From the Editor

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This issue of the *International Journal of Leadership Studies* continues our diverse international offerings covering leadership in the contexts of India, Malaysia, Native North Americans, and the Middle East. Again and again we see that context matters for leadership strategies. At this time of financial melt-down, we have to ask "where were the leaders interested in the basics – customer and employee well-being?" These concerns seem to have been too far down the list of priorities of some leaders we have trusted. But, as our studies in this issue show, customer welfare needs to be at the top of the list for long-term success.

Prospective authors should take note that the IJLS now has over 2,000 subscribers, receiving our issues free of charge via the Internet. We continue to seek new manuscripts, so bring it on!

I want to thank the members of our editorial board and reviewers for their continued help and support. If you are interested and willing to review for IJLS, or if you wish to nominate reviewers, please contact us at IJLS@regent.edu. Thanks also for the continuing work of our managing editor, Myra Dingman, and her production colleagues. Myra and staff are a true blessing.

Relationship of Emotional Intelligence with Transformational Leadership and Organizational Citizenship Behavior

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This manuscript examines the relationship of emotional intelligence (EI) with transformational leadership (TL) and organizational citizenship behavior (OCB) of the followers. A sample of 57 dyads of managers and their supervisors (i.e., 114 respondents) participated in this study. The reliabilities of the scales were .83 (OCB), .88 (TL), and .86 (EI). EI was significantly correlated to conscientiousness, civic virtue, and altruistic behaviors of followers. The method suggested by Barron and Kenny (1986) was used to test mediation of EI between TL and OCB, but nothing significant was found. The results indicated that EI of leaders enhances the OCB of followers. However, EI of the leader may not be the only factor determining the perception of TL.

Through the ages, scholars and organizational development consultants have pursued the essence of TL. This paper argues that to be truly transformational, leadership qualities must be grounded in high levels of EI. The five established components of TL (idealized influence, attitude and behavior, inspirational motivation, intellectual stimulation, and individualized consideration) have been juxtaposed with indicators of EI to demonstrate that when led by a transformational leader, the members of an organization naturally exhibit OCB. The literature on TL, EI, and OCB are all interlinked, and an attempt has been made to study the relationship that exists between them. We begin by discussing TL.

Transformational Leadership

The past 2 decades have heralded some convergence among organizational behavior scholars concerning a new genre of leadership theory, alternatively referred to as transformational, charismatic, and visionary leadership. Kent, Crotts, and Aziz (2001) defined

TL as a process by which change or transformation is introduced to individuals and/or organizations.

Traits of Transformational Leaders

Dvir, Dov, Avolio, and Shamir (2002) said that transformational leaders exert additional influence by broadening and elevating their followers' goals and providing them with the confidence to perform beyond the expectations specified in the implicit or explicit exchange agreement. Transformational leaders exhibit charismatic behaviors, arouse admiration, inspire, motivate, provide intellectual stimulation, and treat their followers with individualized consideration. Such behaviors transform their followers by inspiring them to reach their full potential and generate the highest levels of performance. Transformational leaders evaluate the potential of all followers in terms of their ability to fulfill current commitments while also envisioning further expansion of their responsibilities.

Transforming leadership is enabling. The leader engages with people in a way that transforms their relationship; they are no longer the leader and the led in the authoritarian sense. They become partners in the pursuit of a common goal, each making their appropriate contribution and increasing their capacity to perform (Nicholls, 1994). Popper, Ori, and Ury (1992) said that the main characteristic of transformational leaders is their extraordinary effect on subordinates and their success in establishing their commitment. A transformational leader transforms and creates meaning for his or her subordinates, a meaning that enhances the subordinates' commitment. A transformational leader can relate and articulate subordinates' need for identity and does this by giving meaning and strengthening the concept of the self and by boosting their individual identity. A transformational leader is the catalyst who transforms the subordinates' motivation to commitment and their commitment into exceptional achievements.

Dimensions of Transformational Leaders

Bass and Avolio (1993) proposed that the four dimensions that comprise transformation leadership behavior are idealized influence, inspirational motivation, intellectual simulation, and individualized consideration.

Individualized influence. Individualized influence occurs when leaders earn the trust and respect of their followers by doing the right thing rather than ensuring that the subordinates do things right. When the leaders focus on doing the right thing, which they usually do by using stories and symbols to communicate their vision and their message, they serve as role models. Humphreys and Einstein (2003) have found that transformational leaders operate out of deeply held personal value systems that include qualities like justice and integrity. By expressing these personal standards, transformational leaders unite their followers. But, more importantly, they can change their followers' goals and beliefs for the better.

Intellectual stimulation. According to Shin, Shung, Zhou, and Jing (2003), inspirational motivation is related to the formulation and articulation of a vision and/or challenging goals. Intellectual stimulation promotes intelligence, rationality, and careful problem-solving abilities. It also involves engaging the rationality of the subordinates, getting them to challenge their

assumptions and to think about old problems in new ways. Leaders who engage in intellectual stimulation do not answer all their employees' questions; instead, they make them seek the answers on their own.

Individual consideration. Individual consideration is concerned with treating the employees as individuals and not just members of a group. Leaders exhibit this trait by being compassionate, appreciative, and responsive to the employees' needs and by recognizing and celebrating their achievements.

Inspirational motivation. Conger and Kanungo (1988) have found that inspirational motivation and charisma are companions. Transformational leaders inspire their followers to accomplish great feats by communicating high expectations by using symbols to focus efforts and by expressing important purposes. Transformational leaders tend to pay close attention to the interindividual differences among their followers and often act as mentors to their subordinates, typically coaching and advising the followers with individual personal attention. Since charismatic leaders have great power and influence, the employees have a high degree of trust and confidence in them and want to identify with them. Charismatic leaders inspire and excite their employees with the idea that they may be able to accomplish great things.

Influence of Transformational Leaders on Followers

Shin et al. (2003) found that TL positively relates to follower creativity, followers' conservation, and intrinsic motivation. TL boosts intrinsic motivation and provides intellectual stimulation; the followers are encouraged to challenge the status quo and the old ways of doing things.

Kark and Shamir (2002) have found TL to be a multifaceted, complex, and dynamic form of influence in which leaders can affect followers by highlighting different aspects of the followers' social self-concept and change their focus from one level to another. This is likely to determine whether the followers see themselves primarily in terms of their relationship with the leader or in terms of their organizational group membership. They suggested that different leadership behaviors could account for priming these distinct aspects of followers' self-concept and followers' identification. Furthermore, these different forms of influence are important because they can lead to differential outcomes.

Dionne, Yammarino, Atwater, and Spangler (2004) posited that by means of individualized consideration, a leader addresses issues of competence, meaningfulness and impact with each team member, and encourages continued individual development.

Kark and Shamir (2002) found that TL behavior such as intellectual stimulation increases the followers' feeling of self-worth because they transmit the message that the leader believes in the followers' integrity and ability. Followers of transformational leaders who are willing to focus on their relational self would be motivated to enhance the well-being of the leader by being cooperative, loyal, and committed. The most significant effect of TL is that of influencing followers to transcend self-interests for the sake of the welfare of the organization.

Jung, Chow, and Wu (2003) indicated that TL has significant and positive relations in terms of both empowerment and fostering an innovation-supporting organizational climate. Dvir et al. (2002) have found TL to have a positive impact on the development of followers'

empowerment in terms of their engagement in the task and specific self-efficacy. They confirmed the hypothesis that follower development can influence performance to show that TL affects development as well as performance.

Kark and Shamir (2002) suggested that transformational leaders can have a dual effect, exerting their influence on followers through the creation of personal identification with the leader and social identification with the work unit, and that these different forms of identification can lead to differential outcomes.

TL theory suggests that such leadership is likely to result in a wide range of outcomes at the personal level (e.g., followers' empowerment, extra effort) and at the group or organizational level (e.g., unit cohesiveness, collective efficacy). TL produces these effects primarily by priming the followers' relational self and promoting identification with the leader (Kark & Shamir, 2002). What distinguishes a leader is the combination of head and heart, the ability to understand and effectively apply emotions as a means of connection and influence (i.e., the emotional intelligence that a leader possesses). Therefore, we need to study how the EI of a leader is related to TL.

Emotional Intelligence (EI)

Salovey and Mayer (1990) first introduced the concept of EI as a type of social intelligence, separable from general intelligence. According to them, EI is the ability to monitor one's own and others' emotions, to discriminate among them, and use the information to guide one's thinking and actions. In a later attempt, they (Salovey & Mayer, 1997) expanded their model and defined EI as the ability of an individual to perceive accurately, appraise, and express emotion; the ability to access and generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.

Research has shown that EI is the common element that influences the different ways in which people develop in their lives, jobs, and social skills; handle frustration; control their emotions; and get along with other people. It has been found that the difference between a simply brilliant person and a brilliant manager is due to a person's EI. Ultimately, it is EI that dictates the way people deal with one another and understand emotions. Hence, EI is considered important for business leaders because if they are insensitive to the mood of their staff or team, it can create frustration and, therefore, not get the best out of people (Anonymous, 2004).

Turner (2004) stated that EI is the softer component of total intelligence and that it contributes to both professional and personal lives. Traditional IQ is the ability to learn, understand, and reason. It is now thought to contribute only 20% to one's success, whereas emotional quotient (EQ), which is the ability to understand oneself and interact with people, contributes 80%. EQ is critical to effective leadership. IQ has been linked to job performance and is a key element in recruitment. However, EQ is evident in the leaders'/managers' ability to retain their positions and be successful in their roles. The fact is that most firms hire for intelligence (IQ) and sack because of attitude (EQ).

Components of EI

Barling, Slater, and Kelloway (2000) noted that EI comprises five characteristics: understanding one's emotions; knowing how to manage them; emotional self-control, which includes the ability to delay gratification; understanding others' emotions or empathy; and managing relationships. Lubit (2004) divided EI into two major components: personal competence and social competence. Personal competence refers to self-awareness and the ability to manage those feelings effectively (self-management). Personal competence is the combination of self-awareness and self-management (i.e., the ability to manage effectively the identified feelings). The components of self-awareness are awareness of emotions and their impact and the awareness of strengths and weaknesses. The components of self-management are emotional self-control, adaptability (i.e., flexibility in adapting to changing situations and obstacles), integrity, honesty, trustworthiness, drive to grow and achieve, achievement orientation, continuous learning, willingness to take initiatives, and optimism.

Social competence is comprised of social awareness (the ability to understand what others feel) and relationship management (having the skills to work effectively in teams). The ability to understand others' emotions, persuasion, motivation, conflict resolution, and reasons for cooperation are among the most critical skills identified as essential for leaders and successful managers. Social awareness involves empathy and insight, understanding others' perspectives and feelings, appreciation of others' strengths and weaknesses, political awareness, respect for others, conflict management skills, collaborative approach, sense of humor, persuasiveness, and the ability to leverage diversity. Social competence develops by paying attention to the emotions and behavior of others, seeking to understand others' behavior through reflection and discussions with third parties, thinking of various ways to deal with situations, and observing the effects of one's actions. Social competence can be enhanced by observing others, thinking about why people behave and react as they do, and identifying behavior that seems helpful in critical situations (Lubit, 2004).

Goleman (2002) divided the 18 competencies of EI into four main groups that encompass our understanding of people: self-awareness, self-management, social awareness, and relationship management.

As per Welch (2003), team EI is comprised not only of each individual's EI but also the collective competency. In addition, the social skills required of people within an emotionally intelligent team and a focused training methodology can be broken down into five areas: inclusiveness, adaptability, assertiveness, empathy, and influence.

Caruso, Mayer and Salovey (2002) proposed two alternative conceptions of EI: the ability model and the mixed model. The ability models place EI within the sphere of such intelligence, wherein emotion and thought interact in meaningful adaptive ways. Thus, EI is viewed much like verbal or spatial intelligence, except that it operates on an emotional content.

Mixed models blend various aspects of personality in a theoretical manner. The resulting conglomerate of traits, dispositions, skills, competencies, and abilities is labeled EI. These different models have also given rise to different ways of measuring EI.

Why EI is Important?

EI enables people to deal with just about anything with a measure of balance and maturity. Emotionally intelligent people have a deep rooted sense of self which helps them in understanding other people, keeping things in proportion, retaining focus, and understanding what is important. They also retain a positive viewpoint almost all of the time, are successful in whatever they choose to do, have high work performance and personal productivity levels, and consequently enjoy greater job satisfaction.

Bardzill and Slaski (2003) found that organizational leaders must recognize the importance of emotionally intelligent behavior and reward it actively. Positive reinforcement of an emotionally intelligent environment ensures the development of a service-orientated climate. Performance measures that often exclude the "soft skills" fail to reflect any positive results of EI development that may be occurring within the organization. Emotional elements underlie the dynamics of many aspects of modern organizations, and the role of EI should be considered while devising organizational policies, processes, and procedures.

Lubit (2004) considered social competence to be an important component of EI, making it very valuable for teams. Welch (2003) said that EI enables teams to boost their performance. In an era of teamwork, it is essential to figure out what makes teams work. His research has shown that just like individuals, the most effective teams are the emotionally intelligent ones and that any team can improve and attain higher levels of EI. In his study, teams with identical aggregate IQ were compared, and it was found that teams with high levels of EI outperformed teams with low levels of EI by a margin of two to one. He highlighted two key points. First, there is evidence that EI in teams is a significant factor. Second, there is the assertion that EI can be developed. He proposed that these five EI team competencies build on individual EI skills: inclusiveness, adaptability, assertiveness, empathy, and influence. However, these competencies are not enough on their own. Trust is the foundation of teamwork for it to be a truly joyous undertaking; it allows people to examine where they can improve without becoming self-critical or defensive.

Vakola, Tsaousis, and Nikolaou (2004) presented that EI contributes to a better understanding of the affective implications of a change of policy in an organization. More specifically, they claimed that employees with low control of emotions react negatively towards the proposed changes since they are not well equipped to deal effectively with the demands and the affective consequences of such a stressful, emotionally expensive procedure. In contrast, employees with the ability to use their emotions appropriately (since they are optimistic and often take initiatives) usually decide to reframe their perceptions of a newly introduced change program and view it as an exciting challenge. Attitudes toward organizational change demonstrate positive relationship with the use of emotions for problem solving and control of reactions.

Relating TL and EI

As Palmer, Walls, Burgess, and Stough (2001) stated, EI has fast become popular as a means for identifying potentially effective leaders and as a tool for nurturing effective leadership skills. Their findings indicate that EI, which is measured by a person's ability to monitor and manage emotions within one's self and in others, may be an underlying competency of TL.

TL is defined as "that activity which stimulates purposeful activity in others by changing the way they look at the world around them and relate to one another. It affects people's personal beliefs by touching their hearts and minds" (Nicholls, 1994, p. 11). Gardner and Stough (2002) found that the two underlying competencies of effective leadership are the ability to monitor emotions in one's self and in others. In fact, their research supported the existence of a strong relationship between TL and overall EI. It was found that EI correlated highly with all the components of TL, with the components of understanding of emotions and emotional management being the best predictors of this type of leadership style. Leaders who considered themselves transformational not transactional reported that they could identify their own feelings and emotional states, express those feelings to others, utilize emotional knowledge when solving problems, understand the emotions of others in their workplace, manage positive and negative emotions in themselves and others, and effectively control their emotional states. Barling et al. (2000) found that EI is associated with TL. In contrast, active and passive management and laissez faire management were not associated with EI.

Analysis by Sivanathan and Fekken (2002) showed that the followers perceived leaders with high EI as more effective and transformational. They found that EI conceptually and empirically linked to TL behaviors. Hence, they concluded that having high EI increased one's TL behaviors.

Barling et al. (2000) asserted that EI is associated with the three aspects of TL (i.e., idealized influence, inspirational motivation, and individualized consideration) and the contingent reward. The subordinates see individuals with higher EI as displaying more leadership behaviors. Controlling for attribution style, they also demonstrated that those three aspects of TL and constructive transactions differed according to level of EI.

Leaders who can identify and manage their own emotions and who display self-control and delay gratification, serve as role models for their followers, thereby earning followers' trust and respect. This would be consistent with the essence of idealized influence.

In fact, Gardner and Stough (2002) found that leaders with a high EI component of understanding emotions were able to perceive accurately the extent to which followers' expectations can be raised. This is related to the TL's subcomponent of inspirational motivation. Consistent with the conceptualization of idealized influence (the component of TL), leaders are able to understand and manage their emotions and display self-control, thus acting as role models for followers, earning their followers' trust and respect. They found that the ability to monitor emotions within oneself and others correlated significantly with the TL components of idealized attributes and behaviors.

With emphasis on understanding other people's emotions, leaders with high EI would be able to realize the extent to which they can raise followers' expectations, a sign of inspirational motivation.

Gardner and Stough (2002) found that a major component of individualized consideration is the capacity to understand followers' needs and interact accordingly. With emphasis on empathy and the ability to manage relationships positively, leaders having EI are likely to manifest individualized consideration.

Palmer et al. (2001) found that the inspirational motivation and individualized consideration components of TL are significantly correlated with the ability to both monitor and manage emotions in oneself and others. The ability to monitor and manage emotions is one of

the underlying attributes that characterize the individual consideration component of effective TL.

Gardner and Stough (2002) found that the ability to manage emotions in relationships allows the emotionally intelligent leader to understand followers' needs and to react accordingly (related to the component of individualized consideration). The ability to monitor and manage emotions in oneself and others were both significantly correlated with the inspirational motivation and individualized consideration components of TL. Barling et al. (2000) found that individuals high in EI use transformational behaviors. With EI being instrumental for TL behavior, one can hypothesize the following:

H_1:   Transformational leadership and emotional intelligence are positively related.

Organizational Citizenship Behavior (OCB)

Appelbaum et al. (2004) said that OCB is discretionary behavior that is not part of an employee's formal job requirement, but it is that which promotes the effective functioning of the organization. Allen, Barnard, Rush, and Russell (2000) defined OCB as that which embodies the cooperative and constructive gestures that are neither mandated by formal job role prescriptions nor directly or contractually compensated for by the formal organizational reward system.

Bolino and Turnley (2003) identified it as an organization's ability to elicit employee behavior that goes beyond the call of duty. They found that citizenship behaviors generally have two common features: they are not directly enforceable (i.e., they are not technically required as a part of one's job) and they are representative of the special or extra efforts that organizations need from their workforce in order to be successful.

Bolino, Turnley, and Bloodgood (2002) defined OCB as the willingness of employees to exceed their formal job requirements in order to help each other, to subordinate their individual interests for the good of the organization, and to take a genuine interest in the organization's activities and overall mission.

Good citizenship as per Bolino and Turnley (2003) includes a variety of employee behaviors such as taking on additional assignments, voluntarily assisting people at work, keeping up with developments in one's profession, following company rules (even when no one is looking), promoting and protecting the organization, keeping a positive attitude, and tolerating inconveniences at work.

Dimensions of OCB

Podsakoff, MacKenzie, Paine, and Bachrach (2000), in a meta-analytic study found that researchers have identified almost 30 different forms of citizenship behaviors. However, there exists conceptual overlap between the constructs; therefore, they grouped these behaviors into seven dimensions: helping behavior, sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue, and self-development. Moorman (1991) and Organ (1988) identified five dimensions of OCBs: altruism, courtesy, sportsmanship, conscientiousness, and civic virtue. Later, Podsakoff, MacKenzie, Moorman, and Fetter (1990) developed a scale that showed evidence for the five-factor model. Schnake and Dumler (2003) also highlighted that

the *same* five OCB dimensions that have been most frequently examined by researchers. These five factors include the following:

1. Altruism is a voluntary action, like helping another person with a work problem, which ultimately benefits the organization (e.g., helping a coworker who has fallen behind in work).
2. Courtesy involves treating others with respect, preventing problems by keeping others informed of one's decisions and actions that may affect them and passing along information to those who may find it useful.
3. Sportsmanship is a citizen-like posture of tolerating the inevitable inconveniences and impositions of work without whining and grievances.
4. Conscientiousness is a pattern of going well beyond the minimum required levels of attendance, housekeeping, conserving resources, and related matters of internal maintenance.
5. Civic virtue is a responsible, constructive involvement in the political process of the organization. It includes not just expressing opinions but reading one's mail, attending meetings, and keeping abreast of larger issues involving the organization.

As per Farh, Zhong, and Organ (2000), the five dimensions of OCB are self-learning, social welfare participation, protecting and saving company resources, preserving interpersonal harmony at the workplace, and compliance with social norms existing in the society.

Factors Influenced by OCB

Some recent empirical studies have found that employee citizenship was positively associated with indicators of both product quantity and product quality (Bolino & Turnley, 2003). Podsakoff and MacKenzie (1997) identified eight positive outcomes enhanced by OCB including coworker productivity, managerial productivity, and the organizational ability to attract and retain the best people by making it a more attractive place to work and a stable organizational performance.

Bolino et al. (2001) found that when a firm is comprised of good organizational citizens, it is likely to accumulate higher levels of social capital. OCB assists the development and maintenance of social capital within the firm, which in turn produces higher levels of organizational performance. OCB may also contribute to the development of trust, mutual obligations, expectations, and identification among the employees in organizations. Now that we understand the importance of OCB in increasing organization performance (effectiveness by enhancing product quality, social capital, employee productivity, etc.), it is important that we know the factors that determine or affect OCB.

The Determinants of OCB

Shapiro, Kessler, and Purcell (2004) have two explanations for why employees engage in OCB. The first explanation views OCB as a form of reciprocation where employees engage in OCB to reciprocate fair or good treatment from the organization. The second view is that employees engage in OCB because they define those behaviors as part of their job. We discuss a few other determinants of OCB.

Job satisfaction. Shapiro et al. (2004) have found that the relationship between job satisfaction and employee citizenship behavior is strong. It was seen to be more than twice as strong as the relationship between job satisfaction and employee productivity.

Interesting work and job involvement. Shapiro et al. (2004)) have found that citizenship levels are markedly lower when employees are engaged in very repetitive and highly standardized tasks. Individuals who are highly involved in their work, in fact, are more likely to engage in OCB.

Trust, organizational justice, and psychological contract fulfillment. As per Shapiro et al. (2004), employees who trust their supervisors and their organizations are also likely to exhibit higher levels of citizenship. Conversely, employees who perceive a violation of their psychological contracts often respond by decreasing their citizenship behavior and do not believe in working beyond enforceable standards.

Chen, Lam, Naumann, and Schaubroeck (2005) have found that OCB emerges, transmits, and persists through the actions of members of the group. Thus, organizational justice is one of the key determinants of OCB.

Organizational support. The extent to which employees feel supported and taken care of by their employers, they are likely to repay the organization by engaging in constructive behaviors. As per Shapiro et al. (2004), OCB is perceived as organizational support, which captures an employee's perception of how well he or she feels of having been treated by the organization.

Employee characteristics. Highly conscientious individuals are generally more likely to engage in citizenship behaviors (Shapiro et al., 2004). In addition, employees who are outgoing and generally have a positive outlook on life are often more inclined to exhibit citizenship in the workplace. Likewise, individuals who are empathetic and altruistic are also more inclined to initiate citizenship behaviors at work. Finally, certain individuals tend to define their jobs more broadly than others do. For these individuals, engaging in citizenship behavior is simply an integral aspect of their jobs.

Other factors. Chen et al. (2005) have found that highly cohesive groups are more likely to exhibit high levels of OCB. Shapiro et al. (2004) have found that individuals who are team oriented engage in more citizenship behaviors.

As per Bolino and Turnley (2003), the findings of several studies indicate that TL is especially relevant in eliciting employee citizenship behaviors. That is, employees who work for transformational leaders are frequently motivated to go beyond the call of duty for the benefit of their organization.

According to Paine and Organ (2000), factors affecting OCB are organizational structure, power distance, cultural group norms, nature of work, collective contextual factors, and the level of commitment. A rigid mechanistic structure might constrain spontaneous, extra-role behavior while the more open organic structures actually foster initiatives beyond job descriptions. Power distance influences the perception of OCB as well as whether other employees are inclined towards demonstrating OCB.

Relating TL and Followers' OCB

As per Paine and Organ (2000), human resource managers can play a critical role in encouraging OCB by designing perceivably effective appraisal systems that are equitable by carefully making management development programs, establishing fair compensation systems, and designing jobs towards increased employee satisfaction and commitment. Bolino and Turnley (2003) have found that firms may be able to elicit more citizenship in their organizations by establishing (a) formal human resource management practices that emphasize good citizenship and (b) informal systems that encourage good citizenship. The formal human resource management practices would be recruitment and selection, training and development, performance appraisal, and compensation/ benefits. Similarly, firms may elicit more OCB from the followers of transformational leaders.

Having bright, talented people is necessary but not sufficient to facilitate effectively the creating, sharing, and exploiting of knowledge. According to Bryant (2003), transformational leaders inspire workers on to higher levels of innovation and effectiveness. Transformational leaders with EI create an atmosphere conducive to knowledge creation, sharing, and exploration. Employees are much more productive when they have the freedom to create new ideas, share those ideas with coworkers, and test out their new ideas. Through charisma, encouraging intellectual development, and paying individual attention to workers, transformational leaders motivate their workers to create and share knowledge. Also, by clearly articulating a challenging vision and strategic goals for the organization, transformational leaders attract talented individuals and are able to generate higher levels of innovation from all workers.
EI is an underlying competency of transformational leaders (Palmer et al., 2001). Abraham (2004) found that EI interacts with organizational climate to influence performance. The traits of EI (social skills, conscientiousness, reliability, and integrity) promote trust which in turn may build cohesiveness among the members of the work groups. The EI traits of emotional honesty, self-confidence, and emotional resilience promote superior performance and increased OCBs.

Transformational leaders provide intellectual stimulation and challenging jobs to their followers (Kark & Shamir, 2002) who experience greater job satisfaction. Through individualized consideration, inspirational motivation, and exemplification, these leaders build trust and may increase the level of intrinsic motivation and willingness for extra role behavior. Therefore, one can hypothesize the following:

H_2:   Subordinate's perception of supervisor's transformational leadership is positively related to the level of OCB displayed by them.

Literature has suggested that EQ is an underlying characteristic of transformational leaders (Gardener & Stough, 2002; Palmer et al., 2001). EQ helps in providing the capacity to give individualized consideration and understand followers' needs (Gardner & Stough, 2002). The ability to understand self and others and have control of one's own emotions are the requirements for a transformational leader to provide inspirational motivation or individualized influence.

Abraham (2004) found that the traits of EI, a combination of superior social skills and conscientiousness, enhance the self-sacrifice of benevolent employees to heightened levels of dependability and consideration. Resilience, the emotional competency that is the basis of self-

control, harnesses angry reactions when workers are confronted with the vicissitudes of corporate life and suppresses personal needs for organizational goals. EI is directly related to work group cohesion. The emotional competency of social skills strengthens work group cohesion, resulting in superior performance. It has the capacity to monitor and evaluate others' feelings and emotions and to use that knowledge to guide actions. The emotional competencies of heightened conscientiousness, reliability, and integrity enhance feelings of trust in the group by arousing positive moods and positive perceptions. Unconditional trust is the sharing of values between group members that leads to their investment in long-term relationships and greater interpersonal cooperation and teamwork.

According to Brief and Weiss (2002), transformational leaders feel excited, enthusiastic, and energetic, thus energizing their followers. Transformational leaders use strong emotions to arouse similar feelings in their audiences.

Masi and Cooke (2000) have found that transformational behaviors on the part of leaders promote empowering cultural norms, high levels of subordinate motivation, commitment to quality, and enhanced productivity. It was seen that empowering cultural norms of OCB promotes constructive and achievement-oriented behaviors by members. Such norms are associated with basic values and shared assumptions emphasizing the significance of organizational members' roles and collaboration through motivation rather than by competition. Motivation in this context is the extrinsically stimulated "extra effort" on the part of subordinates inspired by transformational leaders.

Transformational leaders enhance the OCB of followers through motivation. The inspirational motivation provided by transformational leaders by building shared assumptions and trust may be the result of the emotional intelligence of the leaders. Therefore, one can hypothesize the following:

H$_3$:   The EQ of a leader is likely to mediate the relationship between perceived transformational leadership and the OCB of the followers.

Methodology

Instruments

The Multifactor Leadership Questionnaire (MLQ) 45X was used to measure TL. Dimensions of TL (attributed and behavioral idealized influence, inspirational motivation, intellectual motivation, and individualized consideration) were measured using 20 items. Subordinates rated their managers TL behaviors.

Using the 33-item composite EQ scale developed by Schutte et al. (1998), the superiors self-rated their EQ using a 5-point Likert type scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*).

The 24-item scale devised by Podsakoff, MacKenzie, Moorman, and Fetter (1990) was used to measure the five dimensions of OCB of the subordinates by the managers. It is a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*).

Sample

Data were collected from dyads of 57 managers and subordinates. The respondents, totaling 114, belonged to a diverse set of industries located in Goa and Daman. The respondents were predominately male (75%) with an average age of 40.2 years and an average work experience of 15.2 years, holding their current position for 5.5 years on an average. The questionnaires were distributed in separate sets assuring participants of complete confidentiality. One of the authors personally distributed the questionnaires in the various organizations. The author was based in Goa and had traveled to Daman for a week. She made attempts to personally collect as many responses as possible. Those who could not give their responses personally were asked to mail them directly to the author. A total of approximately 100 sets of questionnaires were distributed. The response rate was approximately 67% for subordinates' rating of TL of their leader and 65% for the leaders' ratings on EQ of self and OCB of subordinates. A total of 59% response sets were received. Finally, 57% of the response sets were found to be useable.

Results

All three scales were found to be highly reliable: .88 (TL scale), .86 (EI scale), and .83 (OCB scale). After the reliabilities were confirmed, the correlation between the dimensions of OCB and the complete scale of EQ and TL were calculated. The emotional intelligence of managers was positively correlated with the conscientiousness, civic virtue, and altruism of the subordinates as shown in Table 1. TL and EI were not found to be significantly correlated. Therefore Hypothesis 1 which was concerned with the positive relationship between TL and EQ was not supported.

Table 1: Correlations

	M	*SD*	1	2	3	4	5	6	7
1. Conscientiousness	5.38	.91	(.60)						
2. Sportsmanship	4.90	1.15	.39**	(.75)					
3. Civic virtue	4.64	.86	.11	.26*	(.20)				
4. Courtesy	5.16	1.01	.21	.51**	.36**	(.70)			
5. Altruism	4.76	1.18	.07	.34*	.32*	.57**	(.77)		
6. TL	2.55	.67	.10	.17	.22	-.03	.08	(.88)	
7. EI	3.58	.46	.28*	.25	.50**	.20	.44**	.20	(.86)

*p < .05. **p < .01.

Simple multiple linear regressions were used to study Hypothesis 2 concerning the effect of the subordinates' perception of their leaders as transformational on their OCB. Four out of five OCBs as dependent variables were regressed on TL as independent variables. Civic virtue was not taken into consideration as the reliability of the scale was found to be very low. The results did not support the hypothesis. Further regression analysis was performed on the four OCBs as dependent variables and EI of a leader as independent variable to see if EQ of a leader enhances OCBs of the followers. The results indicated that while TL did not predict the OCB of

followers, the EI of leaders did predict the conscientiousness and altruism behaviors of the subordinates. Table 2 presents the regression coefficients.

Table 2: Regression Table

Dependent variables	Conscientiousness	Sportsmanship	Courtesy	Altruism
TL	.05 (.06)	.13 (.22)	-.07 (-.10)	-.00 (-.01)
EI	.28 (.55)*	.23 (.23)	.22 (.48)	.44(1.13)**
r^2	.83	.80	.05	.19
F	2.43	2.35	1.28	6.42

*Note.*Unstandardized coefficients with *SE* are in parentheses.
*$p < .05$. **$p < .01$.

Three regression models as suggested by Barron and Kenny (1986) were tested for mediation analysis. According to them, a variable functions as a mediator when it meets the following conditions: (a) variations in levels of independent variable significantly account for variations in the presumed mediator (i.e., path a); (b) variations in the mediator significantly account for variations in the dependent variable (i.e., path b); (c) and when path a and b are controlled, a previously significant relationship between independent and dependent variables is no longer significant. They further suggested the method given by Judd and Kenny (1981) for testing mediation. According to the method suggested, one should estimate following regression equations: (a) regress the mediator on the independent variable, (b) regress the dependent variable on the independent variable, and (c) regress the dependent variable on both the independent variable and the mediator. Three regression equations were used to test the hypothesized role of EQ of leader as a mediator between perceived TL and OCBs of followers. First, EQ was regressed on TL ($\beta = .20$). Secondly, OCB was regressed on TL ($\beta = .15$). Finally, OCB was regressed on both TL ($\beta = .05$) and EQ ($\beta = .50$, $\acute{\alpha} = .01$). Table 3 presents the regression coefficients. Although in the third equation mediator EQ did affect the dependent variable OCB, in the first two equations, the independent variable (TL) did not affect either the mediator (EQ) or the dependent variable (OCB). Thus, Hypothesis 3 was not supported.

Discussion

The results show that while perceived TL was not directly related to the OCBs of followers, EI of leaders had significant relationship with several OCBs of the followers. The two specific OCBs of followers driven by the EI of the leader were conscientiousness and altruism. TL did not relate to the EI of leaders. Therefore, Hypothesis 3 was not supported. EI was not mediating between TL and OCBs of followers. Since the EI of leaders did affect the OCBs of followers, the results indicate that EI is an important component for being an effective leader. However, whether EI is an important characteristic to be perceived as a transformational leader is a question that these findings raise.

Table 3: Regressions for Mediation Analysis

Dependent variables	Emotional quotient (1st equation)	OCB (2nd equation)	OCB (3rd equation)
TL	.20 (.13)	.15 (.15)	
TL			.05 (.05)
EQ			.50 (0.78)**
r^2	.04	.02	.26
F	2.19	1.17	9.43

Note: Unstandardized coefficients with *SE* are in parentheses.
*$p < .05$. **$p < .01$.

The EI of managers had a positive correlation with the conscientiousness of the subordinates. When understood and appreciated by their leaders, the subordinates may feel motivated and satisfied with their jobs and may reciprocate by being conscientious. In addition, the EI of managers was found to have a positive correlation with the altruism of the subordinates. Since the superior believes in creating a work family, holding up a vision that benefits all, the followers are motivated to attain the organizational objectives as a team, thus helping one another to accomplishment.

Therefore, the EI of a leader plays a significant role in determining the two specific OCBs of followers. This is also because the emotionally intelligent leader is able to monitor his or her own behavior and understand those of his or her followers, thus enhancing the extra role behavior of the members of the organization. Only when they feel that the leader understands their needs will the followers be willing to give their best to the organization. By understanding their subordinates, leaders can motivate them and direct them in exhibiting OCBs. Interestingly, TL was not found to be affecting the OCBs of the followers even though the effects of TL and OCBs are well established (Piccolo & Colquitt, 2006). Both direct (Podsakoff, MacKenzie, Paine, & Bachrach, 2000) and indirect (Pillai, Schriesheim, & Williams, 1999; Podsakoff, MacKenzie, Moorman, & Fetter, 1990) relationships have been found between TL behavior and OCBs. Most of the research has been performed in contexts different from the present study. This study seems to indicate that we need to establish the relationship between TL and OCB in contextual terms also.

Implications of the Study

This study shows that EI in leaders encourages conscientiousness and altruism in followers. Thus, leaders who can identify and manage their own emotions and those of others create more sincere and helpful followers in their organizations. It also demonstrates the enormous impact the EI of a leader has on follower behavior at the work place. Organizations

can use this knowledge to their advantage. By encouraging EQ, they can enhance the desirable role behavior in the members of their organization.

Limitations and Conclusion

The study has some strengths. The data have been collected from several sources, circumventing spurious relationships emanating from the same source variance (Deluga, 1994). The ratings for TL were the subordinates' perception while the subordinates' OCBs were the perception of the superiors. However, the small data sample of only 57 dyads of managers and their supervisors (i.e., 114 respondents) is an area of caution. This study provides scope for further research on the relationship between TL and OCBs of followers in different context.

The importance of OCB cannot be emphasized enough while creating competencies for organizations in today's world. EI plays a big role in enhancing the OCBs of followers, specifically qualities such as conscientiousness and altruism. Organizations need to give importance to EI for enhancing positive outcomes like OCB.

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Tejari.com, "The Middle East Online Marketplace," Under the Leadership of Sheika Lubna Al Qasimi

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Sheikha Lubna Al Qasimi is the chief executive officer of Tejari, a premier online business-to-business (B2B) environment, facilitating procurement in the Middle East. The case study describes a personal career that highlights the capacity of women in the Middle East to be recognized globally as entrepreneurs and leaders.

This case study places the business of Tejari.com in the context of its geographical location in the United Arab Emirates (UAE) and reviews the status of technological capability in the region that supports Tejari.com in an online business-to-business (B2B) environment. The case study then considers the position of Sheikha Lubna Al Qasimi as the CEO and entrepreneurial leader of Tejari.com in the context of educational and career opportunities for women in the region.

The United Arab Emirates

The UAE is a federation of seven emirates or states in the Arabian Peninsula: Abu Dhabi, Dubai, Sharjah, Ajman, Umm Al-Quwain, Ras Al-Khaimah, and Fujairah. The national (Emirati) population is 2.4 million, approximately 25% of the total population that includes nonnationals (expatriates) (UAE Interact, 2004). The population has increased by 5% on average annually over the past 17 years, with an increase of 7.6% in 2003, the highest growth rate in the Arab world. Growth in the national population is attributed to the absence of birth control and government incentives to have more children. This growth rate is expected to slow due to education of the local populace and the elimination of government incentives. The expatriate population has grown due to the expanding UAE economy, although as Emiratisation (a policy of reducing reliability on foreign workers) is embedded, this growth rate will also slow down. The official language of the UAE is Arabic; for business purposes, English and other languages are spoken widely.

The Business – Tejari.com

Firstly, I will explain the rationale for the creation of the company leading into a description of its operation. Entrepreneurship is encouraged by the Dubai government through free zone areas set up for the incubation, nurturing, and growth of new businesses. The benefits to businesses located in the free zones are that ownership can be 100% foreign, and there is no tax. There are 3,000 companies in these free zones with an estimated turnover of US$8 billion (Morison Menon Chartered Accountants, 2003). Incorporated into the Jebel Ali Free Zone is Dubai Internet City, created as a regional business hub for information technology companies (ICT). Besides Tejari.com's presence in Dubai Internet City, global companies such as Dell, Hewlett-Packard, IBM, Microsoft, and Oracle have also located their regional headquarters there, thus stimulating the Middle East's 1% spending on global technology and emerging global markets (Kelaita, 2001).

Within the UAE, there is 29.6% penetration of the Internet, compared to 8.2% usage for Middle Eastern countries as a region, 36.5% for Europe, and 68% for North America (Miniwatts International, 2005). There is one state controlled and censored Internet and telephony provider, Emirates Telecommunications Corporation (referred to locally as Etisalat). However, within Dubai Internet City, there is a privately provided Internet service, in recognition of the fact that "the Internet plays a strategic role in any company's ability to survive and compete" (Dubai Internet City, 2005, ¶ 15). Laws regarding electronic commerce and security were implemented in the UAE in 2000 to support technology projects such as Tejari.com and Dubai Internet City (Suhaili, 2002). The necessity of educating and employing a technologically competent national workforce is recognized in the Emirate: "the goal is to have 5 million knowledge workers by 2010," as stated by Sultan Bin Sulaiman (as cited in Smith, 2004, p. 2), Chairman of Tejari.com. Sheikha Lubna (Al Qasimi, 2001), when addressing college staff at a conference, echoed the aim for knowledge workers:

> Technology skills are the tools that enable young Arab nationals to become productive members of the economy, creating new jobs and expanding industries that improve the national outlook as whole. A skilled national workforce in turn leads to less dependence on imported labour, and decreases unemployment by creating a sustainable pool of educated workers that can also develop new areas of expertise as the community's needs change. These skilled workers also empower the UAE to compete on a global level as trade opportunities expand. (¶ 17)

The Chairman of the Dubai Ports Authority, Sultan Bin Sulaiman, conceived the original concept for Tejari.com as a B2B marketplace for the companies in the free zone. This initial concept of having a B2B marketplace to supply the free zones was expanded upon following its presentation to the Dubai Crown Prince and UAE Minister of Defence (His Highness Sheikh Mohammed bin Rashid Al Maktoum, referred to later in the case study as Sheikh Mohammed) who decided to open up the B2B marketplace beyond the boundaries of these free zones (Suhaili, 2002). The brand name for the company, Tejari, was decided upon because it derives from the Arabic word *tejarah* meaning trade, thus creating a regional identity through a name that could be pronounced globally. Tejari was located in Dubai Internet City, began trading on June 20, 2000 with 15 employees, having taken 60 days to implement from its original concept. The mission statement of Tejari (2005) reads as follows:

> To maximize the business potential of our customers in the Middle East by providing them with innovative online B2B services, enabling them to extend their reach and enhance their competitive standing. (¶ 2)

Tejari offers a B2B online service for companies wishing to acquire commodities. Companies are preapproved by Tejari and registered, and their trading information is listed in the marketplace. All trading partners (as they are referred) can then search for supplies, request and receive quotations, and launch and bid for tenders. The service offered is based on the procurement cycle of purchasing functions and the duties and responsibilities associated with that process. To enable an efficient procurement cycle, business is conducted via online auctions that bring suppliers and buyers of products together. The auction scenario is a tool that meets a competitive need to transact business (i.e., to facilitate the buying and selling of supplies on a just-in-time basis) (Oakland, 1993). As speed is a factor in the efficiency of businesses today, supplies can also be purchased immediately through spot purchasing via online catalogues. The benefits offered through Tejari's service proposition include lowering of procurement costs, reduction in inventories, reduction in time to market, global trade, use of the World Wide Web, and availability at all times (24/7).

The Tejari organization is powered by Oracle, chosen for its capacity, reliability, up-to-date technology, and ability to grow (scalability) as Tejari requires. Since the original concept in 2000, the business expansion strategy has provided (a) Connect, to integrate the systems of clients; (b) My Tejari, a website area that can be personalized for the individual trader; and (c) Catalog, to manage the service and product catalogs of member companies through a data cleansing service. By the first quarter of 2003, company statistics showed the number of auctions had increased by 66% in one year, purchase orders had increased from 55 in 2002 to 4,017 in 2003, and Tejari community membership had increased from 482 to 1,528 (Al Qasimi, as cited in Cooper, 2003). In the third year of trading, Tejari had hosted 8,000 auctions, transacted more than $500,000,000 worth of business, and the company was also in profit (Al Qasimi, personal communication, August 16, 2005).

The trading partners in the Tejari environment have conducted more than 35,000 online tenders valued at over $1.8 billion. Currently registered are 3,587 trading partners operating in sectors such as automotives, healthcare, construction, information technology, food and beverage, and tourism. Trade sectors are growing in construction, for example, as there is a growth in real estate due to an increase in housing construction, the opening up of the market to nonnational purchase, and the housing needs of the growing national and expatriate population. It is the governmental sector that has continued to be the most active trader, benefiting from an opening up of the market due to internal market deregulation. For these state operations, deregulation has enabled competitive tendering and the streamlining of business transactions.

In line with its service orientation, customer relationship management is high on Tejari's goals. Through the bringing together of businesses to collaborate on product design, research, and development (R&D), Tejari will develop industry specific solutions to meet the needs of the trading community. In 2005, a consultancy department was integrated to advise companies on planning their chain of supply. Tejari clients are mainly based in the UAE, although increasing globalization in the region has led to enough trading activity from partners in Jordan and Kuwait to warrant individualized website environments for these countries. Stated by Al Qasimi in 2005 is a goal is to increase business globally, specifically an initiative is to seek business in Africa:

> Tejari's revenue model and the growth of our trading community has enabled the marketplace to achieve a leadership position and brand maturity at an accelerated

pace. Our challenge now is to develop new services beyond serving as an online trading hub to drive even greater value in the supply chains of our members. (AMEInfo, ¶ 5)

The Early Career of a Business Leader - Sheikha Lubna Al Qasimi

His Highness Sheikh Zayed bin Sultan Al Nahyan (as cited in Al Maktoum, 2001), founder of the UAE, said, "Nothing could delight me more than to see the woman taking up her distinctive position in society. . . . Nothing should hinder her progress. . . . Like men, women deserve the right to occupy high positions according to their capabilities and qualifications" (¶ 3).

Sheikha Lubna Al Qasimi is the niece of H. H. Dr. Sheikh Sultan bin Mohammed Al Qasimi (Ruler of Sharjah, UAE). In this case study, the British spelling of Sheikha has been used, although you also see the title as Shaikha elsewhere. Sheikha Lubna Al Qasimi is called Sheikha Lubna here because she is referred to as such by many in the region.

Sheikha Lubna, as a schoolgirl, had always been interested in science and math. Her ideas on careers at that young age were centered on medicine or architecture. Having studied English in the United Kingdom for 9 months and because of a brother living in California, she became aware of the importance of the growing field of technology. Obtaining a sponsorship from Hewlett Packard, Sheikha Lubna was admitted to California State University and, by way of the Dean's list for her studies, became one of the first UAE women to gain a degree in technology (a bachelor's degree in computer science in 1975). Sheikha Lubna considers that her undergraduate studies paved the way for her future business success as the "foundations were solid" (Al Qasimi, personal communication, August 16, 2005) (i.e., the curriculum included research, systems operations, engineering, and business). She was breaking new ground at the time as a female Emirati student and is proud to have served as a role model for younger women today who are growing up in the UAE. In illustration, Sheikha Lubna told the story of a 10-year-old Pakistani girl living in Dubai who recently passed the Microsoft Engineer exams; she is the youngest ever to do so. On hearing of the student's success, she sent a congratulatory email to recognize the achievement and to offer encouragement for future endeavors. Sheikha Lubna has since earned an Executive MBA through the American University of Sharjah, a university on the American model in partnership with the American University in Washington, DC. On studying for her MBA, she was both proud that her academic knowledge of business was up to date and rather surprised to find she knew as much as she did. That said, it was a busy time of studying and working. For Sheikha Lubna, like most students, there were many nights she slept on the couch surrounded by her books.

Sheikha Lubna's career trajectory started in 1981 when she became a programmer for a private company, Datamation, in the UAE. Datamation is a software company that is family owned by Indian expatriates, and she was distinguished by not only being the lone woman to work there, but she was also the only Arab. As a private company, the owners expected their employees to finish the job, so Sheikha Lubna worked outside the contractual hours of 8 a.m. - 6 p.m. to do so. Perhaps, it was her opinion of systems operations at the undergraduate level, as being "fun and neat" (Al Qasimi, personal communication, August 16, 2005) that sustained her through these hours. Her next career position was that of branch manager at the Dubai General Information Authority, before moving to become Senior Manager at the Dubai Ports Authority for 7 years. In the latter role, as manager of the Information Systems department, Sheikha Lubna

moved from the technical side into more of a business role, but her knowledge of technology kept her in good standing for comprehending the product needs of customers. In that role at the Dubai Ports Authority, Sheikha Lubna also headed up the Dubai e-government executive team project to initiate an electronic portal of information for the public sector. The spirit of this initiative went deeper than just producing a source of information, as it was founded in a mission to bring a "focus on customer service and satisfaction, to the government sector" (Al Qasimi, 2001, ¶ 7). In 2000, based on the leadership that she showed in the e-government project, Sheikh Mohammed appointed Sheikha Lubna as Chief Executive Officer for the implementation of Tejari.com. In summary, the important factors in Sheikha Lubna's career progression and growth appear to relate to her education, preparedness to work outside the home, determination to succeed in business, and the involvement of a forward thinking and open minded mentor in Sheikh Mohamed.

Leadership by Women in the UAE

It is relevant to this case study to provide further context to the role of women in the UAE given the unusual status of Sheikha Lubna as a business leader in the country. The UAE Constitution states that

> social justice should apply to all and that, before the law, women are equal to men. They enjoy the same legal status, claim to titles and access to education. They have the right to practice the profession of their choice. (Al Maktoum, 2001, ¶ 4)

According to the UNESCO Statistical Yearbook (1999; World Bank Group, 2005), the literacy rate among women in the UAE rose to 88.7% in 1995. By 1997, 72% of tertiary students were female. In the UAE, 6% of Internet users are women. Probably due to the exposure to technology whilst studying, the usage of computers in the UAE is higher for women in that country when compared with other countries in the region (Cisco Learning Institute, 2004). Females comprised about 19.4% of the total workforce in 1995 (World Bank Group), mainly in the areas of civil service, teaching, medicine, and in family businesses. A representative from the Civil Service Council stated: "Women are demonstrating great enthusiasm in taking up jobs to take advantage of their qualifications, social changes and the support and encouragement of His Highness the President and the UAE leadership" (Gulf News, 2002, ¶ 10).

In the health services, women account for 54.3% of the total number of employees; "one out of every three doctors, pharmacists, technicians and administrators is a woman, as is 81% of the nursing staff" (Arabnet, 2002, ¶ 3). UAE women employed in the Ministry of Education and the Ministry of Health outnumber national male employees and account for 27% of the civil servants within the 24 government ministries (Gulf News, 2002). A reason to account for the high percentage of female employees in the public sector is that the federal government promises a job for every applicant with good benefits and flexible work schedules.

Many UAE national women, however, do not choose to take up employment after education, and legal and societal forces contribute to this scenario. Although law in the UAE states that there is equal pay for males and females, there have been claims that "at work women remain deprived of equal benefits such as housing and promotion" (World Bank Group, 2005, ¶ 12). A permit has to be issued by the husband before a wife can gain employment. According to the UAE constitution, women's roles are positioned within the context of the family,

> The family is the basis of society which shall be responsible for protecting childhood and motherhood. Laws shall be formulated in all fields to observe this protection and care in a

>way which safeguards the dignity of women, preserves their identity and secures for them the conditions appropriate for a prosperous life and suitable work which is in accordance with their nature and capabilities as mothers and wives and as workers. (ArabNet, 2002, ¶ 3)

There may also be a personal preference to avoid the inconvenience of a career whilst running a household, plus the family may raise objections to a wife, sister, or daughter working. Sheikha Lubna, in an interview with Suhaili (2002), talked about the dichotomy of a culture that does not accept a dual role for women—that of employment and the running of a home. In the context of the need for the national workforce to expand to replace nonnationals, Sheikha Lubna called for males to recognize the possibility of this dual role and that men need to adapt:

>Here the society starts criticizing by stereotyping, as long as she's doing well in her career that means that definitely she doesn't do well at home, this has to change. . . . A business with an equal balance between men and women and making half of the society's workforce active will solve a lot of problems like the high dependency on foreign labor. [We need to] acquire the support of men to understand that they have to also be accommodating inside the house. (Al Qasimi, as cited in Suhaili)

When questioned how she manages to balance her many roles, Sheikha Lubna's response was a self-deprecatory, "I don't know!" When talking with Suhaili (2002), Sheikha Lubna noted that she abhors talk of "sacrifice." She prefers to advise women that life is about making choices as regards looking after a home or working to have a career or blending both and that these choices are positive decisions women need to make for themselves. Having made the decision, then women need to balance their lives to spend time with family and friends, maintain their health, and follow their hobbies for a well-rounded life.

A career field where Sheikha Lubna (as cited in Suhaili, 2002) noted that women are already established and doing well in the UAE is in engineering: "Honestly I raise my hat to a lot of women in the society who are doing extremely well in the engineering field." In medicine, there are many women, but they do not get enough recognition: "We have very good doctors, surgeons, and medical professors that didn't get enough accreditation and support" (Lubna, as cited in Suhaili). There are also opportunities in nursing, a career where national women are not involved; the majority of nurses are expatriates. Emirati women probably do not choose a career in nursing because of the relatively low pay, long hours, and cultural barriers to working in a mixed gender area in a rather intimate setting. In information and communications technology, it is males from India and Pakistan who constitute the major part of the labor force in the UAE (Cisco Learning Institute, 2004; World Bank Group, 2005). In an interview with Sims (2000), Sheikha Lubna also saw electronic communication as an employment opportunity for females in her country: "UAE ladies who may not wish to work outside the home have the opportunity to create their own Internet-based business, or telecommute for an office job through e-mail" (¶ 9). As an example, she spoke of other Emirati women who are now CEOs of technology companies and named other women over the years who have held top jobs in Dubai (Sims). The women include Mona Al Marri (Dubai Press Club), Maroua Naim (Emirates Internet and Multimedia), and Anita Mehra (Department of Civil Aviation). Sheikha Lubna (as cited in Sims) commented that she is pleased to be amongst these women as "a member of a very prestigious club" (¶ 11). Other careers that Sheikha Lubna considers females need to reach for in Dubai are political positions (e.g., as ambassador or national council member). In her home Emirate of Sharjah, "there are about five women in the consultive council and two women in the directing general

level in government departments" (Al Qasimi, as cited in Suhaili), identifying that, within the UAE, women "already play a strong decision-making role today" (Al Qasimi, as cited in Sims).

Leadership Model

To connect this case study to leadership theories and models, I have provided readers with an assessment of how the leadership approach used by Sheikha Lubna compares with an existing model of leadership. For this, the GLOBE (Global Leadership and Organizational Behavior Effectiveness) research program was studied (House, Hanges, Javidan, Dorfman, & Gupta, 2004; House, Hanges, Ruiz-Quintanilla, et al., 2004; Javidan, Dorfman, Sully de Luque, & House, 2006). The GLOBE study, begun in 1991, develops a profile of leadership preferences through research undertaken in 62 cultures of 17,000 managers in 825 organizations from the industries of food processing, financial services, and telecommunications services (House, Hanges, Javidan, et al.). It has been claimed as "the most ambitious study of global leadership" (House et al., 2004, p. 723) and is concerned with the link between culture and leadership. Cultural dimensions of leadership have been developed and a "universal definition of organizational leadership: the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (House, Hanges, Ruiz-Quintanilla, et al., p. 13).

The GLOBE research program uses for its theoretical base an "integration of implicit leadership theory (Lord & Maher, 1991), value/belief theory of culture (Hofstede, 1980), implicit motivation theory (McClelland, 1985), and structural contingency theory of organizational form and effectiveness (Donaldson, 1993; Hickson, Hinings, McMillan, & Schwitter, 1974)" (House, Hanges, Ruiz-Quintanilla, et al., 2004, p. 15). The integrated theory

> does not accommodate or account for cultural change. For example, exposure to international media, cross-border commerce, international political and economic competition, or other forms of cross-cultural interaction may introduce new competitive forces and new common experiences, which may result in changes in any of the culture or leadership variables described. (House, Hanges, Ruiz-Quintanilla, et al., p. 21)

As well, the GLOBE study considers a culturally endorsed leadership theory (CLT) as it identifies perceived leadership attributes that are contributors to or inhibitors of outstanding leadership (Javidan et al., 2006, House, Hanges, Ruiz-Quintanilla, et al. 2004).

> The findings of the study will provide a wide variety of information about 61 cultures, representing all major regions of the world, that can help managers and leaders in their adjustment, strategy and policy formulation, human resource management practices, and organizational practices. (House, Hanges, Ruiz-Quintanilla, et al., 2004, p. 65)

I have therefore drawn from this research, as it includes a cultural cluster of the Middle East, to consider whether Sheikha Lubna's leadership profile is comparable to that considered valid in Arab cultures and will consider the implications of this finding in her leadership approach.

Business Leadership

When Tejari was launched in 2000, it was rather a peculiar time to launch a dot com company. By 2001, many "dot coms were under the hammer" (Shields, 2001, ¶ 8). Sheikha Lubna considered that the dot coms were businesses about technology, "but we weren't." In

explanation, she described the role of technology in the Middle East's business environment as "that of an enabler, or a means by which businesses can become more efficient, more customer-focused and supplier-friendly, and ultimately, more profitable" (Al Qasimi, 2001, ¶ 3). In Sheikha Lubna's opinion, Tejari remained successful because its business focus remained firmly on the core product, the value of procurement, and did not seek to grow rapidly as many of the dot coms did, to their cost. Instead, the company sought a more progressive plan based on developing and keeping customers through a relationship of good business practice over the long term. She referred to Tejari's business strategy at this time as "organic world wide" growth, whereby they did not concentrate on the mechanics of business (or, in this case, the technology) but on the needs of the clients.

For public and private businesses to thrive in today's increasingly competitive climate, Sheikha Lubna's personal mantra is that the "customer is king" (Al Qasimi, 2001, ¶ 7). Her gratification comes from "making the client happier" (Al Qasimi, personal communication, August 16, 2005), and the practice of Tejari is to encourage clients to speak their needs. Tejari.com is a business that was founded on research into the way the local market traded, "done here with our own thinking and own culture" (Al Qasimi, as cited in Suhaili, 2002). Listening to the customer underpins Sheikha Lubna's business decision making, through the knowledge that better results are gained through this practice. To Sheikha Lubna, that is a "unique service proposition" (Al Qasimi, personal communication, August 16, 2005) and a core reason for regional success. A challenge for Tejari.com at the outset was to educate users that e-security was efficient and secure; the business was aided through the introduction of laws protecting e-commerce and the transaction of B2B finance from bank-to-bank to avoid potential security problems of credit cards abuse. In addition, seminars, workshops, and conferences were held locally to educate business users in regard to the security of online transactions. A Tejari trading member, Al Sawalhi (as cited in AMEInfo, 2003), head of contracts at the Department of Health and Medical Services, Dubai, offered credible testimony for such service orientation: Tejari is not just a technology platform, it is also a professional consultancy that can advise customers on all of their purchasing processes. We've found Tejari to be a business necessity based on the benefits we've received as a member of the marketplace.
Over the years of trading, Tejari has received numerous business awards including the following:

1. Gulf Marketing Review: Gulf Brand of the Decade Award 2003 (E-Commerce & IT Category).
2. UAE Super Brands Council – Super Brand of 2003.
3. World Summit for Information Society, Geneva. Best E-Content Provider in E-business (2003). (¶ 9)

As CEO, Sheikha Lubna ascribed the receipt of awards to the way Tejari disseminated its business quickly to traders and the subsequent trust that customers have in using the business tool. As each client builds their own trading environment (profile) and gains a history of trading, they can focus on the benefits the procurement tool offers them. Customers gain observably improved results when they analyze their procurement costs and quickly identify effectiveness in their value chain. On the award of UAE Super Brand of 2003, Al Qasimi (personal communication, August 16, 2005) noted that Tejari was "the fastest to get [the award], usually it takes 7 years." Sultan bin Sulaiman (as cited in Tejari.com), Executive Chairman, commenting on the same award, considered that Tejari had a wider reach and the best brand recognition of any B2B online enterprise in the region. Sheikha Lubna considered that a company should capitalize on receiving awards (Al Qasimi, personal communication, August 16, 2005). The

award for Best E-Content Provider in E-business (2003) was not only a motivator for Tejari employees but was a recognition of the capable information and communication technology work taking place in the country and the region; as such, the award was a "big deal for people in the Middle East" (Al Qasimi, personal communication, August 16, 2005).

Sheikha Lubna described Tejari as 80% service oriented as opposed to being 100% product (technology) driven (Al Qasimi, personal communication, August 16, 2005). In her previous roles as a programmer and systems engineer, Sheikha Lubna recognized that businesses involved with technology tended to be

> very self-centered and not close to the end users. . . . In technology companies, the CEOs can be so technology orientated that they never talked about clients. They forget that users use products and that users are number one. (Al Qasimi, personal communication, August 16, 2005)

The technology in Tejari is used to build databases based on services that offer a "best fit for the clients" (Al Qasimi, personal communication, August 16, 2005). To enable clients to adapt to new ways of working, she described how the process begins with introducing change to some users who can act as champions of change for other traders as they buy into the model. As the business scales up and out, any changes in the platform have to be managed so they are transparent to the end users; "how we deliver is key" (Al Qasimi, personal communication, August 16, 2005). For change management to be successful, patience is required as adaptation time will vary according to the perceived needs of individual clients. Sheikha Lubna (as cited in George, 2004) identified her role in change management as a trinity of contribution that is shaped by technology, "I think I am a change agent for life. I am a facilitator, a messenger and a bridge. And in that bridge, I have played it in technology. . . . Technology is a catalyst for change" (¶ 27).

In the company's recruitment policy, the philosophy of listening to the customers is reinforced. Employees need to be "open, courageous and to be able to speak well with clients. It is not about functional knowledge" (Al Qasimi, personal communication, August 16, 2005). Although Sheikha Lubna has the functional knowledge through her technical acumen, she considered that to improve employee performance technical ego needs to be constrained. There are many other areas, besides technical competence, that are important to the business and for which an employee may need development to be able to perform effectively. Sheikha Lubna herself models listening to customers as she pays a great deal of attention to feedback in the annual customer survey. If employees are concerned about the possibility of negative feedback in surveys, she tells them that such honesty from clients "will protect employees in the long run as it mitigates risk" (Al Qasimi, personal communication, August 16, 2005). Risk taking is important as it gives "the opportunity to innovate, to try new ideas, and to learn from mistakes" (Al Qasimi, 2001, ¶ 13). Risk taking is a reoccurring theme in Sheikha Lubna's business belief; courage is required of employees who are expected to take calculated risks. She quoted her mentor, Sheikh Mohammed, on this subject: "One of the most important aspects of success in business and in life generally. It was again His Highness Sheikh Mohammed bin Rashid al Maktoum who said that not taking risks is, in itself, one of the greatest risks" (personal communication, August 16, 2005).

Tejari (2005) now employs 52 people, but there are at least 120 working with the company as, to reduce the challenge and overhead of recruitment, other human resources have been outsourced to other UAE companies. Tejari is a performance-based company, following the trend of leaders in the field (e.g., Microsoft, where 60% of earnings are based on performance).

Employees are made aware of the expected level of performance as defined in written policies, a "clear set of deliverables . . . a clear document from day one" and employees with "stamina will stay" (Al Qasimi, personal communication, August 16, 2005). When she was at the Dubai Ports Authority, Sheikha Lubna managed 100 employees, describing her management style as aiming to "understand their need [by] working closely with them" (Al Qasimi, personal communication, August 16, 2005). At Tejari, this style is continued: "We have operations meetings each week to work closely together" (Al Qasimi, personal communication, August 16, 2005). When delivery of business is successful, personal thank-you emails are written to individuals. The work hours in Tejari are long, 8 AM until late in the evening, But, there are occasions where the work is moved out of the physical building to have "kick off meetings in Hatta" (Al Qasimi, personal communication, August 16, 2005). Hatta ia a small town, 1 hour from Dubai, with a hotel that businesses use for retreats/away days due to its quiet, calm, stress-free environment. Here, the team leaders present their accomplishments; then, after lunch, everybody moves outside to get together for physical activities.

In the GLOBE project (House, Hanges, Javidan, et al., 2004), a dimension used to consider leadership is that of team orientation, which had the lowest score in the Middle East cluster. Active teamwork is a key skill that Sheikha Lubna fosters in her leadership endeavors, saying that such a skill "cannot be developed in front of a PC or through the Internet, but is nonetheless vital to the long-term growth of the UAE's economy value. . . . The contributions of others, and to appreciate a diversity of ideas and business viewpoints" (Al Qasimi, 2001, ¶ 11).

As she believes, nobody works in isolation but as part of a group striving toward a common goal. As the group gains, there is a personal gain, and the individuals do well. The culture of the workplace that Sheikha Lubna fosters is that of the family: "My success is the success of the team. . . . The team is like a family" (Al Qasimi, personal communication, August 16, 2005). The physical manifestation of this metaphor of family is the lunch room where employers lunch together in an informal setting as in a family kitchen. Metaphors are powerful devices that we use in everyday language to express ideas, relaying information about phenomena in a vivid manner (Onsman, Tannen, as cited in Kemp, 2002). It is not surprising that Sheikha Lubna uses the metaphor of the family positively as her immediate family has always been very supportive, encouraging her to follow her interests and continue her education (Sims, 2000). Sheikha Lubna's allusion to the family fits with the findings from the GLOBE research on the Middle East cluster:

> The importance of kinship as the family is the most significant unit of Egyptian society. . . . To Egyptians, the team leader is more than just an executive; he is a paternal figure who will be rather autocratic but benign. He cares about them and their families. (Javidan et al., 2006, p. 80)

Some senior management do not want to share success with others which Sheikha Lubna said is a high risk because she considered that if an individual is treated as a member of a family, then they will appreciate that the employer cares about their immediate family (Al Qasimi, personal communication, August 16, 2005). In illustration, she mentioned an employee whose mother was in an intensive care unit in India, but the employee was reticent about taking any time off to visit her. Sheikha Lubna responded to him by saying that the "team is in place and we can work with you at a distance" (Al Qasimi, personal communication, August 16, 2005). It is also noted that the relationship between the leader and employees is emotional and personal in the Middle East (Javidan et al., 2006), attuned with Sheikha Lubna's sentiment that she would never forgive herself if her Indian employee did not return home at this important time (Al

Qasimi, personal communication, August 16, 2005). A similar experience is described in the GLOBE project; an Egyptian project manager explained how he helped one of his employees who had experienced some personal difficulties (Javidan et al.). The conclusion here is that "as with other Middle-East countries, although it is important for the individual to be successful, it is the family or group success that is more dominant" (Javidan et al., p. 82).

In Javidan et al. (2006), the findings from GLOBE were used to construct a case of a leader in charge of teams in Brazil, France, Egypt, and China. Specifically, the article considers the art or science of global leadership and the difficulties of being effective when dealing with people from different cultures. It is a strong point in the paper that "people in different countries do in fact have different criteria for assessing their leaders" (Javidan et al., p. 68). The case, whilst hypothetical, suits our purpose as Sheikha Lubna is and has been in charge of teams constituted from many nationalities. People who work with Sheikha Lubna are from 12 different countries; she referred to Tejari as a "mini-United Nations" (Al Qasimi, 2001, ¶ 12) and appreciates the strength such diversity brings to a working environment. She sees technology as a way of bringing the world together:

> The Internet and the ease of global travel, as well as the more than 100 different nationalities living in the UAE, prove to us every day that we do not live and work in isolation, but as part of a global community. (Al Qasimi, 2001, ¶ 12).

Employees are from different religions; the official religion of the UAE is Islam, and other faiths are tolerated. Her attitude to that phenomenon is to "celebrate culture . . . Christmas, Eid [Arabic word meaning any Muslim festival], Indian festivals. . . . [We need to be] very sensitive about this as we are all equal" (Al Qasimi, personal communication, August 16, 2005). Sheikha Lubna's views on cultural implications are based on the encounters she has had with diversity and the understanding she has gained from such exposure: "I learnt through my career to interact with multinationals and, therefore, a diversity of cultures with diverse politics" (Al Qasimi, as cited in Suhaili, 2002).

It is particularly relevant to consider Sheikha Lubna in her position as a high profile female leader in an Arab culture, given that Arab countries are considered to be very male dominated. Gender inequality was a finding in the Middle East cluster during the GLOBE research, Egypt being the Arab country of research for the Middle East cluster as it is the largest Arab country. In the GLOBE research, gender equality is considered as "Gender Egalitarianism or the degree to which a culture minimises gender inequality" (Javidan et al., 2006, p. 70).

Sheikha Lubna has faced challenges to her role from outside the region; she believes there are many deep felt assumptions held about Muslim women. She (like many others of her religion) wears an abaya (a black garment that covers hair and body) in public. Although her face is not veiled, her hair is covered. She considers there is a stigma ascribed to this mode of dress by non-Muslims. The stigma plays out as though dressing in such a manner "blocks energy to the brain" through a strongly held belief that because some Muslim women "choose to be this way" that they have "no brain" (Al Qasimi, personal communication, August 16, 2005).

> Especially after the September 11 events, the projection of the Arab and Muslim society is projected in a very negative way. One of the effective ways we can change this image in the west is by putting women in high positions, because usually in the western culture they judge the quality of any society by looking at how developed the women are. (Al Qasimi, as cited in Suhaili, 2002).

Sheikha Lubna has felt extra pressure on herself as a woman in a senior position dealing with the egos of male colleagues. Gender conflict is universal, but is even more apparent in a

society such as this where "women in employment" is a relatively new concept. On hurdles that she has encountered, Sheikha Lubna stated that her "experience with Dubai Ports Authority was of a male environment. I think I frightened them in many was as they didn't know how to handle me" (Al Qasimi, personal communication, August 16, 2005).

She deals patiently with colleagues and employees who do not trust women managers and lets her actions stand as evidence of her expertise. "You have to deliver before you demand their acceptance. . . . You have to have the patience. . . . You have to have the discipline" (Al Qasimi, as cited in George, 2004, ¶ 14). Sheikha Lubna put her accomplishments down to having "learnt from failures rather than success, [and having] patience and perseverance" (Al Qasimi, personal communication, August 16, 2005). When failure occurred, she learned from it by speaking with counterparts and deciding where to go from there. She knows that many managers cannot work like that as a "lot of people have egos" (Al Qasimi, personal communication, August 16, 2005); however, it worked for her in resolving many of the problems, and the tactic brought her closer to people as they then sought to support her. Sheikha Lubna recognized an accepting gender environment at Tejari where "male colleagues are more interested in my ideas and strategic vision for Tejari than bothering about my gender or nationality" (Sims, 2000, ¶ 15). Trust from national male management has helped; "such people appreciate and value an intellectual, experienced person, with the right educational background, right experience and encourage them to take high positions" (Al Qasimi, as cited in Suhaili, 2002). Admiration in the region towards successful women managers is noted in this story:

> I was once having lunch in a restaurant and then two Saudi businessmen came to me and told me "we just wanted to say hi and tell you how proud we are of you and your work as an Arab." (Al Qasimi, as cited in Suhaili).

It was found in GLOBE that in the Middle-East, employees want "their leaders to be unique, superior, status and class-conscious, individualistic, and better than the others in their group" (Javidan et al., 2006, p. 80). Perhaps, Sheikha Lubna has met with these expectations of leadership through her expertise and actions, thus overcoming some gender inequality in the region.

On her achievement with Tejari.com, Sheikha Lubna reflected that it was a reward to be appointed to set up a company and know that her business acumen was being recognized as opposed to only being regarded previously as "a techie" (Al Qasimi, personal communication, August 16, 2005). Although the appointment gained a great deal of media coverage at the time, Sheikha Lubna considers that the attention was not about her personally but was an opportunity to "demonstrate that a woman could succeed at a senior level in a high risk business" (Al Qasimi, personal communication, August 16, 2005). As Sheikh Mohammed had the foresight to appoint a woman to such a position, she reflected that at the end of the day, it was a matter of personal integrity to succeed. To illustrate the success of women in UAE business, Sheikha Lubna quoted Sheikh Mohammed as saying to male colleagues that he might "replace some of you with them!" (Al Qasimi, personal communication, August 16, 2005).

In 2000, Sheikha Lubna was asked by Sims (2004, ¶ 18) in an interview, "Where do you see yourself career wise in the next 5 years?" Her response then is consistent with what she has had to say now looking back over those 5 years,

> I think running Tejari will present me with enough challenges and triumphs to keep me interested for at least the next five years. I'm equally dedicated to my personal mandate of sharing my experiences with other UAE women. The next five-year period is a long

road with so many things left to do. It takes courage to believe in your life's conviction - check back with me in 2005 and we'll see where I am. (¶ 18)

Life is changing for Sheikha Lubna Al Qasimi. Having been appointed a board member, she has handed over the reins of CEO and managing director of Tejari to another. This is working within a plan that she had set to make herself dispensable within 4 years. In 2004, Sheikha Lubna was appointed as the Minister of Economy and Planning and became the first woman in the UAE to assume a cabinet position (George, 2004). "There are other women ministers in Gulf countries, in Bahrain, Oman and Qatar, but Sheikha Lubna's role is the most senior to date" (Wheeler, 2004, ¶ 3). Sheikha Lubna is admired in the community as a "preeminent UAE woman and role model . . . a recognized expert in the field of information technology . . . who does not just talk about e-business and e-commerce she has actually put it into practice" (Boardman, 2001).

Many personal honors have been bestowed upon Sheikha Lubna Al Qasimi during her career: Distinguished Government Employee Award (1999), Dubai Quality Group: For Support to Leadership, Quality, and Change (2000), ITP: The Best Personal Achievement Award (2000), Datamatix: IT Woman of the Year (2001), Commonwealth of Kentucky: Honorary Title of Kentucky Colonel (2003), and Entrepreneurship Award for Contribution to e-Business in the Middle East - House of Lords, UK (2004). Her role as a prominent member of the UAE Council of Ministers continues. Currently, she lectures at Zayed University, a University for national women, and enjoys the role of teaching as it allows her to share knowledge with others. She also shares her knowledge through interviews and international business/government forums such as the second Microsoft Government Leaders Forum Arabia held April 2005. Sheikha Lubna was a conference speaker on the subject of the Arab world in 2020 (at The Arab Strategy Forum held December 2004) and a keynote speaker at global events (e.g., through presenting on "Emergent Models of Global Leadership" at the International Leadership Conference held November 2005). She has also used online technology to share her knowledge through a webcast entitled "Global Conversations with Business Leaders" at the WF360 Arab-Western Businesswomen's Summit, 2004. In the future, Sheikha Lubna anticipates possibly studying at Massachusetts Institute of Technology, a leader in science and technology education, for a doctorate degree in business or technology.

Sheikha Lubna Al Qasimi is an individual who has broken barriers both as a female leader in a geographical area not renowned for its gender equality and as a female business leader in the field of technology where women are under represented. As such, she represents a positive role model.

Arab women are half our community. Sometimes better than men. Perhaps in the past we lagged behind, but today she is growing to better heights in our society and is able to achieve goals within our communities. She will only grow. (His Highness Sheikh Mohammed bin Rashid Al Maktoum, November 11, 2001)

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Exploring Leadership Influence Behaviors in the Context of Behavior Settings

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This paper discusses the concept of the behavior setting as applied to questions of structure and agency in coming to terms with the influence aspects of leadership. It suggests that the relationship between leader–follower behavior and the organizations in which they are embedded is similar to the paradoxical relationship of agency and structure in social theory. A brief discussion of agency/structure reveals that current theorizing in leadership studies may be missing a valuable opportunity for research by not including the eco-behavioral science of Roger Garlock Barker in its broader agenda. Behavior setting theory is offered as a possible framework for research in leadership studies that takes into account the nature of leadership or influence behaviors in complex environments but remains true to postmodern sensibilities related to observer relative claims about the ontological nature of reality. This is achieved by using the behavior setting as a unit of analysis that mediates the distinction between agent-inspired influence (leadership) and the effects of the surround on agency (leadership behavior). A brief case vignette taken from a medical clinic is offered to illustrate a possible approach to researching influence behavior using a behavior setting approach.

This leadership theory, like social theory in general (Barnes, 2000, 2001; Shotter, 1983), struggles with the relationship between agency and structure. This issue is especially acute in leadership studies as it concerns the fundamental nature of influence. Influence is commonly understood as an essential component of leadership with the idea that leaders influence followers (Northouse, 2004) and followers influence leaders (Collinson, 2006). The implied or assumed agency of leaders and followers is generally understood as the causal factor in the change implied in either the leading or following. Harter (2006), for example, suggested that all willed action is leadership. However, as argued here, it may also be the case that settings exert what could only be characterized as influence on setting inhabitants. A chief task of this paper is to describe how we can operationalize this setting influence such that it is empirically verifiable and theoretically satisfying. To make the case for this argument, we have to come to terms with agency and structure directly and then link its salience to leadership studies.

While Bourdieu (1980/1990), Gieryn (2002), Giddens (1991), and others have written extensively on the structuring of agency or behavior by built environments (as well as on how agents create structure), they have continued to struggle with exactly how structure and agency are related (Hatch, 2006) and what processes and mechanisms underlie their functioning (Holstein & Gubrium, 2000; Turner & Boyns, 2002). This paper reflects an effort to address this question in a novel way: first by conducting a brief analysis of key issues in the structure/agency discussion and then giving a general overview of Roger Barker's (1968; Schoggen, 1989) behavior setting theory and applying it to a leadership context in clinical medical education. This first strategy is necessary in order to both locate and relate to leadership studies the work of Barker and others in the proper epistemological context and to clarify key vocabulary used in the behavior setting theory.

Development of theory in leadership studies is important and needed (Harter, 2006; Yammarino, Dionne, Chun, & Dansereau, 2005). Linking leadership studies to the larger structure–agency issue active in the social sciences (Barnes, 2001) may help the development of robust theory. However, confusion[1] and controversy around the role of structure and agency in social science theorizing has made any consequent theorizing in leadership studies problematic. Because leadership studies is so invested in agency in particular, this question deserves attention. This paper will outline an approach to the structure–agency question that allows for empirical work in specific settings (structures) tied to fundamental claims related to the consciousness and intentionality of actors (agency) in settings.

Connecting Agency to Structure

Early in the 20th century, sociologists were discussing problems inherent in attributing or relating phenomena in the psychological domain (agency) to the institutional (structural) domain. Kantor (1922), for example, offered a theoretical foundation for both a synthesis and an empirical program of research that would make sense of these seemingly incommensurate units of analysis. Kantor's psychological perspective was an organismic one referring to "the psychological conception according to which the reactions of the person to specific stimuli supply the data, and not a mind or physiological activities" (p. 761). He was not interested in reifying the individual, but rather looking at the behavior of individuals in relation to social context. His treatment of the social surround or structuring context was similar to more recent approaches—treating dyads, families, groups, organizations, and institutions as sociologically distinct collectivities of individual reactions or responses to stimuli (Blau, 1995; Kelman, 2006). We see the psychological individual as an agent who is continuously interacting to a social surround that escalates into greater degrees of psychological influence. Sociological concepts such as power, freedom, and influence are rendered in terms of the responding individual.

Nonetheless, there has been a general trend that has conceived of social entities (either individuals or collectives) as more substantive than relational (Emirbayer, 1997), tending to

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[1] While it is not the place here for presenting a definitive commentary on agency and structure or even defining them absolutely, it is important to note that the distinction has its roots in the Cartesian divide between mind and body and the great epistemological revolution of the Enlightenment period. For purposes of this paper, agency is defined as the psychological perspective and structure as the sociological perspective of the collective. This latter term is especially tricky in that it includes both the phenomenally and dynamic activity of the collective as well as its enduring historical artifacts (including linguistic ones).

isolate phenomena to units of analysis based on the idea of ontological separateness as opposed to what Dewey and Bentley (1949) saw as merely conceptually distinct. While this may, on the one hand, afford a more accessible analytical mapping of findings to hypotheses it also serves to reduce the overall validity of analysis due to its assumptions that simplify the complex and seemingly paradoxical phenomena of human activity understood as not separate from the overall surround. It is argued here that much of this thinking has affected dialogue and discussion in leadership studies (Chemers, 1997). Confusion between trait, contingent, and exchange theories can be understood as confusion over the unit of analysis, over where the individual ends and the group begins or, for purposes of this paper, between agency and structure.

More recent efforts at understanding the intersection of the individual and the collective have centered on narrative and the process of making sense of the world through stories (Bakhtin, 1986; Bruner, 1991). The idea of world making through language utilizes the scope and enduring aspects of institutions with the linguistic ability of individuals to creatively weave narratives that fix both their identities and their conceptions of the world they live in. Understanding the context of narratives is achieved through analysis of situations or going concerns (Holstein & Gubrium, 2000). Relating the utterance to both the context and the individual identity emerging in the context is thought to establish the dynamic nature of both the surround (structure) and the identity (agency).

This more relational (Uhl-Bien, 2006) and narrative (Fleming, 2001) approach is a welcome addition to leadership studies. However, there remains a difficulty in applying theory from leadership studies or social and psychological interpretations of agency and structure to actual situations and real settings. What the ideas discussed here offer is an initial way into complex everyday contexts that exert obvious and important influence on individuals in those contexts. These ideas may serve to help locate narrative, relational, and transformative aspects of leadership theory to people in relatively stable group and institutional settings.

Roger Garlock Barker and Behavior Settings

Over a period of 25 years, Roger Barker, his family, and a team of researchers from the University of Kansas lived and worked in the small town of Oskaloosa, Kansas (population 700) and exhaustively observed and catalogued the behavior of virtually all the inhabitants of the town. Their work stands as one of the most ambitious and comprehensive efforts to understanding the full range of a community's behaviors in the history of psychology (Heft, 2001). It was from this experience that Barker and his colleagues developed the theory of eco-behavioral science and behavior settings.

Barker (1968) observed that psychology is charged with making sense of both the psychological and the ecological environment. He also understood that the distinction between the psychology of the individual and the ecological environment was problematic. In order to reduce the complexity of his task and in recognition of the different laws operating at the micro scale of neurons and metabolism and the macro scale of observable social behavior and artifacts, Barker bracketed phenomenological and intrapersonal aspects of psychology from his work and instead focused on molar (perceived as wholes as opposed to parts) human behavior. For example, he interpreted the act of buying a stamp as an entire unified behavior not broken down into microacts that followed the stamp buyer through the myriad of smaller components of the total act (Schoggen, 1989).

Barker (1968) defined the ecological environment as existing outside one's skin, that to which molar actions are coupled, and functioning according to laws incommensurate with those governing human molar behavior. Implicit in the first of the conditions is an ontological claim about reality (i.e., structures exist independent of human experience) characterized from a philosophical perspective as a neutral monism (see Heft, 2001, pp. 69-70). This situates Barker's thinking within the context of William James' radical empiricism (Heft; James, 1996) and holds that one's experience of the world includes the experience of relations (as opposed to *thought about* relations) and through this experience the structure of the world can be known (Heft).

Secondly, Barker (1968) posited the case that seemingly separate organized selves exist in the world and are necessarily coupled to their environments. Dewey and Bentley (1949) observed that human individuality and environmental containment are but aspects of a larger "common system" (p. 123). The coupling of individuals to the molar ecological surround is a complex process of biological and behavioral phenomena that can become a theoretical difficulty (Barnes, 2001). However, this is precisely why Barker is important to us; his work has provided a method for understanding the complicated coupling of individuals to the ecological environment.

The third claim that there are two (or more) sets of laws that govern the operation of the selves and the environments within which they are embedded and interacting reflects distinctions made from criteria specific to observed behavior of organisms as opposed to criteria specific to the larger dynamic medium of what we know as the external world. It is here that the distinction between structure and agency is most acute. From Barker's (1968) perspective, it was reasonable to use statistical correlations of molar behaviors with both dynamic and invariant aspects of the ecological surround but not reasonable to use that methodology when coming to grips with intermental or subjective human experience. Molar psychological behavior is a mesolevel construct mediating between the mentalist psychologies privileging agency and the objective events of the structural and physical world (Barker).

Molar psychological behavior was defined by Barker (1968) as the actions people take that are available to scrutiny by an observer. He was interested in the correlation of molar psychological behavior with the ecological environment. How is our observable behavior consistent or at odds with the environmental surround? He was specifically interested in how this type of analysis revealed aspects of the ecological environment and how the ecological environment revealed certain molar behaviors.

Ecological Units

The interface of the ecological environment and molar behavior creates what Barker (1968) called ecological units. According to Schoggen (1989), these units arise simultaneously in the physical, social, psychological, and behavioral realms and share three common attributes:

1. They are self-generated as opposed to resulting from the observer's or researcher's interest or manipulation.
2. They have a time/space locus.
3. They have a boundary separating the internal pattern of the unit from the external pattern of the surround.

Ecological units are a composite of an environment piece and a behavior piece. They are hybrid artifacts that exist as quasi-objective entities (see Searle, 1995). An example that Barker used is a road: a road consists of a track (physical feature) which in turn is used for travel or carrying goods (expression of molar behavior). It is important to note that Barker's is not a systems perspective relying on a reified whole exhibiting relational parts but an ecology of dynamic affordances (Reed, 1988) both structuring and being structured by activity. He took the environment as is and looked at the interface between the differing dynamical elements of human behavior and human environments respectively.

　　　　The coupling of a molar behavior to an environmental feature via the ecological unit is the mechanism through which Barker (1968) argued that the disjoint levels of human behavior and environmental phenomena are coupled. The ecological unit is the foundation for the concept of the behavior setting.

Behavior Settings

　　A behavior setting is a pattern of ecological units and consists of what Barker (1968) called "standing patterns of behavior" (p. 18). The standing pattern is the stable and always negotiated quasi-object that serves as the central concept or structure of the behavior setting. Barker described the standing patterns as a milieu, circumjacent, and synomorphic or fitting to the behavior (Schoggen, 1989). The behavior is happening in a milieu, and the milieu matches the behavior.[2] For example, in a dentist's office, patients have their cavities filled (this is the standing pattern, the behavior/milieu synomorph) because (a) they are in the office (the milieu surrounds them, i.e., is circumjacent) and (b) the pieces of the milieu fit the standing pattern (the drill is meant to fit in my mouth and drill my tooth, i.e., synomorphic with the behavior). Using this concept, we are able to describe and observe both the distinct and the nested relationships that ecological units, standing patterns, and behavior settings suggest.

　　　　To count as a behavior setting, these standing patterns must have a specific degree of interdependence that is greater than their interdependence with other parts of other settings. In Barker's (1968) work, this index of interdependence was calculated (correlated) using an exhaustive inductive ethnographic cataloging of tens of thousands of observed molar behaviors in settings over a period of months and years. Out of this data emerged a quantitative representation of the observed patterns that had been characterized qualitatively through immersion in the setting (see Schoggen, 1989, pp. 48-73).

　　　　So, a behavior setting is an externally referenced (i.e., we can interact with it or join it) and internally interdependent quasi-object that consists of one or more standing patterns of behavior. Behavior settings are not abstractions in the sense that the term organization is or the notion of the institution. Behavior settings are more granular. Just as the standing pattern reflects the synomorphic relations with the artifacts in the milieu, so are standing patterns synomorphic with other standing patterns in the behavior setting. We see in Barker's conception an elegant and stable view of the fittingness or nested reciprocities (Wagman & Miller, 2003) that exist within common experience. The pieces fit and, in their fitting, we see the larger structure-in-a-

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[2] Barker's (1968) work is quite detailed, and the vocabulary and conceptual framework is complex. I have reiterated a general sense of his definitions and descriptions here, but it is in no way exhaustive. I highly recommend the original sources as well as Schoggen (1989) and other commentaries on the theory.

context that is necessary for making claims about the development, causality, or purpose of social forms or structures.

Behavior settings can serve as a general explanatory framework for a wide variety of social arrangements. Schoggen (1989) reported on authority systems, behavior setting autonomy, and action patterns in particular settings. Authority systems refer to the control one behavior setting may or may not exert on other settings (e.g., a corporate board on a corporation). This is a particularly important aspect of the theory for application to leadership studies. How do we characterize and differentiate leadership or influence behaviors in, for example, a board room setting as opposed to similar behaviors exhibited in a hallway or other setting?

Behavior setting autonomy measures a particular setting's independence from other settings in its habitat. How different is one setting from the next in a complex environment? Medical environments, for example, exhibit some striking differences. From the antiseptic and orderly environment of the operating theater to the noisy and often unkempt walk-in clinic waiting rooms, we see that very different sets of rules and traditions govern molar behaviors.

Finally, action patterns describe activities that correlate with standing patterns of behavior that fundamentally define the setting. For example, one action pattern in a hospital environment could be called wellness, defined as helping people get well, and is a behavior that can be calibrated to a greater or lesser extent to the standing patterns of all the behavior settings in the organization. Action patterns characterize aspects of settings and habitats that help to discriminate between and among the variety of institutions and organizations with whom we interact.

Much as Zucker (1977) described the relationship between "personal influence" and "institutionalization" (p. 728), behavior setting theory seeks to understand the relationship between the autonomous behavior of an individual and the structuring force of the surround. However, unlike Zucker's (1977) argument evaluating the relative strengths of each dimension in terms of persistence, Barker (1968) was interested in predicting the molar behaviors of everyday life and relating them to the broader theoretical questions of how and why such a phenomena has come to be. It may be somewhere in the intersection of these ideas that the role of leadership becomes more clear. In the discussion here, it is clear that the definition of behavior setting is similar to the definition of institution as "some sort of establishment of relative permanence of a distinctly social sort" (Hughes, as cited in Zucker, 1977, p. 726) and used as a general category in Zucker's (1977, 1987) thinking about institutions. However, Barker's work with behavior settings was developed from a psychological and biological perspective and did not take up the larger sociological questions asked by institutionalization theorists.

Barker (1968) succeeded in describing and defining phenomena that helped him better understand molar behavior in environments. However, this did not explain why these phenomena occur. How is it that these stable structures arise and are sustained in the first place? What is the relationship between these patterns and other patterns that we study in physics, chemistry, and biology? These questions were important to Barker and his colleagues for the same reasons they are (or should be) important to scholars in leadership studies. We need to both integrate social science theorizing with the natural sciences and legitimize our joint claims using the shared criteria of an interdisciplinary discourse. To answer these questions, Barker developed a general theory of behavior settings (Schoggen, 1989).

The theoretical basis for Barker's (1968) work drew substantially on the thinking of Fritz Heider (1926) in his essay "Thing and Medium." This theoretical discussion has been important

in developing a framework that is responsive to current discussions of relational, emergent, and transformational theories of leadership behavior. Discussions of postmodern ontologies (ideas about what is real) often ignore or marginalize realist ontologies by not taking up the challenge of defining processes and structures that bridge the physical world with the linguistically/socially mediated world of human experience (Kuhn, 2007).

Heider's (1926) interests were with the problems of organism–environment relations, particularly the problem of visual perception. At that time, the Cartesian views of Helmholtz were the basis for mainstream interpretations of perception but were being challenged by the Gestalt movement (Heft, 2001; Reed, 1988, 1998). Psychologists were in conflict over the issue. The view suggested by Helmholtz (and significantly retained in mainstream psychology today) is that the surface of the eye is stimulated by light rays that have bounced off an object (a thing) and have been reflected through space (the medium) to the surface of the eye in differing wave lengths. The eye then transmits the stimulus pattern of wave lengths (understood as a digital signal) to the brain for processing. The resulting image is the product of the brain's learned habit of translating digital stimulus into coherent images. The relevant aspects of perception are thought to happen internally, beginning with the proximal stimulus on the surface of the eye.

Heider (1926), on the other hand, believed that it was in the nature of the medium itself to pick up the coherent stimulus pattern conditioned by the object or thing and make it available with minimal loss of information to the actively engaged (as opposed to passive) perceiver. His interest was in the distal stimulus and patterns in the ecological surround. In Heider's view, the phenomena of perception can happen because the medium contains a multiplicity of elements that are able to take on the 'causal texture' of the singular thing reflected and make available to the perceiver a coherent image or experience of the thing perceived.

A metaphor for understanding the use of Heider's (1926) thinking in Barker's (1968) work is to imagine a starfish (thing) making an impression in the sand (the medium). The multiplicity of elements in the medium (sand) is able to translate the unitary nature or structure of the thing (starfish) into a coherent image of the thing. This insight is central to Barker's ideas about how a behavior setting (the thing) is translated or manifested in the behavior of people (the medium). As Schoggen (1989) put it, "People, en masse, are remarkably compliant to the forces of behavior settings; in this respect the relations between people and settings is like that between medium and thing in Heider's sense" (p. 174).

The behavior setting is seen as the unitary element in the environment and the members of the setting as parts of the composite element (Heider, 1926). Much as the sand in the starfish example adapted itself uniquely to the variegated aspects of the starfish, members of behavior settings are adapted to the variegated aspects of the setting.

We see in the phenomena of the behavior setting the recapitulation of our basic orientation as organisms to the environment. For example, think of the human hand (medium) in the using of a rock (thing) as a tool. The hand is able to use its multiple digits to surround, enfold, and conform to the rock [see also Wertsch (1998) for a more extended discussion on mediational means (tools) and their relationship to agency]. What Barker (1968) suggested is that we have as a species, through language and history, created an eco-behavioral world along the same lines that we inhabit the physical world. Our habits and patterns in social settings are built from the same eco-behavioral structures that our habits and patterns of living were adapted to prior to language and the advent of human sociality.

Leadership in Behavior Settings

Much as the forces of things on the texture of the medium and the forces of the medium on the texture of things characterize our observations of the physical world, Barker (1968) maintained, settings interact with people. In other words, settings exert force or influence on people, and people exert force, influence, or resistance on settings (and on other people). The behavior setting is a dynamic process of opposing forces or patterns of influence, a field or context of appropriation and resistance. A key insight is that the setting typically exerts a stronger and more unitary force on inhabitants than inhabitants exert on the setting. This accounts for the stability and enduring nature of settings and the often unproblematic use of settings by inhabitants. How the structure of the setting is propagated and affects inhabitants has significant implications for how we both characterize and understand leadership and organizational behavior as well as the fundamental relationship between structure and agency.[3]

As indicated, the influence or forces of settings on people may be a fruitful area of inquiry for leadership studies. Leadership studies has deep roots in social psychology (House & Aditya, 1997) with a consequent focus on both the phenomenological and intersubjective experience of leadership as well as the sociological abstracted notion of leadership in terms of larger social aggregates. Here we see leadership studies spanning the agency/structure divide with focus on the leader as person (agency) or on the leader as social icon (structural interpretation). What we lack in some degree is the way that 'influence' is negotiated along that divide. We have a rich literature in leadership studies of people (leaders) exerting force or influence on other people (followers) and people exerting force on the physical environment (Burns, 1978; Northouse, 2004; Rost, 1993) using a host of theoretical perspectives. However, we lack an equally granular discussion for describing the influence of micro settings on the people living and working in those settings. The organizational and leadership literature on attribution of causality in organizations suggests that macro settings (organizations and the larger environment) have a role in how human actors attribute leadership efficacy to organizational change (Meindl, Ehrlich, & Dukerich, 1985). However, behavior setting analysis focuses on a smaller unit of analysis and a more distilled interpretation of leadership (i.e., influence). This confusion may be partly responsible for what Pfeffer (1977) deemed the ambiguity of leadership. Behavior setting analysis can be a useful area for further study to continue the conversation about the romance of leadership as articulated by Meindl and others (Meindl & Ehrlich, 1987; Meindl et al.) and the lack of satisfying definitions of leadership in general.

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[3] An important aspect of this discussion not addressed here is the role of language and symbols in populating the environmental surround. Many, if not most, of the properties of behavior settings are produced by and through language. However, for the naïve inhabitant, these features are often assumed to be as real as the natural environment and are subsumed under the general rubrics of setting. Clearly, there is more work to do in articulating and working with the symbolic and linguistic properties of behavior settings. However, this is beyond the scope of this article.

Leadership and Directed Connections

The power or influence of relationships between people and their settings has been described by Barker (as cited in Schoggen, 1989) as "directed connections" (p. 176) that "may convey energy, information or order of events, and they may involve many kinds of phenomena: mechanical, physiological, electrical, perceptual, thermal, social, and so on" (p. 176).

For example, Barker (1968) described numerous permutations of influence between thing and medium (e.g., T imposes on M, T induces pattern in M, M communicates with T, etc.). These directed connections suggest patterns of influence that are familiar to us in interpreting organizational life or in leader–follower relationships. We can see the opportunity to structure our inquiry into the influence or leadership aspects of specific settings at a very granular level. So, for example, borrowing from this, we could begin to ask a number of interesting research questions: How does a particular setting determine or impose the molar behaviors of the setting inhabitants? Which parts of this directed connection or influence relationship is mediated by standing patterns in the setting or by direct intervention of a person? How can the authority systems, behavior setting autonomy, and the action patterns of Schoggen (1989) be utilized in framing research into behavior directly aimed at influencing others? More specifically, how do specific behavior settings transmit or communicate the maintenance and operations functions and influence inhabitants?

These questions suggest the possibility of framing research into leadership behavior that both takes into account the complexity of settings (the structure and form of our environments) but also holds central our commitments to agency, to the ideas of democracy, freedom, and the dignity of the human person. To do this, we may have to reframe some of our most basic assumptions about motivation, purpose, and authority. The following examples reflect only the minimal criteria for leadership as influence but indicate that this type of thinking can be operationalized in many other types of settings.

Case Vignette

An environment rich with implications for behavior setting analysis is a medical resident training clinic. In this context, physicians, staff, and patients assume, resist, and let go of influence roles in an ongoing and complex fashion. However, all participants are immersed in a complex of relatively fixed standing patterns of behavior. Many tasks have to be done in a certain way and in a certain sequence with obvious directed connections. How participants negotiate these patterns is interesting. While one may imagine that physicians wield the greatest power and influence in the setting, we also see them conforming to the most mundane of practices. The following excerpts are taken from ethnographic field notes for a project in which the author participated (Smith, Morris, Francovich, Hill, & Gieselman, 2004). All names are pseudonyms.

> Dan (a resident or physician in training) comes back out of his clinic room, carrying the PAP smear tray. He addresses the nurses, "Where does this go?" Grace (a nurse) says, "Just put it in there (points to treatment room), and I'll take care of it." Dan says, "OK, I'll put it in the treatment room." As he comes out, he addresses Grace, "We should have them put a tray together with all this stuff in it." Grace, "Well, we do have one, but Mary (a physician's assistant) came and got it, and took it down the hall. I had no idea she'd be

doing that!" Dan returned to his clinic room, and came back out with more soiled equipment and put it in the treatment room.

In this example, we see the attention of both the nurse and the physician go to the missing tray that the physician did not know existed but wanted to invent. His on-the-fly innovation was stopped short by the nurse when she said, "Well, we do have one . . . ." In the course of his training, Dan will come to find that often the setting offers what he wants, but he has to learn to either look for it or ask for it. His ability to influence the environment ("We should have them put a tray together") is constrained ("Well, we do have one . . ."). There is a complex history of directed connections mediated and controlled by staff that appear to contravene the obvious hierarchy of the clinic.

In another vignette, we see how the physician's note embedded in the computerized patient record exerts itself on the participants in a typical patient interaction.

Rob (a physician's assistant) is reading the physician's note in the computer. "Let's see, she said in her last note to see you in 4-5 months. It's only been three. (Pause). But that's O.K. You see the vampire (the phlebotomist)?" Ted (a patient) says he did. Rob says, "Besides the blood pressure, is there anything else you want to talk about before I get into my agenda?" Ann (Ted's wife) says, "He still gets dizzy." Ted says, "It seems to be getting worse." Rob says, "It looks like she (the physician) did a lot of tests to check that out. You still wearing the stockings?" Ann says, "He did, but he didn't like them, so he quit. It seems like he's no worse with them off."

In this interaction, we see the physician's assistant going through a process that is spurred by reading the physician's note. Each prompt from the note results in a response from Rob and a statement. First, he okayed the timing of the visit. Then, he checked for compliance with the phlebotomist directive. When he gets to the blood pressure, the concern of both Ted and Ann over "getting dizzy" is handled by referring to the physician's doing "a lot of tests." Rob appeared to let the concern of the patients rest on the stability of the previous tests as managed by the physician. Then, they moved to the discussion of the stockings where Ann told Rob that Ted stopped wearing the stockings (against the physician's obvious order). In this small interaction, we see the ebb and flow of influence and autonomy alternating between the structure (the physician's computerized note and the standing patterns of behavior it rests on) and agency (the dynamic behavior of both Rob and Dan and Ann). Certainly, it would be an interesting project to observe and analyze interactions in the context of political, management, or military leadership situations according to behavior setting criteria. We might usefully distinguish structural from agentive leadership actions and thereby offer practitioners useful recommendations for both training and assessment based on sound theory and empirical observations.

For example, if it is possible to distinguish between influence relationships in organizations as setting generated or person generated, we might better craft leadership development programs. Being able to better understand what elements in the daily life of a setting are within your purview as a leader to influence and those that are not could be quite helpful. In the first vignette, it may have been helpful for the resident to know upon entering the residency program that he would encounter numerous situations where others of lesser status control key elements of the work. An example like this could be used in an orientation.

Another example might be related to a leader's perceived ineffectiveness in the face of noncompliant or resistant colleagues or employees. To understand that it is not *you* that is being

resisted or obstructed, but your efforts to alter an existing powerful influence structure may help both the confidence and the strategic thinking of the leader. This type of analysis could make strategic change initiatives more effective in better identifying important constraints to novel behaviors.

The major implication of using behavior setting theory as an adjunct to various leadership theories is that it may consistently link structural and agentive elements of leadership together. For example, the seemingly intangible characteristics of servant leadership or transformative leadership can be anchored in empirical settings. On the other hand, the more institutional theories related to various transactional approaches can be firmly tied to the psychologically molar behaviors of individuals. In all cases, research would include at a minimum some sort of behavior setting audit with accompanying behavioral observations. These connections could then be either applied or further interrogated depending on the study methodology.

Barker's (1968) ideas have offered a framework and methodology for opening up ordinary situations and tracing the dynamic interaction patterns that make up influence situations. His theory penetrates the agency/structure issue through the development of frameworks that are accessible to both language and the observation of molar behaviors in specific settings. The ecological unit suggests, for example, that motivation does not exist in the organism or in the environment but in the quasi-object of the behavior setting. The type of setting will suggest either the familiar or the strange. It will pull us into the performance of expected behavior or send us searching for something else, something missing, something new.

These ideas may serve as the basis for connecting the seemingly incommensurate frameworks of a realist ontology with the symbolic or semiotic ontologies of late modernism and postmodernism. Barker's (1968) behavior settings begin to develop a vocabulary that helps us with the paradox of language in a material world. The theory of behavior settings within the context of ecological psychology and Barker's eco-behavioral science may offer a fruitful avenue of inquiry for the emerging field of leadership studies.

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Profound Simplicity of Leadership Wisdom: Exemplary Insight from Miami Nation Chief Floyd Leonard

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Native American nations are often overlooked as part of the multinational terrain that informs leadership theory even though they typically hold exemplary status as cultures that embody wisdom. Native American chiefs have been long admired as wise leaders who have sustained the survival of their tribes amid overtly hostile forces. In a world suffering from widespread conflict among groups of all characters and sizes, it seems appropriate to attend to the potential insight of such chiefs. Consequently, this study focused on one of the most desecrated Native American nations with the purpose of illuminating patterns of leadership wisdom that have enabled survival amid European invasion and relocation and, more recently, a renewal of prominence as they emerge in today's business environment. At the helm during this comeback is Miami Chief Floyd Leonard who has served the Miami Nation for over 50 years. To understand Native American wisdom, it is arguably necessary to be open to metaphysical and epistemological beliefs that are not purely Western European. To facilitate the challenge, I have spent a decade engaging Native American culture, which helps to frame the study and enable reasonably informed interpretations. These interpretations reveal three defining qualities of leadership wisdom that align with a longstanding leadership framework: (a) nested values as a way of being, (b) embedded meaning as a way of knowing, and (c) collective orchestration as a way of doing. Together, these qualities support the proposition that leadership wisdom manifests as profound simplicity rather than expert complexity. Presentation of the study begins with an explanation of theoretical foundations and includes descriptions of methods, interpretations of data, tentative contributions, and a discussion of value added.

> Leaders can be intelligent in various ways and creative in various ways; neither trait guarantees wisdom. Indeed, probably relatively few leaders at any level are particularly wise. . . . [Yet,] arguably, [this] is the most important quality a leader can have. (Sternberg, 2003b, p. 395)

Cross-cultural research frequently has required that researchers expand their perspectives in order to see more inclusively what is otherwise unseen, appreciate more clearly what is otherwise unspoken, and respect more genuinely what is otherwise unknown (e.g., Hall, 1981).

Cross-*national* research can carry this need a step further if dominant beliefs and values obscure awareness of minority cultures. In general, wisdom tends to promote the employment of integrative capabilities amid diverse contexts, for example, to avoid distracting preconceptions, see in relatively inclusive ways, and act in a reasonably practical manner that unites individual freedoms with common good (cf. Aristotle, as cited in Hutchins, 1986). Throughout history, exemplary leaders often have been framed as those who possess and employ such wisdom, which Sternberg (2003b) acknowledged as a scarce resource. By comparison to the naive person who possesses superficial simplicity, wisdom is thought to be complex in breadth and depth of understanding. By comparison to experts who possess complex understanding, however, wisdom is thought to be profound in simplicity (cf. Weick, 2007).

Only in the past few decades have Western scholars earnestly begun to create frameworks that explicitly characterize and formally categorize internal mechanisms of wisdom. Most extensive, if not also prominent, among such work is that of Robert Sternberg who has devoted considerable attention to the study of alternative forms and levels of intelligence and to integral intelligences including wisdom. For example, his theories of tri-archic intelligence (1985, 1998b), successful intelligence (1999), and leadership (2003a) underlie his theories of wisdom (1990, 1998a). Together, these have been opening doors of understanding to various realms of higher consciousness. Other prominent studies of the composition, development, and expression of wisdom include those of Baltes and his colleagues (e.g., Baltes & Smith, 1990; Baltes & Staudinger, 2000; Baltes, Staudinger, Maercker, & Smith, 1995). In addition to these relatively comprehensive works, other authors have pursued the meaning and roots of the wisdom concept (e.g., Meacham, 1983; Ryan, 1999), descriptions of its development (e.g., Pascual-Leone, 2000) or emergence (e.g., Bassett, 2005), scientific approaches for measurement (e.g., Jason, Reichler, King, Madsen, Camacho, & Marchese, 2001), manifestations in contexts such as leadership (e.g., Cacioppe, 1997) and management (Bigelow, 1992), and potential collective manifestations (e.g., Waldron, 1995). For in-depth coverage of existing wisdom literature, interested readers should look to comprehensive reviews such as those provided by Kessler and Bailey (2007) and by Sternberg (2003b).

The purpose of this study is to explore a longstanding Native American culture in search of insight that moves our understanding of leadership wisdom beyond what I consider the expert complexity level where most scholarly understanding resides today. Whereas scholars have helped to shift understanding from naive simplicity to expert complexity, there has not yet been sufficient examination to move our understanding to what is called elegant simplicity (Schultz, 1979). Naive simplicity involves seeing little variation that exists in a given field, for example, in music, mathematics, or life. At this level, people often tend to think they know more than they actually do because they have little or no awareness of the variation that comprises a given field. With a shift into confused complexity, people begin to realize extensive variation and become overwhelmed. What I consider expert complexity manifests as people begin to acquire ways to categorize and organize complexity, which seems to be the current state of scholarly understanding of wisdom. What resides on the other side of expert complexity is referred to as profound simplicity. Profound simplicity involves paying less attention to details and categories and more attention to significantly meaningful patterns. At this level, there is less *thinking about* wisdom than there is *being wise*—a higher order of consciousness (cf. Argyris & Schon, 1978).

To provide a foundation of expert complexity on which to build, I employ a representative set of insightful patterns of understanding from some of the most well-formulated studies. This includes work of Sternberg (1990, 2003b), Baltes and his colleagues (e.g., Baltes &

Smith, 1990), and Wilber (e.g., 1995, 2003), who all framed wisdom in general terms rather than specific to contexts. As a result, this study draws contextual insight from literature that has framed wisdom amid organizational processes (e.g., Bigelow, 1992; Cacioppe, 1997). Where appropriate, I also draw from fairly ancient wisdom sources, some of which date back to philosophers such as Plato (Adler, 1986) and to various religious domains (e.g., Novak, 1994). In addition, to help interpret and organize results of the study, a longstanding and notable integral leadership framework (e.g., Leader-to-Leader Institute, 2004) provides substantive value.

Underlying the study are several key premises worth noting. One is that, compared to most Western civilization, wisdom has been more consistently valued by and intentionally pursued within Native American culture. Another is that Native American nations warranting unique attention regarding their employment of wisdom are those that have not only survived European assault but also begun a return to prosperity. This latter premise supports the Miami Nation as a uniquely exemplary candidate for study because of the extreme forces they endured and the constructive resurgence they have created. What adds additional value to the Miami Nation focus is their highly regarded chief whose longstanding leadership tenure connects years of tribal attack and deterioration with more recent years of renewal and revitalization.

More than most topics of scholarly scrutiny, wisdom is not one that can be explored at arms length under the pretense of objectivity (e.g., Meacham, 1983). To examine wisdom meaningfully, it is necessary to acknowledge the observer within the frame of what is being observed. With this in mind, several related premises are notable. One is a guiding belief that wisdom not only transcends complex understanding but also includes such complexity (Wilber, 1995). For example, strategic decisions are not made without understanding relevant tactical complexity even though such complexity may not arise in explanations of a strategic decision. A related premise is that although wisdom emphasizes common good (e.g., Sternberg, 1998a), it also includes attention to individual welfare (i.e., it transcends but includes individual good). For example, shifts in perspective from oneself to one's family and nation may appear increasingly selfless but can retain local interests as integral parts of a larger concern.

More specifically, this study attempts to capitalize on a unique opportunity that brings together increasing interests in the scholarly study of wisdom, revitalization of a nation that survived more than its share of abuse; and the presence of a leader who has been a notable exemplar of resilience, guidance, and inspiration during his nation's return to healthy prosperity. The Miami Nation provides a unique context because of their many decades of attack, devastation, relocation, epidemics, and myriad forces for assimilation. What truly creates the opportunity, however, is the Miami Nation's vitality to weather the storm, reinvigorate cultural identity, and emerge as a successful player on various societal fronts including business. The following sections of the paper provide an explanation of conceptual underpinnings of the study; a brief overview of the Miami Nation and Chief Floyd Leonard; an outline of methods, data, and results; and a discussion of contributions, limitations, and suggestions for further exploration.

Conceptual Foundations

> Learning to drop one's tools to gain lightness, agility, and wisdom tends to be forgotten in an era where leaders and followers alike are preoccupied with knowledge management, acquisitions, and acquisitiveness. Nevertheless, human potential is realized as much by what we drop, as what we acquire. (Weick, 2007, p. 6)

The direction, framing, and interpretation of results in this study are influenced by frameworks that align with the premises mentioned and typify the profound simplicity of leadership wisdom. It is profound, rather than superficial, simplicity that transcends but includes relevant complexity (Schutz, 1979). Chessmasters learn, from years spent filling-in relevant cognitive terrain with experiences and insights, how to discern patterns and respond in effective ways (e.g., Newell & Simon, 1972). Similarly, orchestra conductors blend flows of music, and racecar drivers maneuver among moments of opportunity. Such integrative consciousness is becoming an increasingly significant focal point of exemplary leadership (Martin, 2007), but it arises only after sufficient work with complexity. Stated differently, it arises from patterns of connections that reside in complexity. Wisdom may be defined loosely as strange attractors (e.g., Wheatley, 1992) or synchronicity (Strogatz, 2003) within complexity. Yet, as Wilber (2003) duly noted, it is impossible to skip stages and awaken such integration without paying adequate dues.

An important implication of wisdom as profound simplicity is that cultures that have respected, valued, and nurtured the process for millennia are likely to manifest wisdom in ways that are not overly complex. Looking for the complexity of wisdom may tune observational lenses to frequencies that miss its presence. In this respect, Einstein may have been wise in supposedly advising (paraphrased), be as simple as possible but no simpler. If any form of consciousness can embody this advice effectively, perhaps it is wisdom. As a consequence, I employ a relatively simple leadership framework to accompany Schutz's (1979) framework of profound simplicity. Earlier, I noted a fourth level within his framework, expert complexity, to depict movement away from confused complexity by discerning pattern amid detail, but which has not yet prioritized the patterns. As Weick (2007) concluded about such priorities, "Knowledge involves acquiring. Wisdom involves dropping" (p. 15). Weick noted as a preface to this statement that "the question of what to keep and drop, and why, lies at the heart of adaptive excellence" (p. 14). Thus, the wise person realizes which patterns are relevant and which are not, which patterns are significant and which are not, which patterns are extraneous and which are not, and so forth. In this study, the aim is to discern patterns that are both relevant and important to leadership wisdom as profound simplicity.

Unlike scholarship that focuses on the general efficacy of wisdom, it remains an empirical question whether wisdom sustains such descriptive and prescriptive forms when employed in practical social contexts (e.g., Phelan, 2001). Relevant propositions toward this end have arisen, suggesting that there may be a unique dimension inherent within, or a unique combination of dimensions comprising, wisdom at collective levels such as crowds (Surowiecki, 2005), teams (Katzenbach & Smith, 1992), or organizations (Bierly, Kessler, & Christensen, 2000). Given the salience of close ties within Native American culture (e.g., Storm, 1972, 1994), questions of collective wisdom seem viable. This possibility provided some of my motivation for examining wisdom as a potential outcome of leadership processes (cf. Zander & Zander, 2000) but not as a purely collective process in itself.

Keeping a scholarly eye on a unique leadership aspect of wisdom requires employing a leadership lens, at least as a backdrop, to sustain awareness and/or facilitate interpretations accordingly. Consistent with profound simplicity, therefore, the choice of leadership lenses was guided by the intent to provide a simple but integrative overlay of leadership qualities. The leadership framework employed to help guide interviews and frame interpretations was the leadership triad of "be, know, do," employed as a foundation for the armed services (Leader-to-Leader Institute, 2004). Because the armed services has studied and worked to develop leadership as long as or longer than any other institution, and because their framework is more

integrative than most leadership theories, this choice seemed appropriate (cf. Martin, 2007). The "be, know, do" framework illuminates interdependent levels of leadership and its development based on the premise that what one does (the level of doing) is a function of what one knows (the level of knowing) which is a function of who one is (the level of being). Particularly over the past 3 decades, emphasis in military leadership development has moved from a focus on doing to a focus on being, to provide values and beliefs that enable learners to be less bureaucratic and more improvisational in situations that are increasingly uncertain at the surface.

In combination, these frameworks emphasize a way of being that favors core values and profound simplicity. The framework of "be, know, do" presents levels of consciousness anchored at one end in core values—what Orit Gadiesh (n.d.), CEO of Bain and Company, called *true north*—and at the other end in mindful awareness. Grounded only in awareness, leadership tends toward spur-of-the-moment assessments and decisions, clearly not exemplifying wisdom. Grounded in core values yet including mindful awareness, leadership exemplifies the capacity to connect current circumstances to meaningful aspirations. Profound simplicity adds to this state of being a flexibility of awareness that does not accompany superficial simplicity or expert complexity (e.g., Matthews, 1998). One of Weick's (1993) unique comments supports the value of such flexibility: "Wise people know that they don't fully understand what is happening right now, because they have never seen precisely this event before" (p. 641).

Inherent in this argument is a realization that wisdom retains an understanding of relevant complexity even though it manifests as profound simplicity. It provides keen direction for thinking and doing, both of which derive from its true north sense of being. In both ways, wisdom transcends details of current circumstances yet includes relevant patterns of understanding that provide significant meaning. Accordingly, Weick (1993) added: "Wisdom is not *just* a way of thinking about things; it is a way of doing things. If people wish to be wise, they have to act wisely, not just think wisely" (p. 641). Equally so, wisdom is not just a way of thinking and doing; it is also a way of being that properly guides such thinking and doing.

To help focus this study on wisdom in Native American culture, it is important to recognize Native American conceptions of wisdom but also, at least for comparison, Western European conceptions of wisdom. As a result of sheer volume, however, reviewing all such literature is beyond the scope of this study and better left to others (e.g., Sternberg, 1990, 1998a, 2003b). Nevertheless, it remains important here to identify important themes that help to provide direction and framing. Thus, the following section includes a brief overview of relevant themes from Western European scholars who typically take a hands-off, outside-observer approach to wisdom. Following this is a brief overview of relevant themes from Native American scholars and elders whose implicit preference is a more hands-on, participative approach to wisdom as if one must first understand relevant contexts and processes to have any real chance of understanding the wisdom of another. Reviewing both camps suggests not only that value can be derived from each but also that each helps to illuminate potential blind spots of the other.

Leadership Wisdom Through Western European Lenses

Aside from philosophical arguments and debates, little scholarly attention to wisdom seems to have emerged until fairly recently. From Plato and Aristotle to many of today's current scholars, explorations and arguments focus intently on the nature of wisdom and who does or does not possess wisdom. Underlying such inquiries is an implicit assumption that those who ask the questions understand wisdom sufficiently to frame them well and to formulate answers.

Conversely, it is seldom admitted that such questions and answers can only be framed at the level of understanding of the scholar(s) involved. Most everyone in Western culture seems to presume that he or she understands wisdom reasonably well. This presumption enables most scholars, including me, to toss an argument into the ring of inquiry. It even motivates some scholars to pursue measurements of wisdom. Problematic in this regard, however, is Sternberg's (1985) argument—long noted about our understanding of intelligence—that the meaning of wisdom becomes only a function of what we measure.

At the surface, Western European understanding of wisdom has reinforced the importance of at least one essential dimension which embodies a distinction between philosophical pursuits and practical pursuits. While the former often revel in elegant arguments and pay little attention to contextual significance, the latter begin with contextual fit and only then tend to define proper examples for study and insight. Throughout Western history, other commonly shared ideas seem few but perhaps include the ideas that few people ever truly attain and employ wisdom and that the nature of wisdom revolves around a clear sense of common good. "Wisdom sees that behind all the multifarious forms and phenomena there lies the One, the Good, the unqualifiable Emptiness, against which all forms are seen to be illusory, fleeting, and impermanent" (Wilber, 1996, p. 253-254). Beyond this, however, differences in conceptions vary in terms of number, quality, interrelationships, and significance of dimensions. Conceptual approaches also differ in terms of purpose, as mentioned earlier, focusing on the essence of wisdom (e.g., Guorong, 2002; Ryan, 1999), structure of wisdom (e.g., Baltes & Staudinger, 2000; Sternberg, 1998a), development of wisdom (Bassett, 2005; Bigelow, 1992, Pascual-Leone, 2000), measurement of wisdom (e.g., Jason et al., 2001), and employment of wisdom (e.g., Cacioppe, 1997; Capra, 2002; Cooperrider, 1998; Kessler & Bailey, 2007; Sternberg, 2003a). Various scholars today seemingly presume that wisdom involves complex arrays of knowledge that reside within view of Western analytical minds. To borrow a fitting analogy, this approach to wisdom may be comparable to the pursuit of understanding a hummingbird by pinning it down and dissecting it.

Leadership Wisdom Through Native American Lenses

In Native American culture, wisdom seems to equate more directly to a living, free hummingbird. Implicit in this side of the analogy is a presumption that to understand a hummingbird or to understand wisdom requires engaging them on their terms. Through these lenses, holding either one still disrupts its fragility and suffocates its livelihood. Wisdom, therefore, tends to be conveyed through actions and stories of elders (e.g., Armstrong, 1992). Altering the words of an elder's stories actually may be seen not only as arrogant but also as sacrilegious. Metaphysical roots of Native American life embody sacred interconnectedness of all life. Epistemological foundations, therefore, tend to favor keeping contexts intact, resulting in stories as a primary means of educating toward wisdom. Dissecting a story loses its meaning. Filtering a story through an outsider's lens typically reveals more about the outsider than anything else. In various Native cultures, a community's storytellers are its historians, charged with keeping intact vital and vibrant lessons to wisely illuminate tomorrow's path.

Implications of such beliefs reveal wisdom in Native American culture as more implicitly and integrally understood than it is in Western European culture, more in tune with Eastern wisdom (e.g., Lao Tsu, 1972). Understanding wisdom is a process that unfolds on its own terms and timeframe, not particularly accessible to analytical processes of study. Other significant

distinctions are perhaps attributable to the degree of holistic understanding, a way of knowing that engages not only the mind but also the heart, body, and spirit. Understanding with the mind is only one piece of the pattern. Wisdom is not located in the words of a story but rather in the integral patterns of meaning that a story ignites. Read or heard by a person with different philosophical roots, genuine meaning may be obscured or simply missed as if the story was being transmitted on one radio wave while the listener was tuned to another.

Examining wisdom literature from Native American culture consistently repeats this pattern, whether explicitly or implicitly (i.e., conveyed directly through context-rich stories or via advice that highlights realizing such interconnections). For example, studies of Native American elders typically depict wisdom as an inclusively contextual counterpart to knowledge. In other words, it is framed as a lifetime pursuit of wholeness, accessible only to those who engage the pursuit properly. Exemplary compilations such as *Wisdomkeepers* (Wall & Arden, 1990), *Wisdom's Daughters* (Wall, 1993), and *Wisdom of the Elders* (Suzuki & Knudtson, 1992) all depict Native American culture as valuing knowledge as an ingredient of wisdom, realizing a need for metalevel or integral understanding to guide the acquisition, prioritization, and use of knowledge. A significant difference between this understanding and understanding within much of Western culture is apparent in the Native American dedication to preserving goodness and beauty in addition to truth, in what Wilber (1996) framed as the Big Three of Reality and Sternberg (1999) implied as essential to "successful intelligence" (p. 47). Through an acquisition of knowledge alone, what one typically learns to value are local truths reinforcing ethnocentrism if not also egocentrism. Enriched with wisdom, however, one can discern layers of connection that illuminate the importance of goodness and beauty in addition to truth. Without exception, it seems, the elders speaking of wisdom in the mentioned books all conveyed a call for such integral understanding.

While highlighting integral patterns of understanding in Native American culture, it is important to note that Native American culture is comprised of more than 150 subcultures (Waldman, 1999), each unique in significant ways. Nevertheless, most of these subgroups share certain values and beliefs (e.g., Meadows, 1989, 1990). Common unifying threads manifest across Native American philosophies and practices, such as those described in *The Great Hoop of Life* (Underwood, 2000) and *Look to the Mountain* (Cajete, 1994). While each sovereign nation retains a distinctive identity defined by a unique history and context, common metaphysical and epistemological roots provide unity at a deep level. For example, shared understanding of the four directions of life, represented in the medicine wheel as physical, emotional, mental, and spiritual (e.g., Bopp, Bopp, Brown, & Lane, 1984), retains subtle interpretative variations across Indian nations. Whereas most relate the directions to common elements of life, such as earth, water, air, and fire, individual nations often differ in how they align particular directions with local manifestations of life such as unique animals and plants.

Research Question

The central research question that emerges from the literatures mentioned is fairly straightforward and simple at one level, yet considerably more subtle and integrative when framed within the Native American context of the study. At a simple level, the relevant question is: What can we learn from a prominent Native American Chief who has not only helped his nation to survive for decades amid unfriendly, turbulent forces, but also helped to enable his nation to revitalize and emerge as a successful player in the business world? The more subtle and

integrative question arises when we look more deeply into the unique context of the Miami Nation and its longstanding chief, Floyd Leonard, which I describe in more detail below. For purposes here, it is important to realize the degree of devastation incurred by the Miami Nation by moving them not just once but twice, first into eastern Kansas and then into northeast Oklahoma. Lost in the process was not only land, but also community, language, ritual, self-esteem, and sovereignty. Western European invaders were never intent on supporting the Miami Nation or even wanting them to survive as a culture and community. Thus, the contextual significance of the Miami Nation experience is not only its downslide but also its return to prominence. Clearly, there are lessons to learn from the chief of a nation who enabled survival and resurgence. Also important to the context are the number of borders and boundaries that Chief Leonard has had to traverse. His involvement with various levels of government, constituencies in business, and roles in education make Chief Leonard an unusually exemplary leader for a study of this kind. Thus, the more subtle research question pertains to nuances of wisdom that enable a leader to traverse such diverse terrain for such a long period of time in increasingly effective ways (cf. Porras, Emery, & Thompson, 2007).

Methodology

Moving from one perspective to another is no simple matter, and consequently, Indian education and educators badly need a generation of original thinkers who can scan both points of view. They can build models and interpretations of the world that serve as transitions to enable Indians to communicate with the non-Indian body of knowledge and demonstrate the validity of Indian understandings. (Cajete, 1994, p. 13)

The inevitable difficulties of dealing effectively with Cajete's (1994) call apply to both sides of any cultural divide and should not be understated. Sharing meaning across cultural or national borders has always been problematic for many reasons including lack of common experiences and differences in philosophical premises that shape reality and ways of learning about that reality (e.g., Cooper & Cox, 1989). In a world where crossing boundaries among cultures and nations is increasingly critical, being able to traverse the gaps meaningfully becomes both a leadership and scholarship necessity. The further apart cultures reside in terms of fundamental values and beliefs, the more helpful it becomes to engage in experiences of the other in order to understand such distinctions. A vital implication for this particular study is that whoever reads written words of Chief Leonard will interpret his meaning using their own experiences and premises rather than those of Miami nation members. Without finding effective ways not only for understanding differences but also for communicating on both sides of relevant boundaries, cross-national and cross-cultural studies inevitably cannot realize their potential.

With variations of such precautions implanted along most of my career, methods employed for this study actually must be framed as beginning with a 10-year period of engaging Native American experiences (e.g., Cowan, 2005) and philosophies (e.g., Cowan, 1995; Cowan & Adams, 2008). It is this foundation that realistically guided my attention to the Miami Nation as a rich context and to Chief Leonard as an exemplary leader for studying wisdom across cultural and national boundaries. Methods employed also included a 3-week immersion into Miami Nation culture in Oklahoma during the summer of 2003, providing first-hand exposure to Miami Nation ways of being, thinking, and doing and first-hand experience of Chief Leonard in action. This opportunity arose through a university-funded field project involving students who

traveled with me to Oklahoma for an educational program involving close-up examination of Miami businesses and culture. The opportunity provided time for me to interact with each member of the Miami Business Committee, members of the headquarter staff and of staffs of each Miami business, as well as various elders who regularly came to the Miami headquarters for lunch in their on-site cafe. During the following year, I arranged what became Phase three of this study, two days of interviews with Chief Leonard in May of 2004. These took place primarily in Chief Leonard's office at the Miami Nation headquarters in Miami, Oklahoma; however, they were interspersed among conversations that, for example, occurred over off-site lunches. Each day of interviews totaled approximately three hours of one-on-one communications and all interviews were semistructured to provide springboards for interaction that did not unduly restrict Chief Leonard to researcher-directed topics. Consequently, although selected questions provided parameters for his responses, the process unfolded in a flexible manner enabling Chief Leonard to include topics as he saw fit.

Data from the interviews were tape recorded for later transcription and handwritten notes were taken throughout each interview to track nonverbal reactions, interruptions, apparent emotions, and so forth. During the 6 months following my stay in Oklahoma, the interview tapes were transcribed as literally as possible (e.g., including notation of pauses) by a third party and then reviewed and validated by me and by Chief Leonard. Transcribed interviews were also reviewed by several Miami Nation officials, including their chief librarian, who provided additional historical information for me to include.

It is important to highlight two particular aspects of the methods, one of which was to use a key-informant strategy. Given the explicit leadership focus of the research orientation and the unique opportunity of having access to such a longstanding Miami Nation leader in Chief Leonard, the decision seemed valid to employ Chief Leonard as the prominent voice of Miami Nation leadership and as a key leadership voice for the Intertribal Council of Northeast Oklahoma. However, I also interviewed three other members of the Miami Nation who had been close to Chief Leonard for substantial periods of time. Each of these additional interviews took place during the Spring of 2005, after my interviews with Chief Leonard had been carefully reviewed and patterns identified. This enabled me to focus questions for the other interviewees more substantively on Chief Leonard's leadership responsibilities, struggles, accomplishments, efficacy, and wisdom. One of these interviews was with Julie Olds, Miami Nation Cultural Preservation Officer, one was with Ken Bellmard, Miami Nation Attorney, and one was with Joe Leonard, son of Chief Leonard and Strategy Professor at Miami University.

The other aspect of the methods that warrants careful explanation is the structure of the interview process (e.g., Morgan, 2003). Inevitably, researchers cannot engage in research of this kind without influencing the outcomes to some degree. Some of this influence is desirable and some is not. For example, it is critical in such a study to gather data on Chief Leonard's leadership experiences, thoughts, and premises. What is potentially undesirable, however, is unduly restricting Chief Leonard's commentary or promoting contrived commentary that would not otherwise be forthcoming. In an attempt to handle these issues, a semistructured interview format seemed a reasonably good choice as long as I provided adequate space for Chief Leonard to say as little or as much as he wanted about each topic and let him move the conversation in other directions when he saw fit. With a topic as potentially unique as leadership wisdom, this dimension of methodology is critical. Thus, not only did I consciously provide Chief with plenty of room for commentary, I had also interacted with him multiple times during my previous visit

so that he was comfortable with my purpose and style. Out of respect for his support and time, I also made him a handcrafted gift which I gave him at the end of our interview sessions.

Data from the study included not only interviews and interview notes but also field notes taken during my 3-week engagement in 2004, part of which included multiple conversations as indicated. The opportunity to examine in considerable depth several Miami Nation businesses also expanded my foundation to help inform relevant questions about Chief Leonard's leadership wisdom. In addition, bringing students to the Miami headquarters enabled specific exposure to various cultural traditions, including a pow wow, cooking, dancing, beading, and language preservation efforts. It also provided opportunities to tour all Miami Nation businesses and facilities, including their Long House and the casino over which they share ownership with the Modoc Nation, as well as the surrounding community of Miami, Oklahoma and the Native American Gilcrease Museum in Tulsa. Miami language and language preservation were further examined in discussion sessions with Miami Nation language expert Daryl Baldwin. Miami Nation history and culture were also explained more thoroughly to me and my students in discussion sessions with Daryl Baldwin and Joe Leonard.

Analysis of such varied data is not straightforward and involved a three-step process. The first was reading and rereading transcribed interviews and field notes, seeking notable highlights and meaningful patterns. Notable highlights are summits that stand out in terms of apparent significance. Meaningful patterns represent the more common scholarly notion of central tendencies that emerge from repetition more than exception. A second step involved sharing my interpretations with Miami Nation members who provided commentary and clarification. For example, I shared an early draft of the study with Chief Leonard and with members of the Miami Business Committee and Administrative staff. The third step was an iteration of the first, reviewing data to fill gaps and assess support for each interpretation. Before sharing results, I will provide an overview of Miami Nation history and culture and of Chief Leonard.

Research Context: Miami Nation History and Culture

Our continued existence is due to, and in honor of, those who walked before us, who fought and worked and struggled to remain. Their efforts brought us here. Therefore we, in respect and steely determination, work to build for our community, provide for and teach our children, and care for our elders. Our economic development efforts are vital to the solid foundation needed to allow us to rise to these responsibilities today, and to continue to support them tomorrow. We work to assure that the sun will continue to rise on the people known as the myaamia. (Miami Business Services, 2008, ¶ 7)

To appreciate the consciousness and potential wisdom of a Miami chief, it is critical to understand historical roots of the Miami Nation. Prominent among these are the realities that the Miami were a productive, sovereign nation prior to European invasion; they were forced off their sacred ancestral lands, damaging their sense of community and identity, and moved to Kansas and then again to northeast Oklahoma; their culture and language were diminished by thoughtless outside forces; nevertheless, they sustained sufficient identity and community throughout such chaos; and they have been reemerging in the latter part of the 20th and the opening years of the 21st century with a committed sense of regaining productivity and sovereignty. The following sections provide a brief outline[1] of key issues comprising four recognizable time periods: (a) Miami sovereignty (mostly prior to 1680), (b) European invasion (approximately 1680 to 1840), (c) uprooting and reorganization (approximately 1840 to 1970), and (d) tribal resurgence (approximately 1970 to present). Using the seasons of a year as an analogy to frame the essence of each period, Miami sovereignty aligns most with summer, when livelihood was fully apparent; European invasion brought signs of autumn's deterioration; uprooting and reorganization represent the hidden hibernation and renewal of winter; and cultural resurgence is opening a door to the fertile blossoms and beauty of spring.

Miami Sovereignty (Prior to 1680)

The Miami Nation was part of the Algonquian branch of the Algonquian–Wakashan language tree, closely related in both language and culture to the Illinois. Prominent characteristics of their tribe were the exceptional degrees of respect that they held for their chief and the authority that their chief possessed. "Much of the traditional authority of Miami chiefs has been retained to the present and it still takes a unanimous vote of the tribal council to override his decisions" (Sultzman, 1999, ¶ 8). Also true of their earlier periods as it is of today, a Miami chief was chosen by the people rather than passed down within a given family. Throughout their early history, Miami chiefs held notable religious responsibilities, involving Middiwiwin society healing practices, which became an increasingly contentious, if not also divisive, issue when Jesuit missionaries began to arrive, preaching conversion to Christianity.

Generally, the Miami shared cultural practices with Eastern Woodlands and Plains tribes, some of which involved agriculture and the growing and harvesting of white corn as a staple ingredient of their diet, and others of which involved hunting buffalo. Throughout these years prior to European invasion, the Miami freely lived across the lands south of Lake Michigan, on what now includes the states of Ohio, Indiana, and Illinois. The Miami apparently had a wide reputation for being polite if not also soft spoken, and they favored not only decorative, beautiful clothing, which was often prominent on their chief, but also decorative tattoos that were worn by both men and women. They were known as well for their design and use of longhouses, which remains an architectural style of today particularly for community gatherings. Overall, the Miami were a prominent and vibrant community throughout the upper Midwest and still view areas of Ohio and Indiana as their rightful and spiritual home.

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[1] Information for this Miami historical outline was drawn mostly from the following resources which provide considerably more detail for the interested reader: Miami Business Services (2008), NativeAmericans.com (2007), Sultzman (1999), and Waldman (1998).

European Invasion (1680-1840)

> Few Americans realize today how crucial the conquest of the Ohio Valley was for the survival of the U.S. in 1790. Enormous Revolutionary War debts made U.S. currency worthless and the new nation was in danger of economic collapse unless these could be paid through the sale of Ohio land. . . . Taking Ohio was also a factor in the American decision to replace the Articles of Confederation with the Constitution. (Sultzman, 1999, ¶ 45)

With such motives and forces in play, the Miami stood little chance of retaining their sovereignty on free lands. Thus, it began in approximately 1670 that Europeans brought their ignorance and self-centeredness, starting with well-intended Jesuits and soon bringing both the French and the British who continually fought for ownership of Miami territory. In the early years of European invasion, the Miami numbered in the tens of thousands, a quantity that would radically shrink with the onslaught of imported diseases and multiple wars.

Early in this time period, the Miami held good trading relationships with the French and helped guide the French westward to the Mississippi. Over these years, the Miami also had reasonably good, but frequently variable, relations with nearby tribes including the Illinois, Iroquois, Shawnee, Potawatomi, Ojibwe, Ottawa, Winnebago, Fox, Sauk, Kickapoo, and Mascouteen. In the mid-1700s, as battles for land control escalated and tribal territories began to shift, some of the eastern Miami began to move westward into Indiana and Illinois. Often violating existing laws, European immigrants began moving into this region and claiming land as their own. Battles and bloodshed followed, leading to notable confrontations such as Lord Dunmore's War of 1774 which killed a large number of Shawnee in West Virginia. Along with increasing devastation of this kind came epidemics such as malaria and smallpox which further reduced the number of Miami along with the number of many other tribes in this region.

In spite of such attacks, the Miami were able to hold ground for a notable length of time, periodically helping the French (e.g., in the French and Indian Wars) or the British (e.g., in the American Revolution), depending on changing directions of supposedly supportive relations. Then, in the late 1700s, one of the most famous and successful of all Indian warriors, Miami Chief Little Turtle earned his reputation by repeatedly winning battles against attacking formidable forces. Little Turtle was not only exemplary for his battle skills but apparently also for the intelligence that enabled his strategic capabilities. For example, he defeated General Arthur St. Clair at Fort Recovery in 1791, which "was the greatest defeat the Americans ever suffered at the hands of the Indians, even worse than the loss suffered at the Battle of Little Big Horn or Custer's Last Stand" (NativeAmericans.com, 2007, ¶ 1). However, such strength and intelligence could only delay the onslaught of European immigrants, and "in August, 1795 . . . the last battle of the American Revolution was over, and settlers poured into the new lands" (Sultzman, 1999, ¶ 55). Soon thereafter in 1802, Ohio became a state, and the Miami culture was in jeopardy.

Uprooting and Reorganization (1840-1970)

The early 1880s brought waves of treaties that overtook Native American lands, forcing Native Americans westward onto reservations. The treaty of 1840 finally ordered the removal of the Miami to land west of the Mississippi River. Although some Miami stayed in Indiana and still maintain tribal offices in Peru, Indiana, the U.S. government never upheld their tribal status.

In October of 1846, the rest of the Miami were forcibly moved to eastern Kansas, near what is now the city of La Cygne. Hardly more than 20 years later, the Treaty of 1867 forced them to move again, this time into Indian Territory where they still reside in northeast Oklahoma. By the time the Miami made this final move, they evidently numbered only a few hundred adults. In their move to Oklahoma, they were not placed on reservations but instead were given 200-acre allotments of land to each family, which further fragmented their community because it did not align with the unified values of their culture. As a consequence, the Miami removal and relocation ultimately caused destruction not only physically but also structurally and ideologically, dismantling many cultural values, political structures, identities, and deep connections to the land. The following 100 years or so brought little hope, few signs of livelihood, rapidly decaying language, and forced compliance to government controls. Over this period, various families also sold their land, which further deteriorated the Miami imprint on U.S. soil.

Tribal Resurgence (1970-Present)

It is apparent to the keen observer of Miami history—and considerably more so to members of the Miami Nation—that no single person or event enabled their revitalization over the past 40 years or so. Thus, changing tides in politics, economics, the composition of U.S. citizenry, organizational structures, Miami Nation readiness for change, as well as the invigorating guidance of its leadership all likely have helped to facilitate the return of Miami Nation prosperity. What arguably stand above all other catalysts over the past 50 years, however, are the focus, hard work, inspiration, and wisdom of a particular Miami Nation chief, Floyd Leonard. At the same time, it is a virtually certainty that Chief Leonard would not take credit—as typical U.S. leaders in business and politics do—for altering the course of history. Nevertheless, history books of tomorrow will inevitably tell stories not only of Miami Nation warriors such as Little Turtle who fought valiantly to hold back the tides of European invasion but also of Miami Nation leaders such as Floyd Leonard who fought valiantly to rebuild and reenergize the Miami Nation as a sovereign, successful player in today's world.

Close examination of this resurgence period by the Miami Nation illuminates many significant patterns, including a growing population now estimated at nearly 3,500, increasing solidarity of Miami Nation community, greater awareness and use of Miami language, expanding range of tribal-owned lands, more genuine and mutual relationships with Miami University, and increasing prosperity on multiple business fronts. For example, the Miami Nation currently administers grant programs that spread across a diverse array of interests including environment, library, nutrition, housing, childcare, job training, and education. In addition, they now own and operate multiple successful business ventures including a small gaming facility located within the Miami Headquarters complex, a casino in Miami, Oklahoma in partnership with the Modoc, a company that designs software and builds bingo machines, and embroidery and silk-screening businesses. Other business ventures involve sales of culturally themed gifts, a state-of-the-art daycare facility, and environmental testing services. The Miami are also strategically purchasing land in northeast Oklahoma and pursuing various other business opportunities.

On cultural, political, and business fronts, the Miami Nation Business Committee remains intact as a U.S. government-instituted body. The Miami also have a Business Manager who helps to oversee and strategically guide their array of business operations. Another prominent administrative role is the Miami Cultural Preservation Officer who is charged to help restore

Miami heritage, language, and cultural knowledge. Furthermore, as noted on the Miami Nation website, the Miami are increasingly committed to

> building a National land base that includes land holdings in four states, providing scholarships and employment for Tribal members, [sustaining] language and cultural education efforts, as well as maintaining the massive buildings and infrastructure to [support] it all, [which] was made possible through the economic development efforts of the Nation directed by Tribal Leadership. (Kiiloona Myaamiaki, n.d., ¶ 8).

Miami Nation Chief Floyd Leonard

> We believe that, with the centuries, knowledge can be steadily increased and learning advanced, but we do not suppose that the same progress can be achieved in wisdom. The individual may grow in wisdom. The race does not seem to. In the tradition of the great books, the moderns usually assert their superiority over the ancients in all the arts and sciences. They seldom claim superiority in wisdom. (Adler, 1986, p. 780)

Standing at the helm throughout Miami's resurgence has most notably been Chief Leonard. As Joe Leonard (personal communication, March 2005), Chief Leonard's son, described, "[Before Chief Leonard,] the Miami Tribe had no assets, no direct money, no programs, no land, no buildings—but we had our culture, our membership, our stories, and our heritage." Thus, although certain ingredients for reconstruction were apparently falling into place, it was largely through the orchestration of Chief Leonard that these ingredients have been coming together in constructive ways. Furthermore, there are few leaders in the world today whose leadership continually crosses as many different kinds of boundaries (cultural, economic, political, educational) as Chief Floyd Leonard of the Miami Nation. Chief Leonard is also Chair of the Intertribal Council of Northeastern Oklahoma, comprised of nine Indian Nations including Miami, Eastern Shawnee, Modoc, Ottawa, Peoria, Quapaw, Seneca-Cayuga, Shawnee, and Wyandotte. He also frequently interacts with numerous state and federal agencies and with people involved in various programs at Miami University, founded in 1809, during the tumultuous years of the Miami Nation, for whom the university was named.

Chief Leonard's unique experiences inform a philosophy that has insights for all leaders, whether Native American, Western European, or otherwise. One vital lesson is the importance of context (both spatial and temporal) to the values and beliefs that guide Native Americans' actions. Visually, it is as if waves of increasingly distant context keep wise leaders from becoming two dimensional, which Wilber (2000) called "flatland" (p. 160) consciousness. When we do not understand where other people have been, we unknowingly restrict our understanding of who they are and where they are going. Although breadth and depth of such understanding do not create wisdom, they provide a requisite foundation for it to grow.

Chief Leonard's history includes a strong educational core that enriches his leadership story. With a graduate degree in hand, he served as a school administrator in Missouri for many years. Thus, as Julie Olds (personal communication, March 2005) described, he not only appreciates knowledge, he gets involved in the process of its creation, interpretation, and dissemination. Apparently as an outgrowth of such experiences, he lives the life of a genuine leader–educator, for example, by continually motivating Miami youth to learn and by advocating college education for all of them. In recent years, a small but steady stream of Miami youth have received degrees from various universities including Miami University. Part of Chief Leonard's

educational prowess may be his capacity to listen intently to all who cross his path. As such, he takes seriously the fact that he and each other member of the Miami Business Committee is a voice of 3500 Miami. As Julie Olds highlighted, "We know who elected us; we know who we serve; and we know that our responsibility is to the people." Chief Leonard not only advocates this philosophy, he consistently lives it.

Unfortunately, little of Chief Leonard's life can be conveyed in a subsection of a single study. The purpose is only to offer a sketch of relevant issues. Without them, discernment of Chief Leonard's wisdom is jeopardized. In the following section, I attempt to piece together insight conveyed by Chief Leonard about his leadership philosophy, development, and practices with information obtained from various Miami Nation members who have lived nearest to Chief Leonard and from archival sources (e.g., the Miami newspaper). As architect of this project, I take full responsibility for limitations that I may have placed on Chief Leonard from my attention or lack thereof, my choice of questions and observations, and my subsequent interpretations. Ultimately, portraying Chief Leonard as wise is not intended as an objective measurement as much as it is a professional judgment, less comparable to measuring his IQ than to assessing the intellectual quality and expansive impact of his leadership.

Results

Results of interviews with Chief Leonard derive from iterative efforts to identify valid, meaningful patterns that situate his comments in relevant contexts including his leadership experiences, history, culture, and community. These efforts are intended to reveal integral qualities of leadership wisdom that reside beyond expert complexity. This does not mean that elements of expert complexity do not exist in wisdom but rather that tuning scholarly assessments to that particular frequency was not the aim of this study. To the degree that other scholars may seek and detect complexity amid Chief Leonard's comments and behaviors, they may help to build bridges among emerging frameworks that now inform leadership wisdom.

Three defining qualities (cf. Rosch & Mervis, 1975) of leadership wisdom (cf. Lord, Foti, & Phillips, 1982) are apparent in the data from this study, keeping in mind that the leadership lens guiding the framing of questions and, to a large degree, the interpretation of responses, was also three-dimensional (being, thinking, and doing) (Leader-to-Leader Institute, 2004). Thus, as is true of categories comprising motivation theory as well as the color spectrum, it is possible to slice reality into fewer or more pieces depending upon theoretical preferences and practical purposes. The preference in this study is simplicity. The three defining qualities, presented and interrelated in Figure 1, are nested values (as a way of being), embedded meaning (as a way of thinking), and collective orchestration (as a way of doing). Figure 1 frames these qualities on two intersecting dimensions to facilitate interpretation. The horizontal dimension is temporal, moving from past to future, and the vertical dimension defines scope, moving from telescopic to microscopic. The third quality resides at the intersection of these dimensions, representing the only location where leadership can make a difference: here and now. In the following paragraphs, I offer evidence for each quality and clarify how it pertains to leadership wisdom.

As a preview, nested values reveal a holarchical structural form (Wilber, 1995, 2003) in which, for example, self-interest resides within tribal interest, which resides within Indian interest, which resides within human interest. Wisdom manifests by evoking an appropriate level for a given situation, while not losing sight of smaller levels of which it is made or larger levels of which it is a part. The second defining quality, embedded meaning, involves aligning

historical insights with future aspirations. Wisdom manifests by creating decisions that are embedded in a combination of both directions, serving as a bridge between the past and the future. The third defining quality, collective orchestration, combines respect for all relevant voices with an overlay of mindfulness (Hanh, 2000; Langer, 1989). Wisdom manifests by combining interests and inputs of all those who have a legitimate say in a current issue, while letting outcomes arise naturally rather than in predetermined or otherwise restricted ways. Although presenting these qualities as distinct should help understanding, it is both likely and apparent that they manifest in concert. Using Wilber's (2003) analogy to highlight this distinction, we understand the reality of height, width, and depth, even though we do not experience these separately.
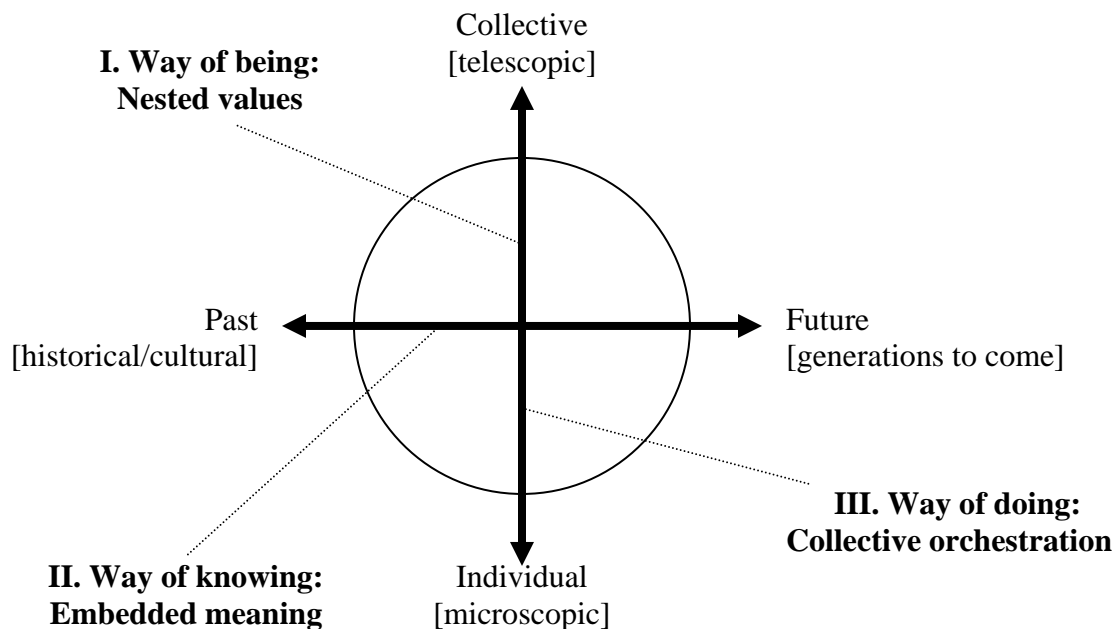
Figure 1. Defining qualities of leadership wisdom.

First Defining Quality: Nested Values as a Leader's Way of Being

> A whole letter is part of a whole word, which is part of a whole sentence, which is part of a whole paragraph, and so on. Reality is composed of neither wholes nor parts, but of whole/parts, or holons. . . . The Kosmos is a series of nests within nests within nests indefinitely, expressing greater and greater holistic embrace. (Wilber, 2000, p. 40)

The reality of this pattern does not always manifest amid human values and beliefs and altering its shape can undermine natural flows of life. Evidence from Chief Leonard, however, supports such nested values in many ways—from his humble behavior, to how he talks about himself, to insights he finds memorable from prior chiefs and colleagues, to ways that others describe his behavior. Such evidence runs subtly throughout his commentary. For example, when

highlighting joys of being chief of the Miami Nation, his values reveal interconnections among levels, from the Indian world, to the Miami Nation, to individuals:

> [One of the greatest joys in being chief of the Miami Nation] is to see . . . the improvement of the Indian world in general and the improved livelihood of the Miami people. We've proven in the last 20 or 25 years that you can retain the culture and also advance yourself educationally and economically. (F. Leonard, personal communication, May 2004)

In a similar manner, Chief Leonard (personal communication, May 2004) mixed value levels when he commented about his outlook: "Ten years from now I would like to see not only the Miami Nation, but all Indian nations in the country, become more self-sufficient, more self-determined, and better able to produce the things that they want for their people." In addition, he (personal communication, May 2004) defined exemplary business leaders in this manner:

> [What I admire in a business leader is] a person who is a leader in the community, not only a leader in business working for a company or stockholders. These are people of good ethics . . . people who will work with others, who sometimes will be involved in things away from business . . . not only a business leader but also a community leader. He or she is a person who is interested in social improvement of the community. The same way with an Indian tribe, . . . we must remember that we're all related. It's one big family.

Further evidence of nested values comes through insight from a deceased Miami friend of Chief Leonard:

> Jake White Crow used to say that "there are many times when you have to think Indian and then think tribal." Frequently, we all have a tendency to think close to home too soon. When working with groups of Indian people, you have to think Indian. (F. Leonard, personal communication, May 2004)

Likewise, Chief Leonard (personal communication, May 2004) recalled insight from "[Chief Olds' who] was a role model to me because I saw that his true concern was to do what was right for the people. He always kept the people and the Tribe itself in mind." Perhaps as a consequence of such mentors, Chief Leonard embodies capabilities for reading situations well and for responding from appropriate value levels while not losing sight of the other value levels that make the world whole. In many respects, it becomes apparent that Chief Leonard's way of being a leader integrates all such levels. Even when he spoke of educating Miami youth, he (personal communication, May 2004) added: "We try to instill this in our members: respect for themselves, respect for other people, respect for government, and respect for the surrounding society."

Commenting about Chief Leonard's leadership, Julie Olds (personal communication, March 2005), prior Miami Cultural Preservation Officer, reinforced this quality:

> The thing that I appreciate most about Chief Leonard's leadership is . . . that he has a wealth of knowledge that enables him to maneuver, to recognize a situation for what it is, and to apply himself as he is to the situation. It's really just application of who he is more than it's changing from situation to situation. . . . He just thinks Miami.

What Julie Olds identified, I believe, is the central tendency that perhaps best signifies Chief Leonard's way of being. Although he can adapt fluidly to more inclusive or more local value levels, he likely stays primarily centered as a voice of the Miami people. My personal observations of Chief Leonard in action, when educating students, accommodating visitors to the Miami Headquarters, interacting with Miami University administrators, or orchestrating

meetings of the Miami Business Committee or the Intertribal Council of Northeast Oklahoma, further reveal his calm but inclusive and energized presence in the world, and his dedication to improving the lives of all whom he touches. Like any leader, perhaps, Chief Leonard admitted to distractions, but he seems well able to get his ship back on course. For example, he (personal communication, May 2004) noted the following:

> My purpose is to provide services for the Miami people. We sometimes get sidetracked with little things that seem important, so we have to learn to pinch ourselves and think, "Well now, how is that going to affect the tribe in general?"

Ultimately, he recognizes the interconnected levels of values that unite all businesses, all tribes, and all humanity: "I know that businesses have to work together, the same as nations have to work together, the same as groups have to work together, because we all live in one world" (F. Leonard, personal communication, May 2004). Thus, he (personal communication, May 2004) concluded the following:

> I would like to be remembered as one who tried to do the best that he knew how to do for the Miami people. That's always been my goal in life: to see the people of the Miami Nation grow in stature.

Second Defining Quality: Embedded Meaning as a Leader's Way of Knowing

> To be ecologically embedded as a manager is to personally identify with the land, to adhere to beliefs of ecological respect, reciprocity, and caretaking, to actively gather ecological information, and to be physically located in the ecosystem. (Whiteman & Cooper, 2000, p. 1265)

Similar to Whiteman and Cooper's (2000) concept of ecological embeddedness and Evans' (1995) concept of embedded autonomy, embedded meaning possesses a similar structure, representing a way of knowing that is embedded in a combination of past and future. Too often, it seems, wisdom is portrayed as primarily future oriented, which it certainly is. At the same time, however, what I believe is revealed in the evidence provided by Chief Leonard is that wisdom is also integrally embedded in the past. There appears to be no either/or in the equation; wisdom arises as a combination of past and future, providing a bridge that connects them in the here and now. The more salient or impactful the wisdom, perhaps, the more of the past and of the future are brought to bear on current thinking, whether explicitly or implicitly.

Words of Ken Bellmard (personal communication, March 2005), Miami Nation Attorney, reinforce this quality of embedded meaning as he described Chief Leonard transforming a difficult past into a constructive future:

> [Chief Leonard is] very forward thinking, looking ahead to where this or that may lead; looking at all the realities of the possible. He understands that it is as important to know where you've been as it is to know where you're going. He's seen a lot of real tough times, but he's always had the vision, by being able to keep everyone together, that things were going to benefit the Tribe. He's looking at what he does in his leadership as influencing the people 50 years from now.

A distinct leadership advantage of "knowing where you've been" comes from being able to learn and grow from difficult experiences. Chief Leonard and his entire generation of Miami experienced enormously tough times. Over the course of Chief Leonard's tenure, however, not only have Miami culture and language begun to resurface in lively ways, for example, through

language and cultural preservation efforts of the Myaamia Project at Miami University, but also through economic stability and Miami optimism and pride.

In the language of Chief Leonard (personal communication, May 2004), "You can still maintain cultural values and historical values while pushing forward into the business world." When he talked about experiences and role models that have influenced such thinking, he highlighted important lessons from the past through two particular Miami Chiefs, Palmer and Olds:

> I consider myself fortunate at such a young age to have known [Chief Harley Palmer] personally and to have served on the council under him as chief. . . . I was [also] fortunate to serve with [Chief Olds] and to be able to do some things that he was not able to do . . . [such as] appear before Senate committees and House of Representative committees concerning Indian claims. (F. Leonard, personal communication, May 2004)

As Chief Leonard draws upon such roots to explain the tribal-level importance of carrying knowledge of the past forward into the present, he added, "Tribal governments need to be stable, where we can have a continuing administration from one leader to the next without losing sight of everything that has happened before."

Chief Leonard (personal communication, May 2004) also talked about this quality at an intertribal level:

> [As chiefs on the Inter Tribal Council,] we all have similar visions of where we want our tribes to be, and we all have similar cultural backgrounds which is important. Probably, the thing that is most difficult for people outside a tribe to really understand is the very close connection from shared cultural backgrounds and historical backgrounds, which affects issues even into the business world. Our decisions in business are governed by the culture.

He (personal communication, May 2004) then also highlighted the significance of this quality in a multinational world:

> I think that what is very important, whether it be Indian tribes or a group of nations uniting, is that you all at least have an understanding of each other's history and culture. Sometimes situations are misunderstood because of differences in cultural values. . . . We need to understand the other person's culture as well as our own.

Of particular note about the process of blending the past with the future is Ken Bellmard's (personal communication, March 2005) intriguing statement that Chief Leonard "deals in the realities of the possible" (cf. Sternberg, 2001). In so doing, Chief Leonard obviously refrains from pursuing possibilities that are not grounded in substance yet remains unconstrained by preconceptions that overlook innovative ideas for consideration. As an example of this, he had the foresight to establish a gaming contract for the Miami Nation years before other tribes in Oklahoma did so. In similar fashion, he envisions a better future for upcoming generations of Miami in ways that are practical but not old fashioned. In support of this notion, he (personal communication, May 2004) claimed, "We have to do all that we can for the young people to progress above and beyond where the people from the last generation progressed." In the form of advice, he (personal communication, May 2004) added, "I would tell all young Miami people who are going out into the world to remember their culture, to remember where they came from . . . [and] to gain all the knowledge they can from their elders, number one."

The importance of "knowing where you have been as well as where you are going" is a unifying thread of Chief Leonard's leadership style and success, particularly for developing a constructive vision out of a sea of formidable struggles. Thus, unlike Native Americans who

avoid change in order to live only as their ancestors did but also unlike Native Americans who seek to jettison their past in order to assimilate more easily into mainstream culture, Chief Leonard thinks in ways that avoid such restrictive extremes. By embodying important cultural values and continually translating and realigning them in ways that enable opportunities for new development, Chief Leonard is definitely an exemplary leader for all of us.

Third Defining Quality: Collective Orchestration as a Leader's Way of Doing

> To become a carrier of council, the leader [has to become] a steward of council. . . . Becoming a steward . . . requires *surrender to the wisdom of council* as primary teacher. (Zimmerman & Coyle, 1996, p. 118)

> Surrendering oneself to the process is a very difficult concept. It violates one of the primary rules of the normalized model: "Always appear to be in control." (Quinn, 2000, p. 187)

Evidence from Chief Leonard supports the proposition that wise leadership brings not only properly nested values to guide decisions and actions but also thoughts that are appropriately embedded in the past and the future. Stated differently to amplify the importance of this relationship, effective leadership brings the past into the future in a way that focuses attention meaningfully among individual and collective values. To understand the act of embodying such relationships, it is important to keep in mind the Native-American context from which they derive. To assist in this regard, consider the insight of Joseph Marshall III (2001), a member of the Lakota tribe, who was born on the Rosebud Indian Reservation in South Dakota and whose first language is also Lakota:

> [Within Native-American culture,] virtues such as humility, respect, sacrifice, and honesty carry a different weight and substance than they do in western culture. For us these qualities are not so much elusive goals as they are essential parts of everyday life. . . . I knew growing up that at some point I was supposed to *be* the things I learned in the stories: compassionate, honorable, brave, and so forth. (p. xiii)

Marshall's statement implies something unique for understanding relationships among the three qualities I describe. Thus, ways of being and thinking are intimately embodied in a way of doing. Evidence from Chief Leonard points to collective orchestration as a defining quality of such behavior (cf. Cooperrider, 1998). It means valuing others enough to let decisions emerge from the whole story (i.e., including perspectives of all relevant interest groups rather than of certain dominant, privileged, or majority subsets) (e.g., Underwood, 2000). The doing of wise leadership then derives from and embodies the thinking and being described above.

As exemplified by Chief Leonard, collective orchestration involves a synchronization of the minds, hearts, and will of the people in real time (cf. Strogatz, 2003). Such a process is comparable to the entrepreneurial conception of effectuation, which takes "a set of means as given and focus[es] on selecting between possible effects that can be created with that set of means" (Saravathy, 2001, p. 245). Thus, it is apparent that Chief Leonard does not presuppose or predetermine outcomes, as much as he enables them to arise naturally in context and from resources at hand, particularly among people who have relevant insights to contribute. Wise people do not seem to carry around answers in their pockets or try to invent them on their own. Instead, they identify and orchestrate appropriate resources in ways that genuinely capitalize

upon unique possibilities. In certain respects, this is what Ken Bellmard (personal communication, March 2005) implied in his concept "realities of the possible." Meaning making in real time involves orchestrators who can artfully blend a myriad of relevant beliefs, values, and knowledge (cf. Churchley, 2004). Wise leadership serves more as a conduit blending significant inputs (Drath & Palus, 1994) than as a lone hero (e.g., Semane, 1995).

Faced with the leadership challenge of bridging "where you've been" with "where you're going," while staying true to integral values, requires sensitivity toward multiple and often conflicting perspectives. Leaders who are able to creative effective and inclusive paths out of such turbulence must interact uniquely well with people of all walks and backgrounds. Joe Leonard (son of Chief Leonard) (personal communication, March 2005) provides evidence of this quality in his father's leadership:

> [Chief] can change gears quickly. If he's in Washington, DC, and he's in a room with 10 lawyers—not that he can speak legalese—but, he can sort of talk their language and get along with them pretty well. Then, if he's out at the Longhouse, and 10 farmers come in there for lunch, and they're talking about how it rained too much or didn't rain enough, he can relate to them. And, increasingly, he spends a lot of his time on the business and economic development sides. . . . [Thus,] he must talk business jargon. Then, other times, such as when he was at Miami University helping with the opening of a Miami art exhibit, he's dealing more on the artistic, cultural side. He's also a political leader, and, for some people, he's very much a spiritual leader. He serves as a role model for almost everyone, particularly those 60 years old and under, in a cultural and lifestyle way.

Chief Leonard is obviously looked upon in different ways by different constituencies and, through such varied relationships, is arguably more capable of collective orchestration and of building meaningful interconnections that others do not readily see (cf. Capra, 2002). Were he able to speak the language of only one group, he could not blend multiple stakeholders well.

Adding to the evidence of collective orchestration, Chief Leonard is also notably astute politically and in public relations. He can move intellectually and smoothly among topics that include culture, politics, business, environment, and education because he lives in and learns from all of these realms of reality. Similarly, he moves among diverse audiences such as Federal and Oklahoma officials; representatives of various Indian nations; business professionals; lawyers; Miami Nation children learning Miami language and culture; Miami University administrators, faculty, and students; as well as visitors passing through northeastern Oklahoma. With respect to unexpected visitors, for example, I was impressed how, while interviewing Chief Leonard at Miami headquarters on a busy day, he created workable means to interact with an unanticipated family passing through Oklahoma by including them as his guests at lunch.

In further support of collective orchestration, Chief Leonard (personal communication, May 2004) noted, "Our culture still is one that respects all other members of the Tribe, particularly our elders. It's a natural part of growing up in our culture." He (personal communication, May 2004) then added "[Respectful relationships] hold the people together and make things work better. They create more respect for other people's views and other people's ideas. This then carries over from the culture into everyday business operations." At the same time, Chief Leonard spoke about difficulties of employing collective orchestration. For example, he (personal communication, May 2004) said the following:

> The thing about working through problems is that sometimes you have to realize that maybe your idea isn't correct, and this is very difficult. . . . Sometimes, you might move a little too quickly to bring it before the group, and some of the group or the majority of the

> group is opposed. Then I think you need to sit back and take a second look. . . . This is probably the most difficult process of any that I know in working with people: to bring them together when there is disagreement.

He (personal communication, May 2004) further explained:

> Disagreement among tribes is similar to disagreement among people. It's a matter of sitting down with each other across the table and trying to work out the differences, trying to come to a reasonable conclusion that everyone can accept and maybe give and take on both sides of the fence. . . . Compromise is the name of the game in many such situations.

Thus, it is fair to conclude that wise leadership helps to promote living knowledge—here and now—to enable collectively appropriate decisions to arise. Collective orchestration lets content emerge in context, and the role of the orchestator becomes mostly "holding space" (Daly, personal communication, May 2005[2]) for something constructive to unfold.

Speaking both directly and indirectly about this leadership quality, Chief Leonard (personal communication, May 2004) said, "Whoever the leader might be has to have all the people at heart in final decisions." Furthermore, "Each tribe is a sovereign nation and sovereignty is very important to Indian people. Sometimes we have to work diligently and hard together to keep it tied together and to remember that we're all working for the people" (F. Leonard, personal communication, May 2004). Certainly, he was not suggesting that collective orchestration always leads to effective outcomes; in some cases, an outcome is not so wise. Yet, it is necessary for leaders to avoid suppressing the collective will, as indicated in the two opening quotes of this section. In one such situation, Chief Leonard (personal communication, May 2004) said:

> That was the decision of the people, and I think you have to shake your head and say, "Okay, this is what the people want," and then do what the people want, even though at the time I felt they were probably wrong. . . . Maybe, I should have been more persistent. But, it was the will of the group.

Generalizing from this example, he (personal communication, May 2004) added:

> [It is] important to respect the people for their ideas. This is very difficult, which is evident right now in our Mid-East situation. It's a clash of cultures. There has to be give and take. However, first there has to be an understanding of the other person's point of view.

Finally, as advice to emerging leaders, he (personal communication, May 2004) said:

> [I would advise young adults] to be sure they understand the concepts of the people they are working with. Your typical business is now so diversified and so big that even a small business in a small town may very often be international in scope. They need to understand the people they're working with and the people they're working for in order to determine what the goals are and then make the goals attainable and reasonable.

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[2] Brigid Daly is an integrative biodynamic psychotherapist who practices primarily in Ireland. I met Brigid in 1993 when I participated in a Celtic pilgrimage involving many of the sacred sites in Ireland, which she and Michael Walsh, another scholar of Irish history and culture, created.

Discussion

> We treasure leaders who are both effective and wise, those who have lived through a great deal, have drawn lessons from their experiences, and know how to use those lessons. (Gardner, 1999, p. 134)

Chief Leonard is definitely not an ideal leader because no such person exists. Our challenge is not to arrogantly seek perfection nor is it to naively believe all of what others say and copy what they do. Instead, our challenge is to seek exemplary leadership ways of being, thinking, and doing and learn from others in meaningful ways. The Western scholarly model typically advises gathering large samples and generalizing from common patterns. Alternatively, the Native American scholarly model typically implies illuminating exemplary exceptions (e.g., holding up for example and insight the practices of notable leaders). As best as I know how to do, I stand between these approaches, just I stand between nations and cultures, to try to capitalize upon a unique opportunity to gain important lessons about leadership wisdom, a topic that is likely important to us all. A premise of my strategy is that there have been notably few leaders whose communities have been as severely challenged who have admirably succeeded in restoring prominence. Few leaders have had to follow such an arduous path as Chief Leonard. To miss the opportunity to learn from him seems inexcusable.

The strategy, therefore, has been to examine Chief Leonard's thoughts, experiences, style, personality, and context, both directly through personal observations of and interviews with him and indirectly through key members of his community and relevant archival data. The challenge has been to discern insights that may add value to the current understanding of leadership wisdom. In this regard, firsthand experiences with Native American culture and secondhand study of Native American scholarship helped me to set the stage for this study. My perspective is inevitably limited, however, and has been mostly grounded in beliefs that wisdom emerges through ways of being, knowing, and doing which are integrative and profoundly simple. As a consequence, it is important that other scholars also pursue similar terrain with alternative perspectives and methods to illuminate other facets. It is also important to emphasize that I cannot and do not speak for Chief Leonard, for the Miami Nation, for the Intertribal Council of Northeast Oklahoma, or for Native Americans in general. At the same time, however, I position myself within and between cultures and attempt, as all scholars pursuing understanding such terrain must do, to interpret and translate meaningfully across boundaries.

Using selected frameworks of human development (e.g., Keegan, 1982; Kohlberg, 1981; Wilber, 1996, 2003) and leadership efficacy (Leader-to-Leader Institute, 2004; Martin, 2007) to complement prominent research on wisdom, results of this study fall into three domains: nested values as a way of being, embedded meaning as a way of thinking, and collective orchestration as a way of doing. Although other conceptual lenses may suggest alternative ways to organize these results, it is a premise of my approach that simplicity is helpful and appropriate for bridging the gap between Western and Native American understanding. Although the three qualities offered in this study do not duplicate the complexity inherent in many Western frameworks of wisdom (e.g., Baltes & Staudinger, 2000; Sternberg, 1998a, 2003b), they offer relatively easy concepts for framing conversations around leadership wisdom, particularly if such conversations cross cultural and national boundaries (cf. Mintzberg & Gosling, 2002). I believe qualities of being, thinking, and doing are both practical and helpful in this regard because they apply fairly readily to most if not all humans regardless of cultural or national boundaries,

whereas more complex analytical processes, for example, may not. Leaders in all contexts embody to some degree various ways of being, thinking, and doing that are more or less appropriate for the situations they engage. To the degree that we can better understand which configurations promote wisdom (Cowan & Darso, 2007), particularly as the world scenario increasingly challenges leaders on multinational and cross-cultural fronts, we can perhaps then more readily fill in the details of complexity in contextually appropriate ways.

By carefully listening to the life and times of Chief Leonard, we arguably have a unique opportunity to better understand subtle, inclusive, and powerful ways in which wisdom is developed and applied in today's turbulent world. Wise leaders such as Chief Leonard do not separate the business world from the rest of their world, as novices and experts alike tend to do. Living and leading wisely as an integral quality of one's life extends naturally into living and leading wisely in communities such as organizations and tribes. Thus, embedded values that tie interest groups together at meaningful levels become a fairly good way of being a leader today. From wisdom's perspective, such meaningful levels are intimately and seamlessly interconnected, providing a critical backdrop for wise thinking. Consequently, wise thinking becomes a constructive tool for bringing lessons of the past into the present in order to direct current resources toward collectively desirable outcomes. Wise leadership thus stands at a crossroads collectively orchestrating relevant interest groups to transcend typical myopia and divisiveness so that they can create a collective future that is better for all.

What the results of this contribute to our growing understanding of wise leadership is more integrative than detailed. To understand Chief Leonard requires time and patience to see, as best we can, where he has come from, who he has become, why he thinks as he does, and how all of this influences his behavior and affects those around him. This is not an easy task. To some degree, it requires understanding not only Chief Leonard's path but also the paths of the Miami Nation and Native American culture in general, all in relation to our own path. An important premise to justify such pursuit is that Native American wisdom is too often overlooked in traditional scholarship of these phenomena yet holds potentially enriching insight. Extant literature on leadership wisdom has not yet illuminated many of the relationships that comprise and connect leaders' ways of being, thinking, and doing. As a consequence, it is possible to believe, as Western ways of thinking tend to do, that the best ways for leaders to be, think, and do must arise by understanding Western leaders. The purpose of this study is not to challenge that perspective as much as it is to raise awareness of potential insights that may reside beyond Western practices and conceptions of leadership. Toward that end, I hope that the voice of Chief Leonard is heard and respected well beyond the boundaries of Miami and Native American life.

Without much doubt, proposing visions of common good is difficult for leaders to sustain in today's competitive, myopic, and often violent world. As a consequence, it is increasingly difficult to nurture in boundary-crossing situations, whether multinational, multicultural, or even multiorganizational, because local values tend to trump inclusive perspectives. By contrast, Chief Leonard's exemplary leadership tends to reveal ideas and insights that illuminate potential for inclusiveness. For example, he exudes compassion not only for the Miami Nation but also for surrounding communities, as if the well-being of all humanity is essential to the well-being of the Miami Nation. Awareness and care of surrounding territories is clearly essential to his ways of being a wise leader, thinking wisely as a leader, and creating wise actions through his leadership, even when he experiences disagreement with others. What emerges from studying Chief Leonard's leadership wisdom are lessons about vital qualities that may help other leaders to increase their integrative capabilities. Whereas Sternberg (2003b) claimed that wisdom involves

balancing issues toward "a common good" (p. 152), it may also be helpful to understand that wisdom involves embedding interests inside such a common good. By doing so, common good becomes less homogenous and more of a continuum from local to universal (e.g., Wilber, 2003).

It is likely that all leadership scholars would agree to some extent that wise leaders must read situations well, frame relevant conditions adequately (e.g., as opportunities or threats), and translate available resources into appropriate responses, whether by exerting initiative, altering local behavior, or changing environments (Sternberg, 2003). In this more complex regard, however, insight from Chief Leonard still adds value. For example, from situation to situation, Chief Leonard gets to know the people, understand their challenges and stories, and only then help to empower meaningful potentialities. He continually works in concert with those involved to craft uniquely effective responses. Thus, the value added by Chief Leonard's approach helps to illuminate the vital role that a leader's "not knowing" plays until appropriately collective responses materialize. Although not a new idea (e.g., Meacham, 1983), evidence from Chief Leonard suggests that this process may not be adequately incorporated into our understanding of leadership wisdom. The further back we stand to think about leadership wisdom, the more likely we may be to overlook significant qualities and subtle tendencies of wisdom in motion.

In Native American life, separations between self and culture (e.g., Hobday, 1992) are seemingly not as distinct as they are in more individualistic cultures (e.g., Hofstede, 2001). Accordingly, doing what is good for a community may be somewhat the same as doing what is good for oneself. In this case, evidence from Chief Leonard suggests that wise leaders are those whose community concerns and actions are as essential to their leadership as are organizational concerns and actions. Softening boundaries that constrain or otherwise localize leadership effectiveness may be one of the most urgently needed ingredients of leadership wisdom in today's world for emerging leaders to understand. This lesson may offer another potential enrichment to current conceptions of wise leadership and its development. To what degree do educational processes create or diminish divisive boundaries? What other qualities of being, thinking, and doing promote the development of wisdom for employment within as well as among cultures? Is it even possible to develop enough sufficiently wise leaders to create and sustain healthy living globally? There appear to be substantial and urgent reasons to encourage more examinations of such questions.

What this modest study hopefully highlights is the importance of illuminating connections among sources of wisdom, processes that comprise wisdom, and outcomes that emerge from wisdom. It seems unlikely that we can separate these variables without losing the essence of leadership wisdom or that we can effectively understand them without getting deeply engaged in the lives and context of seemingly wise leaders. Exemplary in this regard, I suggest, are studies such as those by Whiteman and Cooper (2000) and by Weick (1993) who illuminated meaningful connections in particular contexts, over time, and across levels. In both cases, the investigative lenses enabled zooming both in and out in terms of scope as well as backward and forward in terms of time. As a consequence, we gain enormous insight that is nevertheless inevitably muddied with context. An important lesson is simply to accept the fact that *such is life.* At another level, perhaps, it is also helpful to acknowledge the importance of adequately setting the stage with context before (or at least simultaneous to) examining content. In an increasingly multinational and multicultural world, the importance of doing so cannot be understated. Reducing messiness to increase precision is arguably no longer very wise.

Imperfections and Future Direction

Connecting the threads of meaning within the above argument should highlight, not diminish, the importance of traditional scholarly perspectives. We will never understand the profound simplicity of leadership wisdom without understanding the complexity that gives it requisite form and force. Returning to an earlier metaphor, unless we grab a hummingbird and place it under a microscope, we may never understand the complex composition that enables it to fly as it does. This study sheds little to no insight on the internal complexities of leadership wisdom. Readers interested in that pursuit should turn their attention in other directions, such as those identified earlier. This study is one scholar's examination of one presumably exemplary leader within one nation's struggles, rejuvenations, and resurgence, across one period of time, within a particular context of certain Native American nations within one larger country of the world. Anyone wanting to identify imperfections or limitations of this reality may easily have many leverage points to grab. Seeing what this study is *not*, however, is essential for understanding why this study is what it is. Toward that end, I am hopeful that it adds some insight to our understanding of leadership wisdom, particularly in ways that will motivate other scholars to approach the topic from unique and authentic angles.

With this final thought in mind, I close the paper with a key question that emerged from my own contemplations of what I have learned from this opportunity to cross paths with someone as genuine and influential as Chief Floyd Leonard. Ironically and unfortunately, I finished these thoughts on the same day that Chief Leonard died: March 8, 2008. Standing in the gap between his culture and mine, I can still often feel the separation and divisiveness that cultures, on average, project toward each other. I never felt any such separation or divisiveness from Chief Leonard. He was indeed a wise leader and a wise human being, who lived in a realm of possibilities and respect for all humankind. I will continue to question how such people can transcend overwhelming negative forces and tap into such constructive energy. Scholars who can contribute insight to that question may hold the future of humanity in their hands.

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Note

Portions of this paper were presented at the 2006 National Academy of Management Meeting in Atlanta, Georgia. Readers of the paper will notice that I speak of Chief Leonard in the present

tense until the last paragraph. This is because he died at exactly that point in time, that is, on the morning of March 8, 2008, when I completed my writing of his story. I thank Chief Leonard and all other members of the Miami Nation who openly shared their knowledge, insight, and inspiration with me in conducting this study. I also thank Andrea Golliher for editing assistance; IJLS reviewers for keen guidance; and Dail Fields, IJLS editor, for generous patience.

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Procedural Justice and Trust: The Link in the Transformational Leadership – Organizational Outcomes Relationship

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For over 2 decades now, leadership theory and research have dwelt so much on transformational leadership. All these years, empirical evidence has consistently demonstrated that this leadership approach is capable of producing positive outcomes such as leadership effectiveness, development of organizational citizenship behavior, follower commitment to the leader, and the organization as well as follower satisfaction on the job. But, there remains a need to strengthen the current understanding of the actual processes and mechanisms through which this leadership model impacts so positively on outcomes, with a view to making prediction more precise. Therefore, after extant review of both leadership and organizational justice literatures, this author set out to design a testable hypothesized model linking transformational leadership through the possible mediating influences of procedural justice and trust to the personal attitudes and behaviors in organizations, specifically organizational citizenship behavior, organizational commitment, and job satisfaction.

For over 2 decades now, leadership theory and research have dwelt so much on transformational leadership. The expectation has been that this leadership paradigm would offer the much-needed competitive advantage in the present day complex organizational environment. All these years, empirical evidence has consistently demonstrated that transformational leadership could produce positive results such as leadership effectiveness, development of organizational citizenship behavior, follower commitment to the leader and the organization, as well as follower satisfaction on the job (Bass & Avolio, 1994; Pillai, Schriesheim, & Williams, 1999; Dumdum, Lowe, & Avolio, 2002; Gilespie & Mann, 2004; Rowold & Heinitz, 2007). But, at the same time, both researchers and practitioners have continued to lament that very little data exist on the actual processes and mechanisms through which this leadership model impacts positively on outcomes (Pillai et al.; Avolio, Zhu, Koh, & Bhatia, 2004; Zhu, Chew, & Spangler, 2005). Bass (1995) noted that there were many networks of linkages possible as explanations for how transformational leadership works, but that there was little basic research aimed at testing these linkages. More recently, these same observations have continued to re-echo (Avolio, Zhu, et al.; Zhu et al.). It is now well known that leadership is a very complex phenomenon involving a wide

network of relationships among leaders and collaborators who intend real changes that reflect their mutual purposes (Raines, 2007; Scharmer, 2007; Volckmann, 2006). Therefore, in support of Bass (1999), there is a need to develop a more complete understanding of the inner workings of transformational leadership through paying greater attention to understanding the mechanisms and processes through which transformational leadership influences individual attitudes and behaviors in organizations. To that effect, after extant review of both leadership and organizational justice literatures, this author proposes in this paper a hypothesized model linking transformational leadership through the possible mediating influences of procedural justice and trust to the individual attitudes and behaviors in organizations, specifically organizational citizenship behavior, organizational commitment, and job satisfaction.

Transformational Leadership

Burns (1978) and Bass (1985) posited that transformational leadership is a paradigm in which the leader influences the followers to perform beyond expectations by making them more aware of the importance and value of goals, influencing them to transcend self-interest for the good of the group or organization, and by appealing to their higher order needs. Also, many authors (e.g., House & Baetz, 1990; House & Podsakoff, 1996; Kuhnert, 1994) have shown that transformational leaders demonstrate symbolic and meaningful leadership behaviors such as emphasizing the importance of a task, advocating ideological values, and articulating a great vision. Transformational leaders take these steps as ways of producing affective and cognitive consequences among the followers. These consequences include emotional attachment to and trust in the leader, arousal of intense motivation, and enhanced self-efficacy in the followers. The theory of transformational leadership, therefore, is concerned with values, ethics, standards, opinions, and long-term goals of people or group (Bass, 1985, 1997; Burns; Kuhnert). In both theoretical and empirical literature, there has been evidence that these activities necessarily make organizations more effective (Bass, 1997; Dvir, Eden, Avolio, & Shamir, 2002; Pillai et al., 1999; Zhu et al., 2005).

Bass (1985, 1995) and Bass and Avolio (1991, 1997) conceptualized the transformational leadership model as having four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Idealized influence is a personality or behavior characteristic and attribute which enables a leader to instill pride in and respect for the leader as well as make him, or her, a trustworthy and energetic role model for the followers (Rowold & Heinitz, 2007). Thus, idealized influence from a leader functions to transform followers by creating changes in their goals, values, needs, beliefs, and aspirations (Rowold & Heinitz; Yukl, 2002). This transformation is accomplished through appealing to the followers' self-concepts, namely their values and personal identity. The purpose is to attract commitment, energize workers, create meaning in employees' lives, establish a standard of excellence, and promote high ideals. This would then bridge the gap between the organization's present problems and its future goals and aspirations (Huang, Cheng, & Chou, 2005).

Therefore, idealized influence from a leader would involve setting high performance expectations and standards. Leaders with this attribute and behavior know that challenging but attainable goals lead to high productivity. They also publicly express confidence in the ability of followers to meet high performance expectations. This is essential because employees are more likely to be motivated to pursue difficult tasks when they believe that they can accomplish what is being asked of them. Furthermore, as has been shown, such leaders are role models (Huang et

al., 2005; Kreitner & Kinicki, 2004, 2006). Through their actions, leaders with idealized influence model the desired values, traits, beliefs, and behaviors needed to realize the visions. Therefore, by means of idealized influence, transformational leaders can build trust in the leader –subordinate relationship, which then can be nurtured to full emotional identification with the leader and his or her vision by the followers. At this point, this influence may evolve into charismatic appeal on the followers to varying degrees. However, since the ethical foundation of the leader's visions and methods are fundamental in the theory of transformational leadership (Bass & Steidmeier, 1999), it is the socialized charisma rather than the personalized charisma that may become relevant (Howell & Avolio, 1993).

Inspirational motivation is another component of transformational leadership as conceptualized by Bass (1985) and Bass and Avolio (1991, 1997). Inspirational motivation is a process through which the transformational leader motivates his or her followers to become committed to and a part of the shared vision in the organization. By means of inspirational motivation, transformational leadership communicates high expectations to followers which inspires them and creates in them the desire to become committed to and involved in efforts to realize the shared vision in the organization. In practice, transformational leaders mostly use emotional appeals together with inspiring symbols to focus organization or group members' efforts to achieve more than they would in their own self-interest. Also, it has been demonstrated that this type of leadership behavior enhances team spirit and consequently leads to greater motivation and enhanced productivity (Kreitner & Kinicki, 2004; Yukl, 2002).

Intellectual stimulation is a process through which the transformational leader stimulates followers intellectually. The leader may do this by engaging in activities that stimulate followers to be creative and innovative and challenge their own beliefs and values, including those of the leader and the organization. This type of leadership behavior would necessarily support followers as they try new approaches and develop innovative and proactive ways of dealing with issues in the organization. Intellectual stimulation promotes in followers the practice of thinking out on their own and engaging in careful problem solving (Bass, 1985; Kreitner & Kinicki, 2004).

Through individualized consideration, the final component of transformational leadership as described by Bass (1985) and Bass and Avolio (1991, 1997), the transformational leader provides supportive climate in which the individual group member is carefully listened to. This makes it possible to pay particular attention to the individual member's particular needs. Through this process, the transformational leader may act as a coach and advisor while trying to assist individual members to become fully actualized. In practice, transformational leaders mainly use mentoring programs and delegation as means to help followers to grow through personal challenges (Hegstad & Wentling, 2005; Kreitner & Kinicki, 2004; Yukl, 2002).

Transformational leadership, therefore, is fundamentally a change agent. The theory of transformational leadership right from inception (Bass, 1985; Burns, 1978) makes articulation of a vision by the leader an essential component of this leadership paradigm. The new vision so articulated would inspire the subordinates to greater efforts directed towards bringing about a change in their attitudes, self-concept, and motives (House & Shamir, 1993). The combined effects of communicating the new vision by means of inspiring symbols and emotional appeals at varying degrees, possibly forging emotional ties between the leader and the subordinates as well as modeling the ideal conducts and values by the leader, could lead to performance beyond expectations. Studies (Bass, 1997; Dumdum et al., 2002; Judge & Piccolo, 2004; Lowe, Kroeck, & Sivasubramaniam, 1996) have consistently supported the positive effects of transformational

leadership on several organizational and individual outcomes, including organizational citizenship behavior, organizational commitment, and job satisfaction. Bass (1997) has demonstrated that these positive impacts are applicable in a wide range of settings and across organizational, national, and cultural boundaries, although some recent studies, particularly the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Project (House, Hanges, Javidan, Dorfman, & Gupta, 2004), a large scale research endeavor on cross-cultural issues in leadership, and Fields, Chiu, and Pang's (2000) work, seem to have demonstrated some variations in applicability of some models and processes across cultures. However, this remains to be demonstrated in specific terms particularly in South East Asia where the present study is situated.

The predominant trend in the transformational leadership research over the past 2 decades has shown much concentration on several consequences of transformational leadership. Less attention has been given to the processes and mechanisms through which these consequences are executed. The unfortunate result of this is that literature on transformational leadership has included much data on the consequences of this leadership style but insufficient data on how these outcomes are realized. Therefore, it is necessary to deepen and broaden the current understanding of the transformational leadership model to improve its predictive strength. This can be achieved through exploring procedural justice and trust as possible mediators in the relationship between transformational leadership and personal outcomes in organizations.

Procedural Justice

Procedural justice, according to Greenberg (2005), is one of the forms of organizational justice. Greenberg defined organizational justice as a term used to describe the role of fairness in the work place. It is concerned with the ways in which employees determine if they have been treated fairly in their jobs as well as the ways in which those determinations can affect other work-related influences. Generally, authors (e.g., Folger & Konovsky, 1989; Greenberg; Yusof & Shamsuri, 2006) have identified two major perspectives on which justice research has typically focused: distributive justice and procedural justice. The Distributive Justice Index (Price & Mueller, 1986) measures the degree to which rewards received by employees are perceived to be related to the performance input. Therefore, this concept is used mainly in relation to transactional leadership and compensation research where outcomes are mainly material in nature (Brockner & Siegel, 1995; Greenberg). And, this should normally be expected to be the case since more transactionally inclined leadership wants to create an environment in which employees would define the leader–follower relationship in the organization as an economic exchange. In this atmosphere, emphasis is more on providing rewards in exchange for meeting agreed upon objectives. This is in line with Bass's (1985) position that transactional leadership is based on material or economic exchange, while transformational leadership is based on social exchange.

With transactional leadership, employees are normally concerned about the fairness of outcomes rather than the fairness of procedures. This is because the leader–employee relationship is based on the outcomes received in exchange for efforts put in, agreeing with Konovsky and Pugh (1994) that distributive justice is the typical metric for judging the fairness of transactional contracts and economic exchanges. These authors also indicated that this may arise partly from the fact that one of the more important norms of distributive justice is that the parties to an exchange reciprocate benefits with the expectation of receiving comparable benefit

in the short run. This is because in order to be perceived as fair, the leader would need to strengthen the employee's instrumentality beliefs by making sure that employees have well defined beliefs about what outcomes they may expect to receive for the work they do (Greenberg, 2005; Robinson & Wolf, 1995). Bass (1985) clearly demonstrated that transactional leaders operate by clarifying instrumentalities for their subordinates. Therefore, the role of transactional leadership is to make rewards as well as punishments clearly contingent on performance and specify the outcomes that the individuals can expect in exchange for good performance.

Some studies in leadership in cross-cultural contexts (e.g., Dickson, Hartog, & Mitchelson, 2003; Fields et al., 2000) have suggested that there might be some variation in this pattern, especially in cultures relatively high in power distance, defined as the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally (Hofstede, 2001). But, a few studies available in South East Asia (e.g., Azman, Faizil, Asfah, & Mohd, 2006; Yusof & Shamsuri, 2006), the location of the present study, have supported the evidence elsewhere that while distributive justice has a positive and significant relationship with transactional leadership and no significant relationship with transformational leadership, it is procedural justice that has positive and significant relationship with transformational leadership (Alexander & Ruderman, 1987; Greenberg, 2005; Pillai et al., 1999; Yusof & Shamsuri).

Procedural justice refers to people's perceptions of the fairness of the procedures used to determine the outcomes they receive at the work place (Greenberg, 2005). Colquitt (2001) and Greenberg conceptualized procedural justice as having four dimensions: fair formal procedures, fair outcomes, interpersonal justice, and informational justice. Fair formal procedures relate to the degree to which people perceive the procedures employed in determining what they receive as fair. Fair outcomes refer to the degree to which people perceive that the relevant procedures have been used in determining the outcomes they receive. Interpersonal justice pertains to the manner in which people relate with their supervisors in the work place. Informational justice relates to the quality of communication between employees and their supervisors in organizations.

Both theoretically and empirically, evidence has supported that procedural justice plays important roles in the ways subordinates perceive leadership (Folger & Konovsky, 1989; Pillai et al., 1999; Yusof & Shamsuri, 2006). Subordinates' perception of procedural justice, for example, is enhanced by behaviors of leaders such as enabling subordinates to influence outcomes that affect them and ensuring that the leader–follower relationship is based on equity. Many studies (e.g., Folger & Konovsky; Korsgaard, Schweiger, & Sapienza, 1995; Pillai et al.; Yusof & Shamsuri) have provided evidence that when people perceive that fair procedures have been used in determining the outcomes they receive, commitment to the organization and trust in the leader and the organization are affected. Furthermore, Korsgaard et al., Pillai et al., and Yusof and Shamsuri have shown that procedural justice strengthens individual employee's attachment to the leader and has strong relationship with transformational leadership. Also, according to Moorman, 1991; Moorman, Niehoff, & Organ, 1993; and Yusof and Shamsuri, in addition to affecting subordinates' positive attitudes toward the decisions that leaders make, procedural justice has a symbolic function of helping to strengthen the individual's relationship with the leader. Thus, procedural justice would affect trust in the leader and the organization as well as commitment to the organization as a whole, which would indicate positive outcomes in the organization.

Trust

Researchers in organizational behavior generally conceptualize trust as faith in and loyalty to the leader (Marlowe & Nyhan, 1997; Mayer, Davies, & Schoorman, 1995; Nooteboom & Six, 2003). Trust is a very important factor in the transformational leadership process. A transformational leader necessarily needs to mobilize followers' commitment toward the leader's vision. Therefore, the leader will have to deserve the trust of the followers for him to succeed in mobilizing them. This is because a leader who is not trusted by the followers will not be able to get the same followers to commit themselves to the leader's vision, whatever the vision is. Followers of transformational leaders are usually expected to support the leader in the leader's attempts to change the status quo and be ready to take risks. Trust, therefore, is known to be an important antecedent of risk-taking behavior (Mayer et al.; Hartog, 2003). In organizational behavior literature, trust has been conceptualized as having three elements: (a) trustworthiness, which is the rational trust and entails an assessment of the trustworthiness of the other party based on direct evidence or reputation with an attribution of that party's competence and his or her intensions to conform to agreements; (b) faith in the leader, which relates to the psychological sources of trust in the leader; and (c) loyalty to the leader, which relates to the identification, affect, and routines developed in specific relations (Hartog; Marlowe & Nyhan; Nooteboom & Six).

Transformational leaders build trust in their followers. Consequently, the followers depend on the leader that things will work out well, which is a risk since things may indeed not work out well. In order to motivate the followers to take risk and explore new areas and new applications in their attempts to solve problems in the organization, transformational leaders would need to set personal examples in order to win the trust of their followers. Therefore, leader integrity, which is an important aspect of trustworthiness, plays important roles in influencing followers' perceptions of effectiveness in the leadership. Studies (e.g., Costa, 2003; Hartog, 2003; Tyler & Degoey, 1996) have demonstrated that identification with the desires and intentions of others is an important antecedent of trust. Different types of activities strengthen identification-based trust. Examples of such activities are developing a common identity for the whole group, evolving joint products and goals, and motivating each individual member of the group to be committed to collectively shared values (Butler, 1991; Greenberg, 2005). Activities such as these are essential features of transformational leadership (Bass, 1985; Burns, 1978). Therefore, it follows that transformational leaders would need to build mutual trust with followers through developing a common vision that group members could collectively identify with and pursue with the objective of creating joint products in the organization. Trust, therefore, is likely to result when a social bond has been established between people and their leader, which may evolve into socialized charisma. Transformational leadership involves these activities and behaviors.

Organizational Citizenship Behavior

Organizational citizenship behavior is generally conceptualized as behaviors related to the work place but are discretionary, that is, are not part of the formal organizational reward system but promote the effective functioning of the organization (Greenberg, 2005; Organ, 1988; Organ & Konovesky, 1989; Zellars, Tepper, & Duffy, 2002). According to Organ (1988), organizational citizenship behavior has five components: altruism, conscientiousness, civic

virtue, courtesy, and sportsmanship. Altruism refers to the extent to which people can volunteer to render a helping hand to others at the work place without expecting any reward. Conscientiousness pertains to the degree to which an employee demonstrates a sense of duty and responsibility at the work place. Civic virtue indicates how willing people are to attend voluntary meetings and other functions of their organization and to strive to keep informed about its affairs even in their spare time. Courtesy relates to the degree to which an employee exhibits civility to other members of the organization. Sportsmanship deals with the extent to which people make light or forbear the perceived unpleasant experiences they may receive from others in the work place.

Theoretical and empirical evidence have indicated that exchanges between an employee and the supervisor are the primary determinant of employee behavior at the work place (McNeil, 1985; Settoon, Bennett, & Liden, 1996). According to McNeil (1985), exchanges are in two forms, namely (a) economic exchanges, which are based on transactions and short-term benefits, and (b) relational contracts, which involve social exchanges, covenantal relationships, and psychological ties, all of which go beyond immediate economic or transactional arrangements. This is because exchanges that are social in nature are based on trust that gestures of goodwill would be reciprocated at some point in future. Furthermore, McNeil and Zellars et al. (2002) have shown that social exchanges, covenantal, and psychological contracts go beyond economic exchanges which are involved in transactional contracts. Instead, according to them, social exchanges, development of covenantal relationship, and psychological ties all result in citizenship behavior.

It is social exchange that explains why subordinates become obligated to their supervisors and contribute in ways that transcend the requirements of their formal employment contracts. Also, a covenantal relationship is based on commitment to the welfare of both parties to the exchange. Equally, psychological ties involve a set of beliefs which a group holds regarding the terms of the exchange agreement in which the group members are participants. All three models, according to McNeil (1985) and Zellars et al. (2002), involve reciprocation which comes out in the form of citizenship behaviors. Empirical studies such as Moorman (1991), Konovsky and Pugh (1994), and Zellars et al. have demonstrated that organizational citizenship behavior occurs in contexts in which social exchanges characterize the quality of the leader–subordinate relationship. Furthermore, Deluga (1995), Hegstad and Wenling (2005), Pillai et al. (1999), Zellars et al., Hegstad and Wenling (2005) have shown that trust is an important mediator of the relationship between procedural justice and organizational citizenship behavior. Therefore, when there is trust between the supervisor and the subordinates, the subordinates are more willing to engage in both in-role and extra-role organizational citizenship behaviors.

Organizational Commitment

Organizational commitment has commonly been conceptualized as the relative strength of an individual's identification with and involvement in a particular organization (Bashaw & Grant, 1994; Jayaratne, 1993; Yusof & Shamsuri, 2006). Thus, the three dimensions involved in this conceptualization are (a) identification, referring to people's feelings of belongingness and pride in the organization; (b) involvement, relating to the extent to which employees are willing to participate in the affairs of their organization; and (c) loyalty, measuring the degree to which people would accept the authority and demands of the organization. All these are critical factors in understanding and explaining the work-related behaviors of employees in organizations

(Avolio, Zhu, et al., 2004; Yusof & Shamsuri). Both trust in the leader and the organization, as well as commitment to the organization are necessary for successful attainment of the leader's vision. Empirical evidence abounds (e.g., Avolio, Zhu, et al.; Bhatnagar, 2005; Liou, 1995; Yusof & Shamsuri) to show that trust in the supervisor and the organization is predictive of commitment to the organization and enhanced productivity. The transformational leadership process involves making conscious efforts to build trust in the leader and organization (Bass, 1985; Bass & Avolio, 1994; Burns, 1978).

Job Satisfaction

In organizational behavior literature, there are two major approaches in the conceptualization of job satisfaction. In one approach, the concern is with the employee's general feelings about his or her job. In contrast to this, the other approach emphasizes feelings about the facets of the job (e.g., salary, job security, social aspects of the job, and opportunity for advancement on the job). In facet approach, overall job satisfaction becomes the sum of the expressed degree of satisfaction with the different facets. However, it has been generally accepted that the measurement of job satisfaction would need to assess the job facets (Jayaratne, 1993; Locke, 1976) because the facet approach provides a more complete picture of an individual's job satisfaction than a global approach. Measurement of the job facets allows the individual to have different feelings about the various facets of the job (Yusof & Shamsuri, 2006).

Job satisfaction, therefore, can be conceptualized as an assessment of one's job in terms of whether it allows the fulfillment of one's important job values, which are congruent with one's needs (Hackman & Oldham, 1975; Jayaratne, 1993; Boon, Arumugam, Vellapan, Yin, & Wei, 2006). Hackman and Oldham, Jayaratne, and Greenberg (2005) outlined five facets of job satisfaction: pay or the extent to which an employee is satisfied with his or her pay in relation to the job he or she does; job security, which measures how secure an employee feels about the tenure of his or her employment; social facet or the degree of satisfaction an employee feels about his or her relationship with coworkers; supervisory facet, which relates to the extent to which people feel that their supervisors are supportive of them at work; and growth facet, which refers to the degree people feel satisfied with their prospect for advancement in the work place.

Job satisfaction offers an explanation of what makes people want to come to work. It also offers explanation of what makes people happy about their jobs or what makes them decide to quit their jobs. The issue of job satisfaction, therefore, is a very important one to the employer. Despite how according to Jayaratne (1993), job satisfaction does not exactly amount to job productivity, it necessarily affects job productivity. Also, no employer would like to lose valuable employees. An understanding of job satisfaction, therefore, would help to make employees more productive and more valuable. To improve job satisfaction in employees, it is necessary to first identify their needs. These needs can then be addressed. This procedure secures the advantage of the employees performing with a high level of job satisfaction (Greenberg, 2005; Hackman & Oldham, 1975; Porter, Steer, Mowday, & Boulian, 1974). Empirical studies have shown that job satisfaction is an important antecedent of organizational commitment. There is also a positive relationship between the two (Boon et al., 2006; Jayaratne, 1993; Liou, 1995). Furthermore, empirical studies have shown that trust in the supervisor–subordinate relationship influence subordinates' job satisfaction (Boon et al.; Liou). Transformational leadership behavior

involves engagement in individualized consideration by the leader (Bass, 1985). This type of activity leads to enhanced job satisfaction (Jayaratne).

Transformational Leadership and Linkages with Procedural Justice, Trust, Organizational Citizenship Behavior, Organizational Commitment, and Job Satisfaction

Studies (Avolio, Zhu, et al., 2004; Pillai et al., 1999; Walumbwa & Lawler, 2003; Zhu et al., 2005) have demonstrated that procedural justice plays crucial roles in the functions of transformational leaders. Transformational leadership essentially involves empowerment of subordinates by leaders. Empowerment implies allowing members of the organization a voice in the decision-making process. It also entails ensuring that each employee receives equitable treatment as well as supporting and encouraging them to think on their own to overcome challenges at the work place (Jung & Sosik, 2002; Bhatnagar, 2005). These functions are inherent in the transformational leadership components of idealized influence and inspirational motivation (Avolio, Bass, & Jung, 1999; Bass, 1985). Also, supporting individual organization members for thinking on their own essentially relates to intellectual stimulation and individualized consideration. Therefore, it would be expected that transformational leadership would be positively related to procedural justice.

Proposition 1: There is a positive relationship between transformational leadership and procedural justice.

In his original work on transformational leadership, Burns (1978) posited that transformational leaders inspire their followers to look beyond self-interest for the good of all in the organization and inspire the followers to a high level of commitment to the visions of the leader. Transformational leaders, therefore, need to mobilize their followers to achieve the goals they envision for the organization. Trust, which has been conceptualized as faith in and loyalty to the leader (Nooteboom & Six, 2003; Podsakoff, MacKenzie, Moorman, & Fetter, 1990), is critical in the functions of transformational leadership. This is because it would be very difficult for a leader who is not trusted by his followers to get the same followers to be committed to whatever his or her visions are. Bennis and Nanus (1985), Gillepse and Mann (2004), and Pillai et al. (1999) have demonstrated that there is a direct relationship between transformational leadership and trust. This is supported by Saracostti (2007) who demonstrated that trust is social capital to organizations. This would be expected since transformational leaders would need to work hard to earn the trust of their followers if the leaders intend to achieve their goals.

Proposition 2: There is a positive relationship between transformational leadership and trust.

In general, there is strong theoretical and empirical evidence in support of a high-level correlation between procedural justice and trust (Argyris, 1964; Colquitt, 2001; Greenberg, 2005; Pillai et al., 1999; Tyler & Degoey, 1996). This would be expected because the use of structurally and interactionally fair procedures in the relationship between leaders and their subordinates would normally lead to trust in the leaders and the organization by the subordinates. Thus, employees' perceptions of procedural justice should be crucial in the process of building and sustaining trust in the leader by the followers.

Proposition 3: There is a positive relationship between procedural justice and trust.

Furthermore, this implies that procedural justice would play an important mediating role in the relationship between transformational leadership and trust. There is empirical support for this position (Brockner & Siegel, 1995; Dirks & Ferrin, 2002; Korsgaard et al., 1995; Pillai et al., 1999).

Proposition 4: Procedural justice plays a mediating role in the relationship between transformational leadership and trust.

Podsakoff et al. (1990) posited that in the context of supervisor–subordinate relationships, trust and its antecedents as well as consequences are important. Transformational leadership has been shown to be an important antecedent of trust. The consequences of trust include organizational citizenship behavior, organizational commitment, and job satisfaction. Organ (1988) and Konovsky and Pugh (1994) have demonstrated that organizational citizenship behaviors occur in a context in which social exchanges, which are involved in transformational leadership, characterize the quality of leader–subordinate relationships. These authors particularly demonstrated that trust plays an important mediating role in the relationship between procedural justice and organizational citizenship behavior. Organizational commitment, according to Morrow (1983) and Robinson and Wolf (1995), entails a high level of identification with the goals of the organization and the values it stands for. This implies being willing and committed to make extra effort towards realizing these goals and manifesting these values. It also involves manifesting strong desire to remain a member of the organization.

Therefore, trust in the leader, as well as the organization and commitment to both, are necessary requirements for leadership to successfully carry through programs. It is also reasonable to hold that trust in the relationship between the leader and the subordinates would influence job satisfaction in the subordinates. There is empirical support for this (Driscoll, 1978; Lagace, 1991). Thus, the proposed model indicates a direct relationship between trust and organizational citizenship behavior, organizational commitment, and job satisfaction. This is borne out of previous studies (Dirks & Ferrin, 2002; Gillespie & Mann, 2004; Moorman, 1991; Moorman et al., 1993; Pillai et al., 1999) which have indicated that organizational citizenship behavior, organizational commitment, and job satisfaction all stem from perceptions of fairness, specifically procedural justice. Further, these studies have shown that positive perceptions impact those attitudes and behaviors only through building trust in the employees. Therefore, it would be expected that trust would play mediating roles in the relationship between procedural justice and organizational citizenship behaviors, organizational commitment, and job satisfaction.

Proposition 5: Trust plays a mediating role in the relationship between procedural justice and organizational citizenship behavior.

Proposition 6: Trust plays a mediating role in the relationship between procedural justice and organizational commitment.

Proposition 7: Trust plays a mediating role in the relationship between procedural justice and job satisfaction.

The Proposed Model

Figure 1 shows the hypothesized link from transformational leadership through the mediating influences of procedural justice and trust to organizational citizenship behavior, organizational commitment, and job satisfaction.
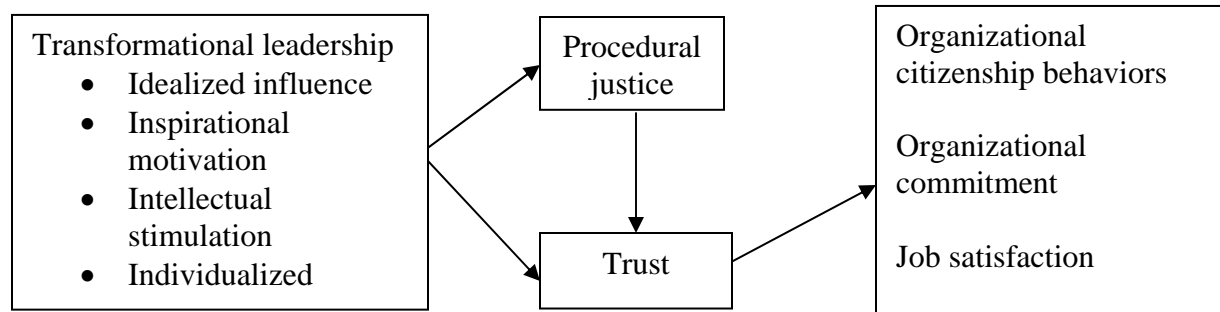
Figure 1. The conceptualized link from transformational leadership through procedural justice and trust to outcomes.

The main goal of this work is to develop an empirically testable model linking transformational leadership through the possible mediating influences of procedural justice and trust to individual attitudes and behaviors, specifically organizational citizenship behavior, organizational commitment, and job satisfaction, through integrating several literatures. This is with a view to furthering understanding of the mechanisms and processes through which transformational leadership exerts influence on these work-related attitudes and behaviors. From a review of previous research, it can be shown that there is strong empirical evidence in support of linkages between transformational leadership and procedural justice (Avolio, Zhu, et al., 2004; Pillai et al., 1999; Zhu et al., 2005). These studies have demonstrated that procedural justice plays crucial roles in the functions of transformational leaders.

There is also a strong theoretical linkage between procedural justice and trust (Colquitt, 2001; Greenberg, 2005; Lewicki & Bunker, 1995). Procedural justice is an essential component in the process of establishing and sustaining trust between the leader and subordinates. Trust is the antecedent of the sense of identity, which an individual employee derives from his relationship with authorities as well as his perception of fairness in the authorities. Trust has been shown consistently to have a positive impact on group problem solving and decision making. This is because trust is associated with openness, experimentation with new behaviors, and nonthreatening feedback on performance (Costa, 2003; Greensberg; Hartog, 2003; Nooteboom & Six, 2003). All of these are essential characteristics of transformational leadership (Bass, 1985; Bass & Avolio, 1991).

Organizational citizenship behaviors are the extra-role behaviors which have been shown to have a strong relationship with the in-role behaviors which constitute job performance (Moorman, 1991; Zellars et al., 2002). Strong theoretical and empirical evidence have shown that transformational leadership influences organizational citizenship behavior through trust (Bhatnagar, 2005; Organ, 1988; Organ & Konovsky, 1989; Pillai et al., 1999; Zellars et al.). Bass (1985, 1995) expounded that transformational leadership behavior is capable of eliciting extraordinary levels of motivation, resulting in commitment and performance beyond all

expectations. These processes have been demonstrated to have strong linkages with procedural justice, resulting into trust and commitment (Moorman; Moorman et al., 1993; Greenberg, 2005).

Commitment entails a high level of identification with the leader, the organization, and the goals and values of the organization. It further entails a willingness to exert extra efforts for the organization as well as a strong desire to maintain membership in the organization. These have been shown to happen only if there is trust between the leader and the followers. Both trust in the leader and the organization and commitment are necessary for successful attainment of the leader's vision (Deluga, 1995; Hartog, 2003; Konovsky & Organ, 1996; Walumbwa & Lawler, 2003). Many authors have demonstrated that although transformational leadership may be an important antecedent of trust and procedural justice, the consequences of trust include commitment, satisfaction, and citizenship behavior (Costa, 2003; Hater & Bass, 1988; Kark & Shamir, 2002; Koh, Steers, & Terborg, 1995).

Implications for Research and Practice

In this paper, the author has outlined a pathway from transformational leadership to positive outcomes in organizations, specifically organizational citizenship behavior, organizational commitment, and job satisfaction, through the mediating influences of procedural justice and trust. This is in an attempt to capture the actual processes and mechanisms through which this leadership approach produces positive outcomes in organizations. By integrating several literatures, it has been shown that transformational leadership impacts trust both directly and indirectly through procedural justice, which is equally impacted directly by transformational leadership. Procedural justice, therefore, directly influences trust. Trust, in turn, exerts direct influence on organizational citizenship behavior, organizational commitment, and job satisfaction. These conclusions have strong support in both theoretical and empirical literature as shown in this review.

The strongest implication that can be drawn from these conclusions is that trust plays a central role in the work of the transformational leader. This would imply that for a transformational leader to succeed in translating his or her vision of performance beyond all expectations into concrete reality, there is a need to build and sustain an attitude of trust among members of the organization or group. In practical terms, this means that as far as the individual member of the organization can sustain an attitude of trust in the long-term fairness of his or her ties with the organization and its leadership, he or she must be willing to go the extra mile in rendering self-sacrificing services in order to achieve the goals of the organization. This calls for future research efforts to be focused more on the trust process in organizations as a way of extending and deepening understanding of the transformational leadership process. For example, there is a need to study the various conditions that facilitate or inhibit the trust-building process in the leader–subordinate relationship. This is vital because trust may be difficult for people to grant to leaders especially when vulnerability or uncertainties about future consequences of trusting are involved. And, this can happen for different reasons but will definitely make the work of the transformational leader more challenging.

As the proposed model indicates, both fairness perception and trust can be influenced directly by transformational leadership. Furthermore, it shows that fostering procedural justice also results in an enhancement of trust. These processes result in strengthening trust in the leader–subordinate relationship and the attendant tendency on the part of subordinates to engage in extra effort and self-sacrificing behaviors which would show up in the form of organizational

citizenship behavior. These conclusions are consistent with the findings of Moorman et al. (1993) that satisfaction, commitment, and organizational citizenship behavior all emerge from fairness of procedures which in turn influence trust. Trust flowing directly from transformational leadership and procedural justice means that procedural justice is a direct influence from transformational leadership as well as mediator of the relationship between transformational leadership and trust. Transformational leadership needs to operate by instituting a regime of fair rules and procedures, inspiring trust on the part of the subordinates. According to social exchange theory (McNeil, 1985; Settoon et al., 1996), this would be reciprocally reinforced by organizational citizenship behavior from the subordinates, which would now result in further transformational leadership behavior from the leader.

Since the model features the possibility of building trust directly through transformational leadership behavior and/or indirectly through instituting a regime of fair rules and procedures or procedural justice, it implies that development of trust in the work place is a complicated process but an inevitable undertaking. Also, because of the different levels and conditions of trust and the various forms that may manifest at different stages and bases, it is necessary for future research to be directed towards a longitudinal study of the trust development process and the role of transformational leadership in the process. There is also a need for future research on trust-building strategies which a CEO transformational leader would need to adopt in developing trust among the different levels of subordinates in the organization. This would go a long way towards creating greater understanding of the role of structural distance in organizations in the trust-development process.

Finally, a new perspective is opening up in leadership research following the recent study of the interacting effects of leadership, societal culture, and organizational culture. This large scale research project, the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Project (House et al., 2004), is adding a cross-cultural dimension to leadership research, making the whole process even more complex. Other recent studies (e.g., Dickson et al., 2003; Fields et al., 2000; Hofstede, 2001) have also raised the issue of possible variations in the applicability of leadership models and processes across cultures. This new development calls for more research efforts to explicate, in specific terms, the issues, contexts and settings involved. This is clearly necessary to help narrow and guide cross-cultural leadership research. Otherwise, there is likely to be no or little coherence in the research efforts and findings around the world. Therefore, the proposed model in this study needs to be empirically tested in different cultures and contexts with appropriate samples and adequate methods. Results from this can then offer adequate bases to make firm conclusions on the issues now being raised.

About the Author

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Note

This paper is a conceptual part of ongoing research aimed at the development and validation of a structural model to link transformational leadership through the mediating influences of procedural justice and trust to individual attitudes and behaviors in organizations, specifically organizational citizenship behavior, organizational commitment, and job satisfaction.

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Response

Comments on Dannhauser and Boshoff's "Structural Equivalence of the Barbuto and Wheeler Servant Leadership Questionnaire on North American and South African Samples"

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Comments and additional discussion are offered in response to a translation attempt of the Servant Leadership Questionnaire (SLQ; Barbuto & Wheeler, 2006), which appeared in an earlier issue of IJLS (Volume 2, Issue 2, 2007; www.regent.edu/ijls). Suggestions for future research are discussed.

Greenleaf (1970) described servant leadership as a philosophy of leadership that embraces a selfless, service-oriented approach to leading others. Barbuto and Wheeler (2006) clarified the construct and operationalized servant leadership with the Servant Leadership Questionnaire (SLQ). In their model, five dimensions of servant leadership were identified: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship.

Dannhauser and Boshoff (2007) attempted to study servant leadership in a cross-cultural setting by translating the Servant Leadership Questionnaire (SLQ) to Afrikaans for use in South Africa. The original English version and the Afrikaans translation of the SLQ was distributed to 417 salespersons from 100 automobile dealerships in an effort to produce a viable measure for that population. Participants were given the option to complete the instrument in either English or Afrikaans. The authors did not delineate the number of subjects from the sample that completed the form in the original language versus the translated version nor was any type of cultural comparison provided.

A vital concern in such an endeavor is the feasibility of direct translation from English to another language (Weeks, Swerissen, & Belfrage, 2007). Brislin (1970) proposed a method of

translation which was used by Dannhauser and Boshoff (2007). Brislin suggested seven criteria for successfully back-translating psychometric instruments:

1. Write an English form that is likely to be translatable.
2. Secure competent translators familiar with the content involved in the source language materials.
3. Instruct one bilingual to translate from the source to the target language and another to blindly translate back to the original language – allow the translator some practice time.
4. Have several raters examine the original questionnaire and the back-translated versions for errors that lead to differences in meanings (repeat steps 3 until 100% error free).
5. When no meaning errors are found pre-test the translated materials with population that speaks the translated (target) language – revise the translation and/or the original English in light of insights gained during the pretest – no conclusions about the construct may be made until the translated measure can achieve similar psychometric properties.
6. To demonstrate translation adequacy administer the materials to bilingual subjects, some who see the English versions and some who see the translation, and some who see both. Response should be similar across groups as assessed by means, standard deviations and correlation coefficients.
7. Report experience using the different criteria for equivalence.

Brislin argued that there are many effective ways to do back-translation; however, explicit criteria must be followed carefully to ensure a successful and reliable operationalization.

The process of translation was not reported, assessed, or discussed in the Dannhauser and Boshoff (2007) study. Without such detail, the quality of the translation cannot be assessed, nor could a replication of their work be completed by anyone other than themselves. The reported singular factor structure for servant leadership may provide evidence that Brislin's (1970) fifth criterion was not followed. Based on Brislin's recommendations, this finding necessitates further linguistic efforts until reliable and valid translation is achieved. Brislin suggested meaning in the original concept can be lost in translation. Greater refinement with process of translation of the SLQ is required before cross-cultural and psychometric conclusions can be drawn.

Furthermore, it is unclear that Dannhauser and Boshoff adhered to the steps described by Brislin (1970), nor did the authors report the degree of success achieved from these processes– particularly the re-iterations that are clearly necessary and the face validity processes suggested. Providing information on the processes used during translation ensures adherence to a standardized process and provides future studies with an operational framework for such translations.

The title of Dannhauser and Boshoff's study implied a North American comparison sample, but it appeared that the sample was entirely South African. Additionally, the South African sample reportedly had the option of choosing the English version or the translated version of the SLQ. Dannhauser and Boshoff (2007) did not report the number of participants in the sample that chose either version. Descriptive statistics and between group comparison may have provided insight on the transferability of the servant leadership concept to South African culture. Separate factor analyses for both versions of the instrument may have strengthened the argument that servant leadership is a one-dimensional construct in this sample or may have provided insight into translation issues which the authors could have addressed.

Brislin (1970) suggested in step seven of his criteria to report on all criteria in the prior six steps–this information was not provided in the Dannhauser and Boshoff (2007) study. It is unclear that Brislin's first 6 steps were followed, but step 7–reporting all results from steps 1-6– was not provided in their manuscript. Recent work applying Brislin's steps has explicitly reported all findings from each step, which provided evidentiary information about the quality of the translation (e.g., Luthans, Avolio, Walumbwa, & Li, 2005).

Future studies aiming to translate research measures across languages are encouraged to adhere to the processes outlined by Brislin (1970). Additionally, future research should include such processes in the methods section of the work so that other researchers may assess the quality of translation and replicate the work.

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Rejoinder
Comments on Barbuto, Story, and Gifford's "Response"

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We are thankful for the comments made and issues raised by our colleagues (Barbuto, Story, & Gifford, current issue) in their "Response" to our article, "Structural Equivalence of the Barbuto and Wheeler Servant Leadership Questionnaire on North American and South African Samples" (2007). The issues that were raised highlight some of the problems encountered when doing intercultural research. The comments made by our colleagues furthermore stimulated us to do some further data analysis. The results are briefly presented in this reaction to the comments that were made and in terms of some of the extensive literature on intercultural validity of measuring instruments.

Inter-cultural, and even inter-group, invariance of measuring instruments seems to be a problem in quantitative research in the organizational behavior field. Ways to test for invariance were discussed by, for instance, Vandenberg and Lane (2000). In light of this, several authors stated in South African journals that measuring instruments developed in countries outside South Africa should not be used without further validation on a South African sample (De Bruin & Nel, 1996; De Bruin & Bernard-Phera, 2002; Stead & Watson, 1998). A large number of studies of which the essence of the results was stated were done in terms of this directive. Examples of such studies are those done by De Villiers (1996); Hoole (1997); Van Wyk, Boshoff, and Owen (1999); De Klerk (2001); and Bosman (2003). In all these studies the measuring instruments were applied in their original form and in English. The findings of these studies seemed to provide overwhelming evidence that the portability of instruments, developed in the powerhouse (United States of America) of this kind of work or in some cases other parts of the world, is in many cases doubtful. The tendency is for items to be eliminated during exploratory factor analysis, and a poor fit between the original measurement models and the data to be obtained.

The number of factors that emerged when measurement models are derived from the South African samples' responses tended to be fewer than in the measurement models developed on the responses of standardization samples in the United States of America or other countries. For example, the study by De Villiers (1996) used an instrument designed by Pedler, Burgoyne,

and Boydell (1999) to measure the characteristics of the learning organization and was revalidated on a South African sample. The original measurement model consisted of 11 dimensions. The instrument was applied in its original form in English. The results of the analysis carried out by De Villiers indicated that all the items in the questionnaire should be retained but that only one dimension (factor) could be identified in the responses of the South African sample.

To explore the possibility that the translation of the Barbuto and Wheeler (2006) instrument could be an important reason for the findings on the structure of the measure, a little further exploratory factor analysis and confirmatory factor analysis were carried out on the responses of the individuals ($n = 250$) who preferred to respond to the English version of the Servant Leadership Questionnaire in the Dannhauser and Boshoff (2007) study. The inter-correlation matrix indicated that the items scores correlated highly with each other, within the range of .61 to .93.

In the exploratory factor analysis, only one eigenvalue (16.68) higher than one was obtained. A one-factor solution was therefore specified. In this solution, all the items loaded on the one factor which predicted 72.5% of the total variance. Confirmatory factor analyses (CFA) were then carried out on the five-factor structure as found by Barbuto and Wheeler (2006) and on the one-factor structure determined by means of exploratory factor analysis. The CFA on the original five-factor structure and on the one-factor structure yielded indices of fit that were almost identical (RMSEA = .14, GFI = 1.00 for the one-factor structure and RMSEA = .15, GFI = 1.00 for the five-factor structure). It therefore seems as if the scores on the items in the questionnaire were highly related to each other and formed one dimension or factor when the responses of the English-speaking participants are analyzed. In a recent study by Van Staden (2007), the SLQ was completed in its original form in English, and very similar results were obtained.

The jury about the measurement characteristics of the SLQ seems to have to deliberate still further. Based on the available evidence it does not seem as if translation of the instrument played a decisive role in the results obtained by Dannhauser and Boshoff (2007).

We would like to continue collaborating with the authors of the SLQ. It seems to a well-developed and very promising instrument for measuring the servant leadership construct. Further inter-cultural work will probably shed more light on the way individuals from different countries react to the items in the questionnaire and on the role of possible influences like central tendency, response set, and social desirability when the instrument is applied to diverse groups of respondents.

Finally, it is speculated that differences between the composition of the United States validation sample used by Barbuto and Wheeler (2006) and the samples in the Dannhauser and Boshoff (2007) and Van Staden (2007) studies as well as the settings in which the instrument was used could possibly have influenced the results that were obtained. This seems to be especially relevant as another measuring instrument, the Workplace Trust Survey (Ferres, 2001), yielded, when applied to the full Dannhauser and Boshoff sample, almost identical factor structures for the Australian standardization and the South African samples while the instrument had also been translated for the Afrikaans speaking group. The samples and settings, that is, respondents who worked in hierarchical organizations were very similar in the Ferres and the Dannhauser and Boshoff samples.

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Practitioner's Corner
Derailing Design Thinking

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> "Business people don't need to understand designers better:
> *they need to be designers."*
> ~Roger Martin (2004, p. 10)

Since the dawn of the Industrial Revolution, corporations have focused upon operational efficiency. In 2004, Roger Martin, dean of the Rotman School of Business at the University of Toronto, suggested a remarkable new paradigm that complements efficiency efforts. Martin (2004) asserted that businesspeople need to become designers with a designer's attitude and metrics for success. Martin (2004) noted that key differences exist between traditional and "design" firms, including flow of work life, source of status, style of work, mode of thinking, and dominant attitude. The paradigm of design thinking is still in its infancy and has been haphazardly applied by corporations with mixed results. Design thinking is abductive, inclusive, and problem based, and companies that have appropriately used it have achieved substantive gains in innovation and enjoyed success in the dynamic global marketplace.

"Business people don't need to understand designers better: *they need to be designers.* They need to think and work like designers, have attitudes like designers, and learn to evaluate each other as designers do" (Martin, 2004, p. 10). With those remarkable words in his seminal article entitled, "The Design of Business" in *Rotman Management*, Martin, of the Rotman School of Business at the University of Toronto, introduced a radical paradigm that ultimately called for new corporate structures, significant changes in how everyday work is conducted in the enterprise, and major new directions in organizational leadership. This paper reviews the fundamental premises of business design as outlined in the paper by Martin (2004), the conceptual foundations of business design as it relates to design thinking, the importance of design thinking, and contemporary acceptance of the construct.

Corporate Philosophy Prior to Design Thinking

Since the dawn of the Industrial Revolution in Great Britain, the fundamental focus of corporations has been on operational efficiency. In "The Design of Business," Martin (2004) traced the historical progression of efficiency from mysteries to heuristics to algorithms to binary code and now to the complementary paradigm of design thinking. As Martin (2004) explained:

> Over the course of time, phenomena enter our collective consciousness as *mysteries*—things that we observe, but don't really understand . . . We develop *heuristics*—ways of understanding the general principles of heretofore mysteries. Heuristics are rules of thumb or sets of guidelines for solving a mystery by organized exploration of the possibilities. (p. 7)
> In due course, increasing understanding can produce an *algorithm*: a logical, arithmetic or computational procedure that, if correctly applied, ensures the solution of the problem . . . because our understanding of gravity has moved from a *mystery* to a *heuristic* to an *algorithm* to *binary* code. (p. 8)
> Value creation in the 20th century was largely defined by the conversion of *heuristics* to *algorithms*. . . . As a result, many 20th century organizations succeeded by instituting fairly linear improvements, such as re-engineering, supply chain management, enhanced customer responsiveness, and cost controls. These ideas were consistent with the traditional Taylorist view of the company as a centrally-driven entity that creates wealth by getting better and better at doing the same thing. (p. 7)

"New" Paradigm of Design Thinking

Martin (2004) asserted that the utility of creating an algorithm out of a heuristic is diminishing in the dynamic global economy, and design thinking is necessary. As Burney (2006) noted, the concept of design thinking has historical precedent: "Design thinking is a term being used today to define a way of thinking that produces transformative innovation. While the term feels trendy, the way of thinking is hardly new" (¶ 5). Although not specifically named, many of the key concepts of design thinking were ably outlined by Kuhn (1962), Rowe (1987), Hirshberg (1998), and Kelley (2000). Historical accounts of the routine work of innovative geniuses like Edison clearly show the effective use of design thinking as early as the mid-19th century (Israel, 1998).

Around the turn of the millennium, executives noted the success and methods of design firms that advised their corporations on product development.

> In the literature on design, product development and innovation, the word "design" refers to many things: a creative art, a phase of product development, a set of functional characteristics, an aesthetic quality, a profession, and more. In the lexicon of more and more companies, however, the word has come to denote the totality of activities and competencies that gather all relevant information and transform it into a new product or service. (Lojacono & Zaccai, 2005, p. 11)

Some companies ported over aspects of the design methodologies to their regular operations with mixed results. As Fraser (2006) noted, "The core principles and practices behind all great design can be more broadly leveraged into general problem-solving and, most importantly, the reframing of opportunities in a strategic sense. This is what is often referred to as 'design thinking'" (p. 25).

Although there is no single, comprehensive definition for design thinking, it is generally defined as a process for developing numerous practical alternate solutions to specific problems or issues fully using the individual and group capabilities and ideas of employees, customers, vendors, and the general public. Judgment on an appropriate solution is generally suspended until dozens (or hundreds) of far-ranging alternatives are posited and explored. As IDEO President Tim Brown (2005) asserted, design thinking has important strategic implications for businesses:

> Design thinking is indisputably a catalyst for innovation productivity. That is, it can increase the rate at which you generate good ideas and bring them to market. Where you innovate, how you innovate, and what you innovate are design problems. When you bring design thinking into that strategic discussion, you join a powerful tool with the purpose of the entire endeavor, which is to grow. (p. 53)

Burney (2006) concurred, noting, "Design thinking is more than a methodology. Design is a cultural way of thinking. It's important to understand its power, commit to evolving your culture, even restructuring the company, resourcing and rewarding those who practice design thinking" (¶ 18).

Key Differences Between Traditional and Design Firms

In "The Design of Business" and other subsequent journal articles extolling design thinking, Martin (2005a) noted, "Design organizations vary significantly from traditional firms along five key dimensions: flow of work life, style of work, mode of thinking, source of status, and dominant attitude" (p. 5). Each of these dimensions is briefly described as follows:

1. Flow of work life – In traditional corporations, daily routines focus upon regularly planned tasks: "Daily work at a tradition-bound firm consists of a series of permanent, ongoing tasks: Make the 30-day forecast, upgrade the core product, manage the next sales initiative" (Martin, 2006, p. 57). The workday is structured quite differently in a design firm: "Whereas traditional firms organize around ongoing tasks and permanent assignments, in design shops, work flows around projects with defined terms" (Martin, 2004, p. 10). Furthermore, "All work is temporary and project-based, and people are judged by their ability to add value to it" (Martin, 2006, p. 57).

2. Source of status – Status in most traditional firms is found in managing big budgets and large staffs:

> In traditional firms, status—the protein that nourishes the ambitious as they claw their way up the corporate org chart—is conferred on those who run brawny organizations with big-time budgets. The relationship between size and status is pretty straightforward: The larger the revenue and the bigger the staff, the higher one's station and the greater the reward. (Martin, 2006, p. 57)

   Conversely, in a design firm, status "derives from building a track record of finding solutions to 'wicked problems'—solving tough mysteries with elegant solutions" (Martin, 2004, p. 10). For companies to change from traditional to design thinking, Martin (2005b) noted that "the linchpin of the required change lies with 'wicked problems'" (p. 7).

3. Style of work - As Martin (2005b) suggested,

> Traditional firms have a style of work that is consistent with the ongoing, permanent tasks that characterize their flow of work life. Roles tend to be carefully, if not rigidly, defined, with clear responsibilities for each individual laid out and economic incentives linked tightly to those responsibilities. Individuals are typically much more adept at describing "my responsibilities" than they are at describing "our responsibilities." (p. 5)

As expected, the style of work in design firms is substantially different: "Whereas the style of work in traditional firms involves defined roles and seeking the perfect answer, design firms feature extensive collaboration, 'charettes' (focused brainstorming sessions), and constant dialogue with clients" (Martin, 2004, p. 10), and, "In a design shop, the style of work is much more collaborative . . . projects are typically assigned to teams rather than to individuals" (Martin, 2005a, ¶ 10).

4. Mode of thinking – Martin (2005a) said,

> Traditional firms utilize and reward the use of two kinds of logic. The first, inductive, entails proving through observation that something actually works. The second, deductive, involves proving—through reasoning from principles—that something must be. . . . Any other form of reasoning or arguing outside these two is discouraged and, at the extreme, exterminated. The challenge is always, "Can you prove that?" And to prove something in a reliable fashion means using rigorous inductive or deductive logic. (¶ 15)

Designers also use and value inductive and deductive reasoning. Designers induce patterns through the close study of users and deduce answers through the application of design theories. Designers add one important element:

> Designers value highly a third type of logic: abductive reasoning. Abductive reasoning, as described by Darden professor Jeanne Liedtka, embraces the logic of what *might be*. Designers may not be able to prove that something "is" or "must be," but they nevertheless reason that it "*may* be." This style of thinking is critical to the creative process. (¶ 18)

5. Dominant attitude – Constraints are often seen as impediments in traditional organizations:

> The dominant attitude of traditional firms is to see constraints as the enemy and budgets as the drivers of decisions. The common argument is, "We can only do what we have budget to do." If only budget constraints could be relieved, these managers seem to imply, so much more would be possible. (¶ 27)

Design firms *welcome* constraints: "By contrast, design shops' dominant mind-set is: 'There's nothing that can't be done.' If something can't be done yet, it is only because the thinking hasn't yet been creative and inspired enough" (Martin, 2005a, ¶ 20). Additionally, "For design shops, constraints are never the enemy. On the contrary, they serve to increase the challenge and excitement-level of the task at hand" (Martin, 2005b, p. 7).

The Importance of Design Thinking

The idea of design thinking may be the single most important business concept to emerge from the 20th century. Design thinking is a perfect complement to the earlier efficiency movement. While the scientific method of management espoused by Frederick Taylor and later refined by Juran and Drucker provided a key framework for *how* work should be done, design thinking answers *what* should be done. Design thinking is an essential antecedent to the effective development and initiation of corporate strategy: "In this year's most far-reaching development, we see how companies like Procter & Gamble and Samsung are using design thinking to recast their strategic thinking. Design thinking engenders innovation" (Fast Company Staff, 2005, p. 49).

Most modern executives are not familiar with design thinking:

Exotic methods of financial analysis do not create value. Only inventing and delivering new products, processes, and services that serve human needs can do that. But managers are not trained for that type of life. Instead, they are trained and rewarded for being decision makers—to have alternatives presented to them from which they make choices by computing net present values, optimizing underassumed constraints, and trading off risks for returns. (Boland & Collopy, 2006, p. 52)

Boland and Collopy ably compared efficiency (decision attitude) to design thinking (design attitude):

A "decision attitude" toward problem solving is used extensively in management education. It portrays the manager as facing a set of alternative courses of action from which a choice must be made. The decision attitude assumes it is easy to come up with alternatives to consider, but difficult to choose among them. The "design attitude" toward problem solving, in contrast, assumes that it is difficult to design a good alternative, but once you have developed a truly great one, the decision about which alternative to select becomes trivial. The design attitude appreciates that the cost of not conceiving of a better course of action than those that are already being considered is often much higher than making the "wrong" choice among them. (p. 50)

Design thinking possesses three important attributes that help it complement operational efficiency and bolster strategic formation; it is abductive, inclusive, and problem-based.

1. Abductive – Design thinking reaches well beyond deductive and inductive reasoning to build up a mountain of possible answers. Constraints are temporarily ignored and initial judgement is suspended as all plausible ideas are positively reviewed. As Liedtka (2006) said,

    Great design inevitably starts with the question "What if *anything* were possible?" After all, if strategy is an invention, a product of our imaginations, and our assumptions are bound only by what we can imagine, then removing the assumptions that arise from the belief in constraints is job number one. (p. 18)

    The rapid development of inexpensive prototypes is encouraged to help refine possible answers. Numerous failed ideas may be abandoned or reconstituted in the process of finding the best alternative.

2. Inclusive – In design thinking, employees, customers, and even competitors are all important elements in the discovery of valuable ideas. Unlike efficiency mavens who favor a focus on profitability, "This evolution is creating the *design-focused*

enterprise, an organization that uses consumer-centered product development to move quickly and effectively from intimate customer knowledge to successful product and service offerings" (Lojacono & Zaccai, 2005, p. 11). Unlike typical one-way market research, current and potential customers are engaged in an ongoing conversation to ascertain their real and perceived needs. As Fraser (2006) noted, "If you begin with the user and set out on a path to look at the broader context of their lives and activities, you will suddenly see a whole new set of opportunities to be tapped" (p. 26). Primary research, including direct observation of prospective customers, is a hallmark of design thinking:

> Designers use observational research methodologies to reveal latent needs that can form the basis of change initiatives. They do this by going out and looking at people engaged in everyday activity. Designers observe, take pictures, ask questions about the here and now. (Coughlan & Prokopoff, 2004, p. 189)

3. Problem based – The challenge of design thinking is that its primary focus is on solving complex and often difficult real-world problems. As noted earlier, design thinking does not conflict with the fiscal realities of the firm: "A design attitude can bring us path-creating ideas about new ways to use technology, new materials, and new work processes that can change the definitions of cost and efficiency, making better solutions attainable at less cost" (Boland & Collopy, 2006, p. 52). As Fraser (2006) similarly noted,

> Whether your goal is to develop new products or services, a new way of marketing to your customer, or to reinvent your entire business model, "design thinking" holds valuable clues as to how to get to bigger ideas, faster and more efficiently. (p. 25)

Some corporations have discovered the power of design thinking: "Successful companies like GE, Procter & Gamble, and Maytag have made significant investments and organizational changes to take advantage of design process and methodologies" (Burney, 2006, ¶ 2).

Maladoption of Design Thinking

In the past few years, dozens of books and articles have been written about how to implement design thinking in an organization, and design thinking has become a veritable cottage industry for consultants. Some companies that understand and have implemented the elements of design thinking have made spectacular gains in the dynamic global marketplace. Unfortunately, many more companies who enthusiastically invested valuable resources in design thinking have abandoned the concept in frustration after no positive results were achieved. Historically, every major paradigm contains the elements shown in Figure 1. In order of difficulty of development and implementation, the pyramid builds from philosophy (most difficult) through signals (least difficult). Briefly, a prevailing philosophy demarks the boundaries of the discipline and posits the social purposes of the discipline. A philosophical tenet of design thinking might be that current and prospective customers should be the prime locus of information regarding future innovation. While the philosophy of a discipline is stable, it can support multiple conceptual frameworks, some of which compete with each other. A framework of design thinking might be that direct observation of current and prospective customers would reveal subconscious needs. A theory is the bridge from abstract to concrete in a paradigm. A

possible design thinking theory might be that, when research subjects know that they are being observed, their behavior and value to the research is altered. Methods are the specific activities utilized to support design thinking. One possible method of design thinking might be videotaping a family as they loaded groceries into their van after a visit to the local supermarket. Finally, signals are the visual and auditory cues provided by corporate executives and other opinion leaders which indicate approved activities of subordinates. A possible design thinking signal might be the verbal expression of approval a supervisor makes when noting a staff member leaving the facility to observe customers in the field.
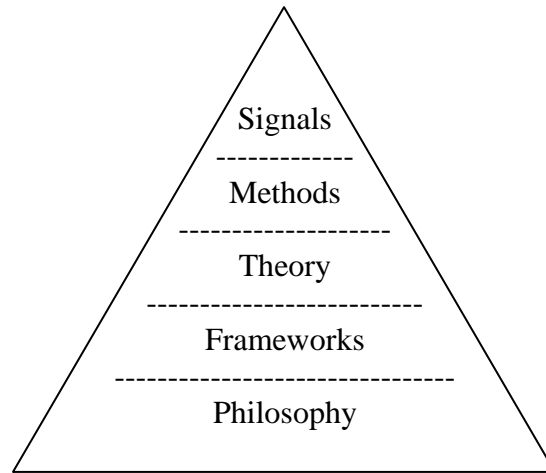
Figure 1. Foundations of design thinking paradigm. From *Advancing the PhD Through Middle Range Theory* (Working Paper; p. 5), by J. Gary, 2008, Virginia Beach, VA: Regent University School of Global Leadership & Entrepreneurship. Copyright 2008 by J. Gary. Adapted with permission.

There currently is no unified theory of design thinking. As Liedtka and Mintzberg (2007) said, "It's not clear that we even agree on what design means" (p. 25). One pundit exclaimed that design thinking is at approximately the same point medicine was when barbers were applying leeches to patients (Keeley, as cited in Skarzyonski & Gibson, 2008). Because of a lack of sophistication in the field, organizations have been haphazardly applying elements of design thinking to business problems without understanding what they were doing. Supervisors often concentrate on sending signals to their charges (e.g., casual dress is welcomed and creativity encouraged, but they do not provide the necessary linkages to design thinking). Significantly more study on and promotion of the value of design thinking is vitally needed.

To date, design thinking has faced major internal corporate resistance. By their very nature, organizations abhor change. In this age of fiscal exigency, employees are reluctant to engage in activities that are perceived as new or costly. Advocates of efficiency usually prevail:

> In many companies, for instance, new ideas are met not with open minds but with time consuming layers of evaluation—or even with harsh criticism. When someone suggests a new product or process, senior managers take weeks to respond. Or they put that person through an excruciating critique. (Amabile, 1998, p. 83)

In some organizations, acceptance of design thinking is considered a repudiation of past methods. A constant refrain is the fact that legacy methods led to the success of the organization

and do not need to be fixed. New methods are always suspect. One sterling example is the use of prototyping. As Brown (2005) noted,

> Design thinking is inherently a prototyping process. Once you spot a promising idea, you build it. The prototype is typically a drawing, model, or film that describes a product, system, or service. We build these models very quickly; they're rough, ready, and not at all elegant, but they work. The goal isn't to create a close approximation of the finished product or process; the goal is to elicit feedback that helps us work through the problem we're trying to solve. In a sense, we build to think. (p. 53)

Because continual prototyping is not typically a legacy method, many companies reject it out of hand.

As Lojacono and Zaccai (2005) asserted, "Corporate strategy is often shaped by macrodata—industry trend analysis, competitive analysis, technology assessments, demographics—and carried out by specialists focused on quarter-to-quarter sales, technical invention, measurable performance and operational efficiency" (p. 14). To demonstrate fiscal responsibility, companies have traditionally required that activities be eminently measurable, highly predictable, and promise a specific return on investment. Jones and Samalionis (2008) said, "Our basic philosophy is that, during the early stages, it's necessary to let go of reality—to be expansive and inspirational and root your efforts in market insights" (p. 22). Because design thinking rarely meets the hurdles of traditional company metrics, it is often derided.

Conclusion

The concept of design thinking introduced by Roger Martin in 2004 in his article entitled "The Design of Business" is even more important today than it was then. Competition in the dynamic global marketplace continues to strengthen. As Martin (2004) noted then, "Most companies' top managers will tell you that they have spent the bulk of their time over the last decade on improvement. Now it's no longer enough to get better; you have to 'get different'" (p. 10). Despite bellicose promotion and a paucity of comprehensive research on the concept, design thinking requires both knowledge and effort: "Yes, design is powerful, and yes, it can have a profound impact. But it isn't magic, and it isn't easy. Harnessing design for business poses all kinds of management challenges and creates all sorts of internal conflicts" (Vamos, 2006, p. 12). Companies that have effectively utilized design thinking have proven Roger Martin correct. As Fraser (2006) summarized, "When the conditions are ripe for innovation and the general principles and methodology of design are put into play, it is remarkable how big and broad the impact can be" (p. 27).

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Book Review: Harsh Verma's (2006) *The Avatar Way of Leadership*

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Much of the literature on leadership tends to rely on examples drawn from the European and North American experience, as well as from its mythology. In *The Avatar Way of Leadership,* Harsh Verma (2006) has attempted to reach specifically Indian readers using uniquely Indian examples, especially the wisdom contained in Indian folklore. Westerners who conduct business with Indians and scholars hoping to avoid ethnocentrism have much to learn from this book.

Barry Cooper (2001) described an exemplary book review as "an account of the context of the problem addressed in the work, an account of its contents, assumptions, and the logic of its argument, and only then an evaluation" (p. 2). This model lends itself nicely to a review of Harsh Verma's (2006) book on leadership titled *The Avatar Way of Leadership*.

Much of the literature on leadership tends to rely on the same stock of examples, commonly drawn from the European and North American experience. Writers frequently have cited real world leaders in the West, whether from business, politics, or the military, in order to give concrete illustrations of what works. It is an understandable attempt to give the reader a point of reference from what might already be familiar.

When Garry Wills wrote a series of leadership vignettes in 1994 titled *Certain Trumpets*, he chose individuals such as Eleanor Roosevelt, Ross Perot, and Martin Luther King, Jr., all figures in Western history. When Barbara Kellerman (2004) decided 10 years later to describe *Bad Leadership*, she drew from the same history to write about Al Dunlap and Bill Clinton.

Authors also have drawn from mythology peculiar to the West. The culture provides a reservoir of poetry, religion, and legend—narratives told to children and subsequently alluded to in ordinary conversation. The bookstores even contain guides on leadership based on Antigone, Santa Claus, and Wizard of Oz. Then, there are the figures who straddle two worlds, like King David and George Washington, who were actual persons yet have reached mythic proportions in the public imagination.

For many of the same reasons, leadership studies will recount important events in Western history, especially its wars and its voyages of discovery as well as dramatic business

news on the order of the Enron scandal. These occasions provide a context for leadership. Despite a shrinking globe, however, these contexts do not always apply to other cultures. References to iconic moments lose their power when readers in foreign lands have little or no familiarity with our narratives. In the same manner, readers in the West possess little interest in the contexts and cultures of other peoples.

A special niche has emerged for applying Eastern thought to leadership. Books now explain *The Tao of Leadership* (Heider, 1985), *Zen Lessons* (Cleary, 1989), and *The Art of War for Executives* (Krause, 1995). They proposed to introduce the West to these relatively unfamiliar perspectives. Again, the target audience would be Western readers.

Harsh Verma (2006) had a different mission. Through his book, he attempted to reach specifically Indian readers using uniquely Indian examples of leadership. He expressed concern that as his native land tends toward westernization, it will neglect its own heritage, especially the wisdom contained in Indian folklore such as the *Ramayana* and the *Mahabharata*. These are epics of significance to India equivalent to the Old and New Testaments here or to Homer's *Iliad* and *Odyssey*. After centuries of being passed down orally, these tales were eventually interwoven in verse and obtained status as sacred texts. Verma explained that these sources influenced Indian leadership as recently as the late 19th century, and he argued that they continue to resonate.

Harsh Verma studied social work and human resource development before teaching management at a college in India. Since that time, he has worked in the field of education and social development. Familiar to members of the International Leadership Association, Verma was the keynote speaker at the Crossroads seminar at George Washington University in September 2004. Today, he works in his native India.

It is only because of historical circumstances that readers in the West get to read his work in English so that we overhear what he is saying directly to his compatriots, something most of us cannot do in other Asian languages. Verma (2006) set out to depict a uniquely Indian context, rich in sacred texts, history, and contemporary events, even though he clearly understands that his audience will include Westerners.

Two groups of Western readers should investigate this context seriously. First, those who work increasingly with Indian partners and customers are advised to understand and appreciate their collaborators. Just as we might expect those from other countries to respect our values and beliefs when they come here, so also when we go there (and an increasing number of Westerners are going there), we owe a similar courtesy. But, it is more than that; it is more than observing a courtesy. It facilitates understanding, making business and politics easier to conduct with this increasingly powerful ally. The second group who should investigate Indian perspectives on leadership should be scholars hoping to avoid ethnocentrism in their work by taking the opportunity to step outside their own tradition.

Verma (2006) organized the book around three cultural figures known as Rama, Krishna, and Draupadi who serve as archetypes for three kinds of leadership. After briefly telling their stories, Verma broke out their distinctive characters, relationships, and strategies. In doing so, he also identified a variety of recent leaders along the way who exemplify these archetypes, illustrating how the avatars are still at work in Indian society. Their stories are often more compelling as they depict struggles that correspond to struggles the world over for profitability, peace, and justice.

Scholars in the West acquainted with the work of Carl Jung and James Hillman will recognize the descent of a deity to the earth in an incarnate form. Others would profit from

reading Verma's (2006) opening chapter in which he made the case for what he referred to as an Indian model of leadership based on these avatars. In his opinion, India will become a global power only by confidently embracing what he called its indigenous knowledge.

Just as Indian readers might become bewildered by the intricate story line of the American Civil War or the lives of the first Hebrew kings, trying to keep straight the sequence of events and the many roles people played, so too will Western readers sometimes lose orientation in this book. Verma (2006) assumed a greater knowledge of the texts than most of us possess. This is why he helpfully attached as an appendix three brief synopses of the biographies of Rama, Krishna, and Draupadi. Still, occasional passages will puzzle most readers who simply have no reason to know how Indian society works. In one sense, that experience reminds the Western reader how frustrating our treatment of leadership must be to others.

Verma (2006) acknowledged his is not the first Indian approach to studying leadership. He identified and distinguished three other approaches before explaining his own. *The Avatar Way of Leadership* takes seriously the "moderating influence of culture" (p. 2). In fact, Verma was shrewd to rely on venerable tradition while criticizing prevailing practices that he would like to see changed. He believes there is a "latent demand for change" (p. 101) awaiting leadership to challenge the status quo in India. His narratives indicate that tradition has always experienced renewal. It is not a stale or stagnant heritage so that reactionary trends can actually appear as betrayals of the vital spirit embodied in his three avatars.

As it turns out, Verma (2006) advocated for changes that would be characterized in the West as progressive or liberal, without repudiating capitalism or calling for political revolution. In other words, he offered a reformer's vision within the framework of ancient archetypes. Yet, this subtle agenda is not the centerpiece of the book. Verma also alluded to a growing animus of Indian–Americans against their cultural identity, a tendency that contributes to the marginalization of their heritage abroad. Such a trend clearly disturbs Verma, who prefers adapting to the present without disavowing the past.

In subsequent work, Verma would be advised to incorporate more of the findings from the West, though not because he would be expected to defer in any sense to an authority. It is just that in the course of stating implications for leadership in this book, he (2006) made numerous bare assertions that actually correlate to findings in the literature, findings that are not bound by culture. Many if not most of the lessons in his book would be applicable to the West. It does not serve his purpose to reinvent the wheel if adequate studies already exist. Furthermore, rather than working in isolation from the larger community of scholars, he can help to blend his voice and his perspective to an emerging conversation that spans the globe. To do that effectively, he will want to indicate more explicitly where his work fits in the larger project of understanding leadership.

Clearly, the people of India deserve to be represented in these conversations. If this work is any indication, one of their voices should be Harsh Verma's.

About the Author

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Book Review: Juana Bordas' (2007) *Salsa, Soul, and Spirit: Leadership for a Multicultural Age*

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Salsa, Soul, and Spirit: Leadership for a Multicultural Age by Juana Bordas (2007) was written to provide an inside perspective on leadership practices and traditions practiced within Latino, Black, and American Indian communities. The principles that Bordas described in her book can be used to bridge cultural gaps in the United States and in other countries where there may be misunderstandings between different cultural groups. The main themes throughout Bordas' book focus on building communities and organizations that emphasize relationships that are established on mutual respect, understanding, and an appreciation for different cultural traditions. Bordas eloquently described how the Latino, Black, and Native American communities do this and recommended ways for leaders to apply them in their organizations.

Leaders in the United States are faced with a unique challenge and opportunity to engage and embrace people from multiple cultural backgrounds. Although there are immigrants from every nation who have adopted the United States as their home, Latino, Black, and American Indian cultures are three of the largest communities besides Anglo Americans. *Salsa, Soul, and Spirit: Leadership for a Multicultural Age* by Juana Bordas (2007) was written to provide an inside perspective on leadership practices and traditions that are practiced within Latino, Black, and American Indian communities in the United States. In this book, the author eloquently described the sacred traditions and patterns of interrelatedness among these communities that have been intricately woven into the fabric of the United States for centuries, though often unappreciated or unrecognized by the Anglo American population. Bordas presented readers with a deep understanding of these communities and their leadership principles to be applied to organizations and the broader society.

As a Latina herself, Bordas (2007) started each chapter by providing a personal story from her background such as the challenges of immigrating from Nicaragua and integrating into a multicultural society dominated primarily by Anglo Americans in the United States. She courageously overcame many obstacles and currently serves as the president of Mestiza Leadership International which focuses on leadership, diversity, and organizational change. As

both a scholar and practitioner, Bordas draws from her work with the Center for Creative Leadership and her experiences as a U.S. Peace Corps volunteer. In her quest to build bridges of understanding among diverse cultures in the United States, she has developed personal relationships with leaders from the Latino, Black, and American Indian communities.

Bordas' (2007) primarily wrote *Salsa, Soul, and Spirit* to inform organizational leaders and practitioners about leadership practices and cultural values that are prevalent within minority cultures in the United States, specifically Latino, Black, and American Indian cultures. This book is a particularly useful reference for Anglo American leaders and practitioners who may not have a complete understanding of the underlying cultural dimensions of these communities. Bordas provided a fresh perspective of ways to effectively communicate with people from Latino, Black, and American Indian communities and integrate them into organizations and society by recognizing their unique attributes. Throughout the book, she highlighted the contributions of leaders from Latino, Black, and American Indian communities who have made an impact in society and brought a new appreciation for these leaders and their cultures.

The main premise throughout *Salsa, Soul, and Spirit* (Bordas, 2007) is that diversity can lead to transformation in relationships between people, organizations, and the larger society. As diversity in the workplace is a challenge for many leaders in the United States and around the world, Bordas provided a refreshing perspective of the contributions of Latino, Black, and American Indian cultures that can be applied to many organizations. In particular, she described eight principles practiced within Latino, Black, and American Indian communities that can be replicated within the United States and other nations: (a) sankofa, meaning learn from the past; (b) I to we, meaning move from individualism to collective identity; (c) mi casa es su casa, meaning embrace a spirit of generosity; (d) a leader among equals, meaning demonstrate community conferred leadership; (e) leaders as guardians of public values, meaning carry a tradition of activism; (f) leaders as community stewards, meaning work for the common good; (g) all my relatives, meaning incorporate the family, the village, and the tribe; and (h) gracias, meaning share gratitude, hope, and forgiveness. While each of these principles are expressed differently among Latino, Black, and American Indian communities, their common thread seems to be the appreciation for diversity, the importance of relationships, and the awareness of and dedication to spirituality.

Many of the principles described by Bordas (2007) are similar to the themes found in the transformational leadership (Burns, 1978), servant leadership (Greenleaf, 2002), and spirituality in leadership (Fry, 2003) literature. Bordas referenced these theories and described how they are practically applied and innately present in Latino, Black, and American Indian communities. Several times, she highlighted the concept of *ubuntu* which emphasizes the interconnectedness of humanity and the collectivity so prevalent among communities of color and so different from the emphasis of individuality often found in Anglo communities. This comparison is similar to Hofstede's (1980, 2001) and House, Hanges, Javidan, Dorfman, and Gupta's (2004) study of individualism and collectivism among people across nations. One early study of cultural values in a small geographic region of the United States provided the foundation for the study of cultural values among people from different nations (Kluckhohn & Strotbeck, 1961). The researchers observed that cultural values include relationship to nature, beliefs about human nature, relationships among people, nature of human activity, conception of space, and orientation to time. The themes in *Salsa, Soul, and Spirit* are similar to those found in this early study.

Most studies on cultural values have been conducted across nations such as Hofstede's (2001) study on cultural values, the World Values Survey (Inglehart, Basanez, & Moreno, 1998; Inglehart & Carballo, 1997), the Schwartz Values Survey (Schwartz, 1992, 2004), and the Global Leadership and Organizational Behavior Effectveness (GLOBE) Study (House et al., 2004). There have been several books addressing the challenges of leading people from diverse national backgrounds and team building (Lewis, 2006; Marquardt & Horvath, 2001). However, there have been limited books addressing leadership in Latino, Black (Walters & Smith, 1999), and American Indian communities.

The most prevalent ideas throughout Bordas' (2007) *Salsa, Soul, and Spirit* are the importance of appreciating diversity and the value of embracing a new form of leadership in a multicultural age. Bordas invited the reader to "join in the dance of our kaleidoscope world" (p. 21) and presented ideas that are idealistic but deeply woven into communities of color in the United States. The Anglo American reader may become desirous of the traditions within these cultures and the emphasis on relationships that are portrayed in Latino, Black, and American Indian communities.

Many of the ideas that Bordas (2007) presented are novel, yet they align with current theoretical research on transformational leadership, servant leadership, and spirituality in leadership. The book is divided into four sections that reflect the ideas that are embraced by Latino, Black, and American Indian communities:

1. *A New Social Covenant* includes learning from the past, moving from individualism to collectivism, and embracing a spirit of generosity.
2. *Leadership Styles in Communities of Color* emphasizes egalitarian or community-based leadership, a tradition of activism, and working for the common good.
3. *Creating the Circle of Leadership* focuses on the roots of the family, village, or tribe and embracing gratitude, hope, and forgiveness even in the midst of difficulties.
4. *Leadership for a Multicultural Age* is a call to action and appreciating diversity and the unique contributions of different communities.

The author presented practical examples of current theoretical research and challenged people from other ethnic backgrounds, such as the Anglo American community, to embrace these principles in the current multicultural age.

Bordas' (2007) *Salsa, Soul, and Spirit* is a well organized book that clearly maps out the themes and ideas discussed. While there are a few spelling errors towards the end of the book, it is a generally flawless and engaging study. Although Bordas provided many practical examples of the leadership principles that she discussed, many of the ideas were based on personal interviews and were not fully documented as references in the bibliography. The reference list is quite limited and documented as notes rather than a complete bibliography.

Bordas (2007) has enlightened the discussion of leadership perspectives from different cultural backgrounds to include the often overlooked Latino, Black, and American Indian communities in the United States. Although researchers have begun to question if Western leadership principles are appropriate or transferable across other cultures, the author's fresh approach reminds leaders that new methods of leadership may also be necessary within Western cultures such as the United States. The tone of the book is bold as Bordas challenged and provoked the Anglo American community for their lack of understanding and implied that values within the dominant Anglo culture are shallow and selfish compared to Latino, Black, and American Indian communities. It is important to note at this point that many of her statements pertaining to Anglo as well as Latino, Black, and American Indian communities are

generalizations and may not be true for all communities. Although she addressed how relationships are developed and leadership principles are practiced within Latino, Black, and American Indian cultures, Bordas did not provide specific evidence of the effectiveness or appropriateness of these leadership principles outside of these communities or even between these communities. Further studies on integrating subcultures within the United States should also include the Asian American community, which she did not address.

Overall, Bordas (2007) successfully challenged the current methods and traditions of leadership that are used in the United States and encouraged leaders to implement practices from Latino, Black, and American Indian communities into their organizations and society. Her book provides a timely, important, and deep understanding of the accomplishments of minority cultures that have contributed to the shaping of this nation. The time has come for leaders and practitioners to implement the principles found in *Salsa, Soul, and Spirit* to fully appreciate, respect, and understand the kaleidoscope of cultures in the United States and around the world.

About the Author

Melissa McDermott received a Ph.D. in organizational leadership from Regent University in 2008. Her dissertation focused on the effects of social, economic, and political changes on leadership preferences and cultural values across generations and cultures, specifically in Israel, South Africa, and the U. S. She is a member of the International Leadership Association and is primarily interested in bridging gaps between people from different cultural backgrounds. Email: melimcd@regent.edu

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