the debates, these three major themes inform us that the world is round and flat simultaneously. This means that the world cultural systems are simultaneously converging, diverging, and hybridizing. Human beings live in a world which is similar, different, and similar-different. Therefore, VUCA (volatile, uncertain, complex, and ambiguous) world is the leadership context people are facing today. These contexts ask us to study simultaneously leadership similarities/convergences, differences/divergences, and hybridizations. More importantly, these contexts ask us to study the complexity of the reconfigurations and interactions among the three themes under the context of globalization.

Narrow Scope of (Global) Leadership Studies

The knowledge produced by leadership scholars are far from enough for leaders, followers, and organizations to meet the challenges from the global context of complexity. The scope of leadership studies is too narrow to embrace this complexity. Instead of studying the similarities and convergences of leadership ideologies and practices, people "assume" that effective leadership across the world is or should be the same. As a result, in recent years, there have emerged studies attempting to identify one-fits-all leadership frameworks across national and cultural boundaries. These works are normally set in the multinational companies or global organizations such as United Nations, NATO, etc. Yes, scholars have studied cultural differences and divergences but not enough connections were made to leadership. For example, Hofstede's work (Hofstede, 2001; Hofstede et al., 2010) focuses more on the cultural differences and their impact to societies. There are strong implications for leadership, but his cultural dimension framework is not a leadership framework.

The GLOBE Project (Chhokar et al., 2008; House et al., 2004) studies cultural differences. To a certain degree, it reflects cultural convergences. In addition, it connects culture to leadership and presents a leadership style framework for us to assess leadership in different cultures or cultural clusters. However, while its major findings and frameworks have caught important essences of leadership differences and similarities, the richness of leadership differences in different nations needs to be expanded and deepened. There are some efforts to study the unique leadership ideas of different countries in the field, but they have been marginalized. In addition, the divergence of leadership in the process of globalization has rarely been studied. Regarding to the work on hybridization of leadership, the literature is slim. An exception is Qingyan Tian's (2021) book, *Glocalization and the Development of Hybrid Leadership Model*, which introduces a glocal hybrid leadership model. Hybrid leadership is described by Tian as a simultaneous blending of leadership differences and similarities from multiple cultures, modified by the global and local conditions, and leaders' values and attributes shaped by their global and local experiences. This hybridization process is contextual, personal, and dynamic.

Obviously, much work needs to be done by our field to help us prevent and respond to world crises, such as the Russian-Ukraine War, effectively and ethically. As a whole, the knowledge produced in global leadership is far more simplistic than the leadership context people are facing. Let us avoid driving into a complex future with our eyes focused firmly on the rearview mirror!

Disconnection 2: The Dichotomized Approaches in (Global) Leadership Studies Mismatch the Complexities of the Global Context

Glocalization and its Complexities

From the viewpoint of globalists (Ritzer & Dean, 2015), the world is increasingly globalizing and globalized with the help of technology. This process is “trans-planetary” involving increasing liquidity and growing multidirectional flows of people, objects, places, and information. . .” (p. 2). These flows increase the political, economic, human, and cultural interconnectivities of human societies. The world we are living is becoming a small village experiencing time-space compression (Ashcroft et al., 1995; Thomas & Inkson, 2009). The rise of global governance bodies, multinational companies, and universities point to the smallness of the global village. Examples include the emergence of UN, IMF, World Banks, OECD, EU, WTO, WHO, ASEAN, MacDonald’s, Starbucks Coffee, General Motors, Google, Apple, University of New York in China, and The American University of Rome/Paris/Middle East. This trend supports the argument that globalization is the opposite of localization (Barber, 1992).

Nevertheless, the liquidity of global flows is not without barriers. Ritzer and Dean (2015) contend that global flows are accompanied by “the structures” that are “barriers” to these flows (p. 2). One of the biggest structures is nation-states, which are not dead and are still playing very important role in making key national decisions and defending national interests and identities in the global village. National governance has been and is still important. As a matter of fact, local resistances (“localism”) to global totalitarian forces have always existed and may never be stopped even if they might be marginalized in the global age (Arif Dirlik, 2002, p. 463). With the assistance of postmodernism, the local are able to participate and make contributions to the global by adding heterogeneity to global homogeneity (p. 465).

Roland Robertson (2006) also observes that although the contemporary conceptions of locality are largely produced in global terms, forms of locality are not necessarily homogenized substantively (p. 477). The reality is that globalization and localization are coexisting and interpenetrating each other. “The global is not in and of itself counterposed to the local. Rather, what is often referred to as local is essentially included within the global” (p. 479). The evidence is the remarkable proliferation of “international” organizations and promotion of localities in the present century (p. 479). Local resistance and adaptation of the global has been replacing local acceptance and adoption of the global. Therefore, glocalization

involves and reconciles the global and local embracing the dynamic interactions/interpenetration between the two.

Dichotomized Leadership Approaches

Glocalization requires us to study leadership with a holistic, pluralistic, and inclusive approach. However, our approach is to a large degree dichotomized, simplistic, and exclusive. Researchers study global leadership using either a universalist or particularistic approach. The former focuses on seeking universally applicable leadership principles, while the latter focuses on identifying culturally different leadership principles. Emerging literature in global leadership indicates a trend to look for one-fits-all global leadership models. These respectable efforts led to the development of frameworks such as global leadership (Perruci, 2019), responsible global leadership (Mendenhall et al., 2020), global servant leadership (Mathew et al., 2020), global competence (Perruci, 2019), and cultural intelligence (Livermore, 2015). Meanwhile, the main approach is still particularistic by comparing one culture to another to find out differences from culture to culture. For example, the research done by Hofstede et al. (2010) takes mainly a particularistic approach, thus his cultural dimension theoretical framework helps us tremendously in understanding and studying cultural and management differences. While GLOBE Project (Chhokar et al., 2008; House et al., 2004) is moving toward a universalist approach, the main approach is still particularistic. There is also a very slim literature on leadership in different countries that is definitely emphasizing the particularities.

There is nothing wrong with exploring global-level and local-level leadership. Indeed, the findings are very helpful for us to understand either universal leadership or culturally different leadership. What concerns me is the primary assumption behind the either-or dichotomy: leadership is either culture free or culture sensitive. Applying this logic, there are only two leadership paths for us to choose one: (1) the entire world should use the same leadership principles and (2) leaders should lead like Romans when in Rome. This suggests that we either do not understand the complexities of leadership context they are in or they intentionally deny the interconnectivity between the global and the local.

Leadership is a complicated process, particularly under the context of globalization when Romans are acting like Romans while eating American McDonald's fare. The world itself is not dichotomizing. On the opposite, it is a holistic system where the differences and similarities are coinhabiting, interacting, and dynamically changing as indicated in the Daoist *Yin-Yang* theory. The world is glocalizing!

What scholars have ruled out from our inquiry as a result of the dichotomy is the study of the integration of the global and local leadership. The increasingly glocal world calls for glocal approaches to produce glocal leadership knowledge (Tian, 2021), but researchers have not explored glocal approaches to produce glocal theories to guide leadership in the age of globalization. In *Glocalization and the Development of Hybrid Leadership*, Tian (2021) tried to integrate and reconcile universalist and particularistic approaches. Her work indicates that leaders can hold the nation in heart while keeping the globe in mind. Her approach emphasizes the

dynamic and fluxional blending of the global and the local in leadership. However, this type of integration in approaches and theoretical framework is rare in our field.

Sticking solely to dichotomized approach hinders our ability to uncover the complexities and plurality of leadership phenomenon and excludes us from exploring the richness and dynamism of leadership process. Controlled by this approach, the global and the local, the world, and the nation-states are treated as aliens, or enemies, or competitors. (In fact, the war between Russia and Ukraine that began as I write this chapter showcases the negative consequence of the dichotomized Western foreign policy!) As a result, the leadership knowledge researchers are producing is fragmented, partial, sadly biased, and failing to meet the demands for glocal collaboration. In addition, because the dynamic interpenetration between the global and the local is not included in our inquiries, leadership theories that researchers are developing might fall into the traps of stiffness and simplicity, unable to address the complexities of glocal leadership challenges. This simplified approach is leading to leadership knowledge disconnected to the interconnected context calling for interconnected approaches to produce interconnected knowledge. If this dichotomized approach continues, people might never be able to develop leadership theories that can help solve the complicated glocal problems. As a matter of fact, the work that is being done is disconnecting instead of interconnecting the world. Eventually, this dichotomy can limit our mindset, heartset, and skillset in studying global leadership and our work would be tainted by scholarly ethnocentrism, which will be the focus of the next section of this chapter.

Disconnection 3: Scholarly Ethnocentrism in (Global) Leadership Studies Hinders the Progress of Global Equality

Global Inequality and Desire for Equality

While creating an increasingly interconnected world, globalization produces increasing global inequalities exacerbated by global imperialism and colonialism. Ritzer and Dean (2015) point out that globalization is not a smoothly flowing process, and there are barriers to the flow. For example, there are deliberate barriers such as national border controls and government prevention of foreign ownership. There are also more subtle structural barriers such as the disadvantaged, poor, minorities, and the digital divide. These man-made barriers do not evenly impact people and societies in the world. The Global North is lighter (more affluent), thus can flow more freely and gain more benefits from globalization, while the Global South is heavier (poorer), thus cannot move easily to harvest the benefits of globalization. Therefore, the Global Northerners are global “tourists,” while the Global Southerner are global “vagabonds” (Bauman, 1998). Tourists move across the world because they want to and they are “light” while the vagabonds move because they are forced to and they are heavy.

One of the causes for global inequality is the survival of imperialism, colonialism/postcolonialism, and Westernization/Americanization in the process of globalization. In other words, globalization is not free from imperialism and colonialism/

postcolonialism, as well as the resulting Westernization/Americanization (Ritzer & Dean, 2015). Although the direct political imperialism is more “softened” today, other forms of imperialism linger – such as economic and cultural imperialism. Under this softened new cover, economic gain becomes the biggest driver of the contemporary Western imperialism. The USA is the most representative of cultural, economic, and political imperialism under this new cover. Underneath this cover, the core assumption of imperialism has not changed much: Western civilization is superior and should civilize, dominate, and control the other inferior or barbarous cultures.

Similarly, naked colonialism today is replaced by its new version, post-colonialism, “a more insidious attempt to manipulate” through “economic control and exploitation” (Ritzer & Dean, 2015, p. 79). For example, under the cover of development projects, Western countries attempted to replace “the non-civilized” society’s economic system and culture with a “civilized” one, the Western one. The result is the high dependence of the South on the North.

Westernization is the twin of globalization. It suggests that Western culture and systems such as law, language, values, and lifestyles are superior and should dominate the world. It means that the world cultural system should become a hegemony of the West. This ignores the heterogeneity of the cultures as well as other systems. The hidden logic is that the wind of the West flows monodirectionally to the other parts of the world. This logic neglects the fact that the wind often blows multidirectionally and the other cultures are also influencing the Western cultures and systems in one way or another. In reality, while the world cultures are experiencing Westernization, they also experiencing certain level of Easternization, but the discourse of Westernization chooses to neglect this trend. Along with Westernization, Americanization also involves in the processes of globalization. For example, American commodities, products, systems, technologies, and behaviors are the dominant force in shaping global phenomena such as Cocacolonization, McDonaldization, and Starbucksization.

As versions of colonialism and imperialism, Westernization and Americanization have been pushed to dominate the world through the Western neoliberalism agenda. In other words, neoliberalism is the driver and sustainer of contemporary imperialism, colonialism/postcolonialism, and Westernization/Americanization. Under the banner of neoliberalism, Western democracy and capitalism become the master of the world. The societies that show resistance are isolated or sanctioned. A few rose up regardless of the sanctions (e.g., China), but many are beaten down (e.g., North Korea). Harvey (2005) argues that globalization is not an equal process. The spread and dominance of neoliberalism worldwide enlarges the inequality gap between the Global North and the Global South. As a result, the Global South becomes the sweat shop and the “slave” of the Global North. The North becomes the masters exploiting the South. As a result, the global poor are becoming poorer and the global rich are becoming richer. While Harvey criticized neoliberalist democracy and capitalism, many celebrate it to a point that Fukuyama (1992) even announced the end of the human history – history ahead would be only about the history of Western liberal democracy, the final and the best form of human systems.

As mentioned previously, imperialism, colonialism (and postcolonialism), Westernization, and Americanization survived in the age of globalization, but was subdued (Ritzer & Dean, 2015). As a result, while Western domination still exists as a relic from colonialism and imperialism to make the world an unequal place, colonialism and imperialism are definitely softened due to the global abhorrence toward and fight against Western superiority (Rumford, 2007; Zakaria, 2011). Despite the fact that some countries adopted the Western models and ideologies, some are fighting seriously. The Russian-Ukraine War taking place today reflected this tension between Western dominance and local (Russian) resistance. Other global “guerrilla” fighters against Western dominance include North Korea, Afghanistan, Iran, etc. Therefore, we are living in a world of globalization where inequality is prevalent, colonization mentalities and behaviors are rampant, and global movements against inequality are also rising. Among UN’s 17 sustainable goals, a majority of them are directly or indirectly related to global inequality. This is an indicator that global inequality is becoming a serious issue requiring the collective efforts of the global communities to resolve it.

Ethnocentrism in (Global) Leadership Studies

The rising global desire for equality calls for leadership studies to contribute to it. So, is leadership studies contributing to the world equality? My observation is that people might have the best intention to contribute, but the scholarly ethnocentrism inherited from colonial tradition has been preventing us from contributing effectively. The field of leadership studies still suffers from colonialism – from content, to value, to methodology.

Ethnocentrism in contents: The field of leadership studies is Western centric. We seem to take it for granted that Western leadership is the leadership of the entire world, thus leadership theories developed in the Global West/North should be applied everywhere in the world. For example, few leadership studies programs in the USA teach students about leadership of the non-Western countries. I am not surprised to see that students after taking a North American leadership theory class thought they had learned universal leadership theories. Equipped by these North American theories, our students have been attempting to solve the world problems regardless which countries were involved. In the past several student case competitions hosted by an international organization, all the teams except one use solely North American leadership theories to tackle some of the most challenging global problems, regardless where the problems were located. As an example of this myopic view, an undergraduate student in one of my leadership classes wrote the following about me on the course evaluation, “Leadership has nothing to do with China. Why is she talking about it?” Student inability to transcend the Western/American bubble reflects, to a certain degree, the inability of the faculty members to help them.

American adaptive leadership (Heifetz et al., 2009) and systems thinking (Meadows, 2008) recently have been hailed as Holy Grails in leadership studies. I agree that these are very strong theories in Western leadership studies. However, people basically forgot or ignored or do not want to learn that many countries’

leadership views, particularly the ones in the East, started from adaptive leadership and systems thinking. The essence of these new Western theories has been taught and practiced for thousands of years in Eastern societies. It is interesting, and very telling, that seldom do people see works exploring how the Eastern/Southern versions of adaptive leadership and systems thinking can enrich and strengthen the Western adaptive leadership and systems thinking. This is symptomatic of scholarly ethnocentrism.

North American leadership studies were criticized to be leader centric, neglecting the context and followership. In the recent decades, many respectable efforts have been made to study context and followership. While researchers are celebrating their successes, I hope they can look into the leadership perspectives of the Global East/South for potential inspirations to enrich our understanding of leadership context, followership, and particularly the interactions between leader, follower, and context in the leadership process. These societies are mostly collectivism oriented. Due to the emphasis on interdependence and holistic worldview, collectivist societies tend not to separate context and followers from leadership process. Oppositely, the study of leadership context and followership started very early in their histories. For example, ancient Chinese classics *Dao De Jing* (Roberts & Laozi, 2001) and *the Art of War* (Sun-tzu & Griffith, 1964) are full of wisdom about leadership as a process of interactions between context, follower, and leader.

Researchers apply Western leadership definitions and theoretical frameworks to guide our research set in other countries and to analyze/interpret data collected about the non-Western societies. Few efforts have been made to integrate the theoretical frameworks. For example, I am leading research on the role of leadership in reducing global poverty with China as a case study. I have struggled with using the Western definition of leadership and theoretical framework to design my research because they seem to be somewhat “alien” to Chinese views of leadership. Again and again, I felt that I was imposing Western leadership ideologies onto Chinese reality, twisting the meaning of the data. I ended up studying the Chinese perspectives and theories on leadership and integrating the Chinese and Western perspectives to guide the research. However, I do not know how many of us have questioned the validity of Western theories in their research involving non-Western countries.

Even in our respectable efforts to study global leadership, the global often has Western flavors. Recently, I participated in several global roundtables where scholars and leaders gathered together to deepen our understanding of global leadership. While admiring our commitment to develop and expand our horizon, I found that the leadership traits, skills, behaviors, values, etc. that people were trying to discern for global leaders seem to be strongly embedded in the Western/Northern leadership tradition and literature. The Eastern/Southern vocabularies were only occasionally mentioned. People seem to have difficulties to break out of the Western scholarly boundary and our prominent global leadership theories are still painted with Western colors. For example, North American leadership theories such as transformational, transactional, and servant leadership are sometimes prefixed with “global” and are prescribed to lead globally.

Non-Western leadership perspectives and theories are slimly studied even in global leadership literature. For example, the rich leadership wisdom in Confucianism, Daoism, Buddhism, Hinduism, Islam, Latin America, Africa, Russia, and Japan are inadequately studied. Nor were they integrated to enrich and strengthen the Western theories. Instead, researchers invested lots of time and resources studying the applicability of Western leadership theories to non-Western societies.

Bagshaw (2008) points out that American leadership theories are “derived from a political, economic, legal, cultural, and social context that is almost unique in the world’s history” (p.51). Leadership in America is the product of the interactions of “a democratic political system, a largely market-driven economic system, a transparent legal system” and “a system of cultural values that shape American values and attitude toward leaders and leadership.” It was born and raised in “a liberal social system emphasizing the primacy of individual freedom over individual responsibility.” These conditioners of American leadership “are not uniformly present in other parts of the world, and where they are present, they appear in differing degrees in different configurations” (p. 51). Therefore, American leadership models grow out of the American soil. Transplanting them into other soils, some might stay alive if the soils are similar, some might die if the soils are too different. History teaches us that American leadership is not necessarily the leadership of the world. “Attempting to apply leadership models developed in the United States in other parts of the world is ‘scholarly ethnocentrism’” (Bagshaw, 2008, p. 51).

Ethnocentrism in leadership values: The interconnected world requires countries and people to collaborate, and one of the most cumbersome obstacles for leadership in global collaboration is the clashes between cultural values. Our search for leadership values is also tainted by scholarly ethnocentrism. We seem to attempt to find universal values, and more often than not, Western values are thought of as universal.

Western values are strongly influenced by Enlightenment mentality (Du, 2006). “Market economy, democratic polity, civil society” (p. 10) and “the idea of the economic person who, as a rational animal, understands his or her self-interest and tries to maximize profit in the free market adjudicated by law” (p. 12) “are all its tangible results.” (p. 10). Consequently, important Western values are marked by Enlightenment values such as “liberty, rationality, rule of law, human rights, and dignity of the individual, of modern institutions, including universities, multinational corporations, the mass media and non-governmental organizations” (p. 12). While the capitalist values including “rationality, liberty, legality and rights-consciousness” are viewed as universal, the Eastern values such as “responsibility, civility, decency, sympathy, empathy, compassion and social solidarity” (p. 12) are either missing or degraded.

According to Du (2006), these Western values are “very impoverished” and should not be “a source of inspiration” for North American leadership training in higher education. In a personal communication with me, James MacGregor Burns also cautioned that Western values should not be treated without question as universals. He stated that his leadership thoughts were based upon American society

and he was not sure they were relevant to leadership in other countries, thus he encouraged me to study Eastern leadership.

Unfortunately, Western/Northern values and their universalism are dominant in the field of leadership studies, while the Eastern/Southern values are sparse. For example, Burns' (1978) emphasis on freedom, autonomy, self-actualization, and human dignity are obviously rooted in the Western tradition, but many of us automatically apply these values all over the world. Fairholm's (1991) values model includes caring, excellence, life, justice, liberty, happiness, quality, and innovation. Most of these also reflect the Western values, but many of us think of them as universal values. In addition, utilitarianism value of maximum profit at least cost (Johnson, 2015) and Rawls' values model with an emphasis on fairness, justice, and equality (Johnson, 2015) are also more Western.

The study of global leadership has made efforts to study global values. It gives our search for values a higher purpose to serve entire humankind. However, many of these universal models developed are still Western value laden and have the tendency to hegemonize leadership values. This approach is shadowed by colonialism or imperialism. Perhaps people forget that the process of globalization is unequal. Due to the unequal flow of ideologies and values, the universal values that we are imposing sometimes are more Western/Northern than Eastern/Southern. For example, in UN's sustainable development goals, equality, human rights, and environmental protection are promoted as universal human values. However, we need to understand that the United Nations might not be able to represent the values of all the nations in the world because a few areas in the world are not UN members. Within the members, its decision-making process is not completely equal because of the power dynamism among them. In addition, UN policies and values have been criticized as shaped more by the countries in the Global North/West than the Global South/East.

One of the universal values that UN has been pushing is human rights. In a careful look, this value is more embedded in Western individualism emphasizing the supremacy of individual rights. In Eastern philosophies (e.g., Confucianism, Daoism, and Hinduism), individuals are seen as the integral part of the societies and universe, sharing the universe with other human beings and other beings (D'Ambrosio & Michael, 2018). Thus, individuals are not viewed as independent of, and high above, the other members of the societies and other beings in the universe. Their responsibilities to the others and societies are equal to or more important than their individual rights. Their rights are defined by many other elements of the societies such as their members, families, organizations, country, and many others. This Eastern view suggests that individual and human rights are interdependent to the societies, the universe, and other beings. Therefore, absolute or universal human rights are not necessarily a core values of Eastern societies.

In addition, when looking into the United Nations Universal Declaration of Human Rights, I noticed that Articles 13 and 26 stipulate that everyone has the right to freedom of movement and residence as well as education (Johnson, 2015, p. 392). How could a poor and large-populated country struggling with basic survival necessities support and sustain these rights and values? That is probably

one of the reasons why some countries criticize UN human rights and equality standards as being biased and do not reflect the values and realities of their countries. Moreover, while emphasizing the importance of protecting the environment, the UN seems to be unable to stop the powerful Northern/Western neoliberalism agenda from polluting the environment and destroying nature in the Global South.

There are also admirable efforts made by scholars in global leadership studies to study responsible global leadership with a focus on the corporate global social responsibilities (Mendenhall et al. 2020). While I appreciate the significance and potential impact of the theory to the multiple national companies' global ethical conducts, it still seems to be an attempt to identify universal values and its major theoretical frameworks are mainly guarded by Western and UN values, and the local values are not obvious. What makes the situation more complicated is the fact that it is hard for us to deny that leadership viewed as responsible by one society might be viewed as irresponsible by another society. For example, it is ethical and responsible for the affluent societies to protect the environment while growing their economies, but, for countries where people are starving, an ethical and responsible leader might be the one who can feed people first.

There are other values models such as a Global Ethic, The Global Business Standards Codex, the Caux Principles (Johnson, 2015, pp. 392–398), which are all general ethics frameworks aimed to help leaders to lead in the global context. They are again reflecting our efforts to look for universally applied principles of ethics and the universality is mostly carrying Western overtones. For example, as pointed out by Johnson (2015), The Global Business Standards Codex is designed for people “who want to conform to universal standards of corporate conduct” (p. 393). Its seven general ethical principles (property, respect, protection, reliability, transparency, dignity, and fairness) reflect mostly the vocabulary constantly used in the Western values literature, although there are some elements of Japanese values. What is more complicated is that even if the other cultures use the similar vocabulary, the connotations might not be exactly the same. What is viewed as fairness in one culture might be viewed as unfairness in another country. Behaviors thought of as respecting human dignity in one culture might be viewed as insulting in another culture. A good example is found in the New York Post news (2022, February 26) which highlighted a story about Ukraine's President Zelensky's response to the US offer to evacuate him: “The fight is here; I need ammunition, not a ride.” From the American perspective, it is ethical to offer humanistic support in crisis to friends, while from Zelensky's perspective, it is more ethical to stay with his people and fight. At this point, individual life seems to be much less important than the life of the nation.

The good news is that there are some leadership values models that may incorporate the Western and Eastern as universal values. Rokeach's values model (1973) provides an example. This model includes terminal and instrumental values. Terminal values contain wisdom, freedom, self-respect, a sense of accomplishment, a world at peace, equality, a world of beauty, inner harmony, family security, social recognition, happiness, an exciting life, a comfortable life, true friendship, mature love, national security, pleasure, and salvation. Instrumental values involve

intellectual, capable, honest, responsible, imaginative, independent, broad-minded, logical, ambitious, helpful, courageous, self-controlled, loving, forgiving, cheerful, polite, clean, and obedient ways of being. Among this list, some are more Western individualistic values such as freedom, self-respect, a sense of accomplishment, social recognition, an exciting life, independence, logic, and ambition, while some are more collectivist values such as inner harmony, wisdom, true friendship, self-control, and obedience. Another example is Schwartz's universal human value model (Schwartz, 1992; Schwartz et al., 2012). Among the 20 universal human values, self-direction, stimulation, hedonism, achievement, and universalism are more embedded in the Western values, whereas face, benevolence, humility, and tradition are more emphasized in the Eastern value systems. However, this type of literature is very slim.

In summary, Western values dominate the leadership values in our field. Individualistic values such as liberty, independence, freedom, and equality are wiping out the collectivist values such as interdependence, families, harmony/middle path, self-sacrifice, anti-materialism, modesty, and humbleness (Tian, 2021). It is unfair to say the Western capitalist values are universal in nature while Eastern collectivist values are not qualified to inform universal values (Du, 2006, p. 12). Leadership studies seems not to have been of great help in eliminating inequality. Contrarily, it seems to be elevating the inequality. As long as the Western value supremacy thrives, the role of leadership in fighting for equality will remain a question mark!

Ethnocentrism in research methodology: Scholarly ethnocentrism is also reflected in the research methodologies and the philosophical stances shaping methodologies in leadership studies. Western research methodologies and their epistemological stances are taken for granted as the universal methodologies. Researchers use Western methodologies to conduct research about Western countries as well as non-Western countries.

The dominant Western research methodology in social sciences, including leadership studies, is quantitative methodology deeply rooted in the Western positivism and postpositivism traditions (Denzin & Lincoln, 2003). The main purpose is to scientifically discover universal generalizations about leadership. The generalizability is thought of as hidden beneath the universe of appearance and in the universe of essence. Thus, they can only be uncovered through studying the universe of essence (Kezar, 2004). Therefore, the researcher's role is to mimic the methods from hard science to uncover the scientific essence about leadership.

In an effort to seek to explore the richness and complexities of leadership phenomenon, social constructionism has been on the agenda of leadership researchers utilizing qualitative methodology. In this effort, looking for particularities and specifics are accepted by qualitative researchers. The perspectives and approaches of humanities and other disciplines are incorporated to enrich the methodologies in leadership studies, although they are still Western oriented. For example, leadership has been studied by philosophers, anthropologists, historians, performing and fine artists, musicians, historical, linguists, literature critics, and hard scientists, but the focus is still Western. Meanwhile, mixed methods as an inquiry has

been emerging to attempt to integrate the qualitative and quantitative paradigms. However, mixed methods are not the mainstream in leadership studies.

All these research methodologies are rooted deeply in Western philosophies (such as positivism, post-positivism, constructionism, and essentialism). Born and “raised” in the Western tradition, these methodologies and approaches have been very helpful for scholars to study Western leadership in Western societies. However, Western methodologies can be “aliens” in societies valuing holistic views. For example, in societies in the Confucian cultural cluster – such as China – Confucianism has exerted strong influence on research approaches about culture and human behaviors. Confucianism does not separate the universe into two halves. In Confucianism, the universe of appearance and the universe of essence has no divide. They are together making one universe. Applying a Confucian stance, leadership as a human behavior should be studied as one entirety instead of separate parts.

Daoism-reinforced Confucian unity of the universe. Although the universe in Daoism is made of *yin* and *yang* elements, these two opposing elements are inseparable and interdependent to each other, constantly interacting and changing in the same universe. The unity of the universe of the Eastern philosophies does not demand scholars to study leadership “scientifically.” The underlying argument is that human beings are not hard sciences, thus studying a human behavior subject like leadership does not necessarily require hard science approaches in the Western sense. Contrary to Western tradition, humanity approaches have exerted strong influence in hard science inquiries in Eastern Asian cultures. For instance, traditional Chinese medical science was largely based upon philosophies rather than the anatomy.

Under the influence of these philosophies emphasizing unity rather than separation and natural humanity rather than “scientific” humanity, Confucian societies may less likely to surrender completely to Western scientific studies of leadership as a natural part of their research inquiries. In addition, what people perceive in Western societies as scientific methodology might be viewed in Eastern cultures as futile attempts to delineate the nondelineable human experiences. As a result, using Western positivist research methodologies to conduct research about leadership in non-Western societies might not be enthusiastically welcomed by the non-Western communities. Nor will it allow researchers to produce meaningful knowledge authentically reflecting the leadership in other countries. Imposing Western research methodology in a non-Western society might be viewed as disrespectful of the local society’s philosophical and research traditions as well as cultural norms. (This imposing is indeed a manifestation of scholarly ethnocentrism or research methodology colonialism.) More importantly, the relevance and effectiveness of using research methodologies shaped by individualist cultures to study collectivist cultures’ leadership is questionable. For example, in Confucian societies, people might feel less comfortable to be interviewed or observed for research purposes because this is not how research was conducted traditionally in their cultures.

In conducting a social science research project in Western countries, researchers need to start their research project with research questions and theoretical frameworks. If they are trained in Western education systems, the research questions they

ask and theoretical frameworks they employ to guide the research are more likely to be informed by the Western literature. Automatically applying this approach to design a research project in a non-Western society is almost like forcing a large-sized person to wear a medium-sized coat. Some brands might tightly fit, some might not work. In both cases, the person who was forced to wear the coat might feel uncomfortable or even oppressed.

As mentioned, my recent struggle with a research project about the role of leadership in global poverty reduction focusing on China speaks about this misfit syndrome. In designing this project, I contemplated using Western theories to guide my research, but felt very uncomfortable with that limited view. As a scholar trained in both China and the USA, I think that Western theories are not all-capable tools. They would confine the research within the Western realm, and risk of wiping out the authenticity of Chinese leadership from the very beginning of the research. Imposing Western theoretical framework would limit the ability to find new leadership ideas and practices beyond the Western theoretical boxes. For data analysis, relying solely on Western leadership theories might twist or distort the meaning of the data and result in untruthful findings.

This research methodology colonialism is also reflected in another key component of Western social science research tradition, literature review. In my years of experience in reviewing leadership journal articles and conference papers, I have never seen a researcher provides a literature review based upon the work of the scholars in the non-Western country he/she studies. People dive directly into English-speaking world's literature. While researchers claim proudly that they have produced another edge-cutting/revolutionary theory, they might never realize that similar theory might have already been developed by scholars in the country they study! Perhaps there is a language barrier, but that can be conquered. Or, is it because they don't know that the other countries have scholars and scholarship? Scholarship is not the patent of the Western countries, ignoring scholarship produced by other country is the remnant of a colonial mentality, from my perspective.

One of the reasons researchers have not produced many solid works about leadership in non-Western countries is that there is a lack of cultural sensitivity to gain access to the participants. They tend to utilize the similar democratic and universalist Western approach trying to open the doors of non-Western countries. Some of us might have failed in gaining access. Some might have been able open the door, but the quality of the data is questionable, because trust is critically important for people to give you reliable information in collectivist societies. (Both Hofstede and GLOBE Project indicate that the majority of the societies in the world are collectivist oriented.) Trust building is based upon heart giving and spending time together. How many Western researchers born and raised in an individualist and efficiency-oriented society have time and want to invest heart to build this trust? Without reliable data, it is hard to secure the quality of the research findings. This cultural insensitivity is to a certain degree the result of ethnocentrism in our field.

In recent decades, there is an emerging trend in Eastern societies to adopt Western postpositivist approaches to conduct social science research. My concern is that such an adoption might diminish their traditional strength in knowledge discovery. The

holistic approach of Eastern philosophies can provide rich nutrients to enrich the Western research approaches. It can also help dissolve the ice between quantitative and qualitative research methodologies.

In the globalizing and globalized world, equality becomes a strong voice, imposing Western methodology without considering the local research traditions and cultures can produce ethnocentric knowledge. The interconnected world calls for interconnected research approaches and methodologies, but we have not made efforts to integrate the philosophical stances and methods of the Global North/West and Global South/East.

Weimin Du (2006) points out that Eastern civilization is a learning civilization while the Western civilization is a preaching and teaching civilization. According to him, societies that enjoy giving instructions to or teaching other countries in the world will eventually fall into the trap of arrogance. The consequence is that their instructions will become hypocritical preaching. The civilization focusing giving instructions and preaching will not only invite universal abhorrence, but also lose its own abilities to face, listen, and learn from the world (p. 14). When people speak, they transmit only what they already know; but when they listen, their minds acquire new knowledge. Western theories, perspectives, values, and methodologies have a lot to offer to the world, but they are not the only ones available, nor are they necessarily superior. The non-Western world also has a lot to offer to the Western world. At this special historical moment, the question we should ask is: “How do we reap the gains of global cooperation in trade, culture, education, human rights, and environmental protection while respecting – rather than diluting or crushing – the world’s many local, national, and other “parochial” identities, each with its own traditions and moral order?” (Haidt, 2019).

In our fight for global equality and social justice, leadership studies should decolonize our contents, values, approaches, and methodologies. It is time for us to break the yoke of scholarly ethnocentrism for a better future in leadership studies. If people like leadership scholars continue to be on the frontline practicing leadership colonialism, the world will never achieve equality.

Disconnection 4: (Global) Leadership Studies Produced Inadequate Knowledge for us to Take the Global Opportunities and Address Global Problems

Globalization has created many new opportunities and problems. However, the study of (global) leadership has provided inadequate guidance to leaders and followers on how to seize global opportunities and confront problems to better our world.

Global Opportunities and Problems

Globalization can bring positive consequences. The free flow of capital, human resources, technology, and cultures worldwide generate more opportunities and resources than at any time in human history and can allow us to build a sustainable

world. According to globalphiliacs, “globalization leads to great economic growth and contingent spread of democratization and civil society” (Ritzer & Dean, 2015). An interconnected world provides opportunities for global progress, peace, and prosperity. It also provides interconnected opportunities for nations and people to work together to better the human conditions. Furthermore, it allows us to utilize collective resources of the entire world to confront global problems together. The emergence of global governance and multinational companies enhances global collaboration and opportunities for jobs and higher standard of living. It also allows nations and people in the world to learn from one another and develop innovative ideas to better human societies. These and other global structures including technology facilitated greatly the global flow of capital, people, and ideas. Think about what miracles have been created by the flow of life-saving pharmaceuticals, the flow of medical personnel who stem the outbreak of a new pandemic, and the flow of global movements enhancing human rights (Ritzer & Dean, 2015)!

Yet, while bringing immense opportunities, globalization has also brought many new problems to the world. As contended by globaphobics, globalization “leads to greater inequality” (Ritzer & Dean, 2015, p. 53). This inequality includes class, rural-urban, gender, race, ethnicity, and sexuality inequalities. There are many other global problems such as global climate change and environmental problems; global crimes (stolen property, counterfeiting, human trafficking, drug dealing, fraud and cybercrime, commercialized sex, extortion and racketeering, money laundering, corruption, etc.); global terrorism; borderless diseases (HIV/AIDS, flu, Ebola virus, tropical diseases, Chikungunya virus, Corona virus, etc.); war (information and cyber warfare); dangerous imports (food, chemicals, fish, etc.); and refugees, illegal immigrants, and exploitation of them (Ritzer & Dean, 2015). New problems continue to emerge before the old problems disappear. All these have negative impacts on individuals who become victims of globalization. They suffer “in economic global crimes, in global wars, and from fearing such things as contracting AIDS, hostile neighbors, identity theft, the effects of global warming, and being caught up in the turmoil associated with failed or failing state” (p. 354). In addition to individuals, societies also suffer. Most importantly, our planet and lives on it are crying!

Inability of (Global) Leadership Studies to Take the Global Opportunities and Address the Global Problems

These contexts call for leadership studies to develop diversified, effective, specific, and relevant global leadership frameworks that can help us to take the opportunities and confront the problems that globalization has brought to us. Unfortunately, we have not done enough work in teaching leaders and followers how to take the opportunities offered by globalization. This is not difficult to understand – globalization and leadership might be flirting or dating, but are not in a serious relationship yet, and certainly are not married yet.

Regarding the serious global problems that require urgent leadership actions, researchers have provided limited assistance. That is to say, they have produced limited leadership knowledge regarding how leadership can assist with these

problems. In darkness, we do see some lights. In most recent years, some serious efforts have been made by leadership scholars to study environmental leadership, peace and social justice leadership, and responsible global leadership. The recent COVID outbreak also stimulated some serious interests in studying leadership in pandemic. There are a few studies on leadership in global terrorism and poverty. Nevertheless, it is hard to find solid literature providing insights on how to confront many other prevalent global problems. Compared to the scale and seriousness of the problems, the knowledge we have produced as leadership scholars is far from enough to provide sufficient help.

Among the existing literature on leadership in global problem-solving, there is a strong tendency to rely on North American/Western leadership ideologies and approaches. This hinders our ability to confront global challenges and facilitate global changes. For example, while applauding the achievements researchers have made in environmental leadership (Redekop et al., 2018), the work of the thinkers of environmentalism in other countries such as Laozi has not been studied seriously. As a result, great efforts have been made by us repeating some of Laozi's ideas, and his answers to some of our unresolved questions are neglected. Having deep appreciation for the work on global peace leadership (Amaladas & Byrne, 2018), I found that our theoretical constructs are mostly confined in the Western leadership literature. In addition, our fervor toward Western systems thinking and adaptive leadership is exciting, but their applicability to global problems in local communities with different cultures and traditions requires more research. I believe that adding the leadership wisdom from the collectivist societies emphasizing adaptation and holistic thinking can immensely enhance the capacities of Western adaptive leadership and systems thinking in solving global problems.

In the age of globalization, global problems are always connected to the local problems and vice versa. If people do not develop the mindsets and skillsets to swim in the pool of the global-local, they are and will continue missing important leadership wisdoms from the other parts of the world which can strengthen us.

Conclusion and Ways Forward

In this chapter, I discussed four disconnections between the study of globalization and the study of leadership with a focus on global leadership. These disconnections are: (1) Themes of globalization are lacking in the scope of (global) leadership studies; (2) The dichotomized approaches in (global) leadership studies mismatch the complexities of global context. globalization; (3) Scholarly ethnocentrism in (global) leadership studies hinders the achievement of global equality; and (4) (Global) leadership studies has produced inadequate knowledge to allow us to take the global opportunities and address the global problems.

These four big gaps between globalization and the study of (global) leadership suggest that the knowledge we have produced and approaches we use to study leadership are firstly mismatched to the global contexts. Secondly, they are inadequate to facilitate the process of globalization. Thirdly, they hinder the development

of the field of (global) leadership studies. Lastly, they are unable to help us seize global opportunities and confront global problems. Below, I propose five ways for us to strengthen the study of (global) leadership.

First, scholars need to marry the field of global studies to (global) leadership studies. We are living in a global context; thus, leadership should match the global context. The field of global studies and its foundation course, globalization, can provide us with rich contextual knowledge about our world from multiple disciplines, thus can provide macrolevel context to guide the systematic study of (global) leadership. Incorporating globalization into our research and into leadership core curriculum can strengthen the (global) studies of leadership. Without a strong marriage between globalization and the field of (global) leadership studies, our scholarship will suffer from nonrelevance, fragmentation, and lack of direction.

Second, (global) leadership studies should embrace a holistic approach to reflect the complexity of the world. To study (global) leadership, scholars in leadership studies should use a holistic approach. This means we need to abandon or modify the either-or dichotomized approach. We also need to integrate universalist and particularistic approaches to probe into both the generalizability and specifics of leadership phenomenon. We should study leadership on the global level to help facilitate the global convergence context. We should also study leadership of the localities to meet the divergent trend of globalization. Our units of analysis should include the global, regional, and nation-states. More importantly, we should hybridize the global and the local and the Global West/North and the Global East/South to meet the hybridization trend of the global context. Therefore, global, regional, cross-cultural, glocal, and local leadership should all be studied. The world is a holistic system and globalization is a complicated process, therefore only if people break out the dichotomized mindset and approach could (global) leadership studies make great leaps forward.

Third, scholars need to de-Westernize (global) leadership studies. The progress of human societies relies on the equality of their members. Collaboration among the nations and people across political, economic, and cultural boundaries also demands equality. Human history tells us that no country has been the permanent world ruler. Empires rise and fall. Sticking to a colonial mentality does not give and sustain “empire status” for any country. Contrarily, it leads to downfall. The field of leadership studies shoulders the responsibility for advancing global equality, thus, only when scholars remove scholarly ethnocentrism could our field make solid progress for world equality, peace, and prosperity. It is time to decolonize, de-Westernize, and de-Americanize our mindsets, heartsets, and skillsets. The Global West/North and the Global East/South have a lot to offer to each other and to the world. We need Socrates and Plato, and we also need Confucian and Laozi.

Fourth, (global) leadership studies should take the responsibility to seize global opportunities and confront global problems. Leadership is not a decoration. Without leadership, nothing can be done. Globalization presents us with new opportunities and problems. Some countries thrive while others die or struggle under the imperatives of globalization. We have all learned that the problems of Russia, Ukraine, and Afghanistan are, or become, the problems of many other countries. We know clearly

how a global pandemic can paralyze the entire world. Global warming and other environmental problems are threatening our planet. As scholars in leadership studies, we need to study how to seize global opportunities and fight against global poverty, global crimes, global inequality, global mis-disinformation, and other global problems. If we do not want our children to live and inherit a world of problems, we need to study effective and ethical leadership to seize the opportunities and confront the problems in front of us.

Finally, I want to propose that the field of leadership studies promote boundary-crossing scholars and scholarship. Globalization requires leadership scholars to possess global mindsets, heartsets, and skillsets to produce knowledge relevant to the global and the local. This asks leadership studies to be appealing to scholars with global experiences. To do so, leadership programs need to integrate global leadership into its core curriculum. (Global) leadership studies should collaborate globally to be able to produce truthful glocal knowledge. This is even more important for leadership programs that do not have faculty with solid global experiences. Through co-conducting research or co-teaching courses with scholars from other countries, I believe we will be able produce more global-minded students and glocally applicable leadership scholarship, and the future of (global) leadership studies will be more promising!

The time for Plato's solo is gone! What people need in (global) leadership studies at this historical moment is a symphony orchestra made of players from all over the world including Plato, Aristotle, Socrates, Rousseau, Foucault, Albert Campus, Karl Marx, John Mbiti, Joaquin Xirau, Hannah Arendt, Tolstoy, Confucius, Laozi, Gautama, Rumi, Avicenna, Ferdowsi, Gandhi, and many others!

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