



International Leadership Association

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London, UK to host ILA 2011 Global Leadership Conference

The ILA is excited to announce that our 2011 Global Leadership Conference will take place in London, United Kingdom on October 26 – 29th.

London is a locale of juxtapositions with the old and the new residing side by side. Our conference hotel for 2011 exemplifies this. The [Park Plaza Westminster](#), a modern marvel which just opened, is located on one end of the Westminster Bridge, directly across from Big Ben, and Parliament and Westminster Abbey— a UNESCO World Heritage Site. In addition to its amazing location, the hotel boasts contemporary guest rooms, five restaurants and bars and numerous meeting rooms, including the pillar free 1200sqm Westminster Ballroom.

A leading center of world politics, finance, and trade, London is the perfect venue from which to explore leadership knowledge and practice. With more than three hundred languages spoken by its denizens, the city is a global intersection of cultures making it an ideal location to investigate leadership in a complex and diverse world.

Longtime ILA member Jonathan Gosling, Director of the Centre for Leadership Studies at the University of Exeter, will be the Conference Chair for the ILA London Conference. Preparations are already underway to make the ILA London Conference truly special. The theme for the 2011 conference will be announced later this year along with the Call for Proposals.



Park Plaza Westminster



Westminster Abbey

Documenting Leaders in Action

Understanding Leadership Through Film

Margie Nicholson, ILA Board Member

Board
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Few filmmakers set out to create films about leadership, but many films feature leaders and leadership scenarios that can be used to illustrate, deepen, and challenge our ideas about leadership. Documentary films offer the opportunity to observe and study leaders in real situations, whether they are accepting accolades, inspiring new creations, coaching team members, or dodging angry constituents. The best documentaries capture our attention and engage our emotions, even as they inspire our work as leaders and offer valuable lessons for leadership practitioners, scholars, teachers, students and parents.

In my growing database of more than one hundred feature films and documentaries about leaders and leadership topics, there are many documentaries relating to the arts and arts education. These three are among the best. *The September Issue* profiles Anna Wintour, the editor-in-chief of *Vogue*, as she oversees the creation of the September 2007 issue. *Rock the Bells* introduces viewers to Chang Weisberg, a young music promoter who is trying to reunite members of the Wu-Tang Clan. *The Hobart Shakespearians*, follows a class of 5th graders as they prepare a performance of *Hamlet* under the direction of their teacher, Rafe Esquith, winner

of the National Medal of the Arts for his services to arts education.

A common theme running through each of these documentaries is that of leaders setting high goals. For Anna Wintour, who has been called “the single most important figure in the \$300 billion global fashion industry,” the goal is to publish the biggest issue in the history of *Vogue* magazine. For Chang Weisberg, founder of the company, Guerilla Nation, the goal is to reunite the Wu-Tang Clan, a group of hip-hop artists who are notorious for not showing up at concerts and bookings. For Rafe Esquith, who teaches the children of Asian and Latino immigrants at Hobart Elementary School in Los Angeles, the goal is to instill self worth and a passion for learning in his students while preparing them for a Shakespearean debut.

Another common theme is that each of these leaders takes risks and makes difficult decisions.

Wintour, a perfectionist, orders photo shoots to be redone at great expense, nixes the favorite photo of her primary collaborator, creative director Grace Coddington, and, when presented with a new fashion by an enthusiastic Coddington, replies immediately and succinctly, “No.” Weisberg refinances his house to finance his “impossible mission,” and calmly helps his mother, who is serving as his box office manager, leave the concert with laundry baskets full of cash when it looks as if the fans may riot. Esquith provides supplies and field trips for

the students out of his own pocket, invites actors Michael York and Ian McKellen to observe his class and coach his young actors, and insists that his students, many of whom speak English as a second language, understand every word of the play that they are to perform.

Each of these leaders faces personal attacks and challenges. Wintour is called the “ice woman,” for her high standards and decisive communication style; the feature film, *The Devil Wears Prada*, was supposedly based on her leadership and management practices at *Vogue*. Weisberg is booed by concertgoers who are angry about delays while thousands of fans who have been waiting in line crash through the security barriers and overwhelm his small staff. Esquith is challenged by administrators and fellow teachers for his independent views, work ethic and celebrity. Wintour, Weisberg, and Esquith all persevere in spite of criticism, attacks, setbacks and their own vulnerabilities.

Classic examples of leadership can be found in these documentaries. In coaching three of his students who have cheated, Esquith takes them aside and calmly corrects their behavior, concerned about their performance but also concerned about maintaining their self esteem and their relationship with him. Clearly a transformational leader, Esquith’s goal, beyond the production of *Hamlet*, is the personal growth and transformation of his students. Wintour, a traditional authoritarian leader, operates from a transactional leadership style in

which the transaction seems to be: she gives you a job and if you don't do it well, you are likely to be quickly fired. Weisberg has a casual leadership style, wearing a team t-shirt, getting up at 3:00 a.m. to post illegal leaflets with his crew, and providing "herb" and other incentives to his reluctant performers.

These documentaries challenge assumptions about leaders and leadership. For example, despite stereotypes that women rely more heavily on emotional intelligence in their leadership roles, expertise and decisiveness are Anna Wintour's key capabilities and she spends little time considering the emotions of her colleagues. That doesn't mean she is not receptive to input and unwilling to extend herself for others; she listens carefully to the concerns of retailers and agrees to help them, and she launches a competition to identify and support the next generation of designers. As a visionary leader with an enormous depth of expertise in her field, she is generous with her opinions and insights, and she communicates them in a crisp and businesslike tone.

We often see honesty listed as a desirable leadership trait, but Chang Weisberg tells an angry crowd that all members of the Wu-Tang Clan are in the building and ready to perform even as he is working behind the scenes, frantically trying to get the artists to come to the venue. In the interest of safety and in the hope that he would ultimately fulfill his promise to reunite the Wu-Tang Clan, Chang repeatedly lies to the fans. Should we expect leaders to adhere to a standard of complete honesty in all circumstances?

It is a common belief that leadership and management are two separate

skills. It's possible that many managers will never be leaders, but in order to be a great leader it could be argued that you also need to be a great manager. Rafe Esquith, with his dedication, high standards, and work ethic, performs the roles of both leader and manager. Chang Weisberg has vision, charisma, and courage as a leader, but gaps in his management skills create a dangerous situation for him, his team, his artists and 12,000 fans. Shouldn't we expect leaders to develop and use their management abilities to oversee the implementation of their vision, rather than turning the execution over to others?

Finally, does innovation emerge from groups that are in harmony or in conflict? In *The September Issue*, Vogue's creative director Grace Coddington is called, "the greatest living stylist," and Anna Wintour admits that Grace is "genius," even while editing or rejecting some of her creative efforts. There is tension between these two stubborn women as they disagree about aesthetics and fashion, yet it could be said that the excellence and innovation of the magazine emerges from their creative abrasion.

It's striking to see the influence of parents in the lives of these three leaders. When she was a young girl and indecisive about her future, Anna Wintour's father told her that she should be the editor of *Vogue*. Chang Weisberg's mother supported his dream by lending him money and serving as his box office manager. Rafe Esquith says he was raised in a home where, "I was told to try to make a difference."

Anna Wintour, born and educated

in London, is a legendary leader in the global fashion industry. Chang Weisberg, who has a Chinese background and grew up in a community that is fifty percent Mexican, is an emerging leader in the music industry. Rafe Esquith, a graduate of UCLA, has dedicated himself to the at-risk students in a poor and rough Los Angeles neighborhood, using the arts to transform their lives. Three outstanding documentaries, *The September Issue*, *Rock the Bells*, and *The Hobart Shakespeareans*, introduce us to these three extraordinary



humans as they take on the rewarding and demanding tasks of leadership, leading the way for us all.

The September Issue (2009, 90 minutes, PG-13, brief strong language), *Rock the Bells* (2006, 104 minutes, not rated, strong language and scenes, for mature audiences) and *Hobart Shakespeareans* (2005, 52 minutes, not rated) are all available on Netflix and Amazon. For more information about using feature films and documentaries to study, teach, and inspire leaders, visit www.reel-leaders.org or contact Margie Nicholson at mnicholson@colum.edu.

Margie Nicholson is a faculty member in the Arts, Entertainment and Media Management Department at Columbia College Chicago. Her initial research on using documentaries to teach leadership, "Encountering Leaders and Exploring Leadership Issues Using Independent Media," was published in *Building Leadership Bridges 2004*, a publication of the International Leadership Association, which can be purchased online at www.ila-net.org/Publications/BLB/2004.htm.

ILA Leadership Webinar Series

4.

The Challenge of Change: Overcoming Resistance and Obtaining Results—A Leadership Perspectives Webinar with Katherine Tyler Scott

Date: Wednesday, October 13

Time: 12:00p.m.-1:00p.m. EDT

Cost: Free for ILA members; \$24.95 for non-members

Registration Link: www.ila-net.org/webinars/scott

"Ninety percent of the challenges leaders face are adaptive; ninety percent of the training they receive is technical." – Dan Ciampa

In researching why change is so challenging and why most change initiatives fail, Ki ThoughtBridge has discovered a huge chasm between the reality of change and the perception of change. The result is that the ways in which we prepare leaders to respond to change and to help lead others through change is woefully inadequate. Change is never easy, but it is impossible without the right kind of leadership.

This webinar will provide participants with resources offering a clear understanding of the three phases of change and the impact on individuals and systems. A framework that integrates both and provides the specific strategies necessary for leaders to navigate through the complexity and challenges of change will be described.

Katherine Tyler Scott is the managing partner of Ki ThoughtBridge, a consulting firm which specializes in organizational assessment, executive coaching, leadership development, conflict resolution, and change management. With more than 30 years of experience in leadership education and development, she is the founder and former president of Trustee Leadership Development, Inc, and a board member of the International Leadership Association, where she also serves as Chair of the Board Development Committee. Katherine is the 1988 recipient of the Sagamore of the Wabash, the highest honor the governor of Indiana can bestow on a citizen.



Katherine is the author of *Creating Caring and Capable Boards: Reclaiming the Passion for Active Trusteeship* (Jossey-Bass, 2000) and *The Inner Work of the Leader: Discovering the Leader Within* (1999). She has co-authored a number of publications, including *Stories from the Circle: Women's Leadership in the Community* (1991), and has contributed to *Cutting Edge Leadership 2000* and *Spirit at Work* (Jossey-Bass, 1994). Katherine is also a contributor to the *Washington Post's On Leadership* blog and is currently working on a book on change and leadership. A Licensed Clinical Social Worker, she received a B.S. from Ball State University and a Master's in Social Work from Indiana University.

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The ILA 2010 Conference will feature many one-of-a-kind special events at which you can highlight your organization. Align your organization with one of the Leadership Legacy receptions, sponsor a PreConference workshop such as the event on leadership in social innovation taking place at City Year, or have your organization be the face of the Leadership Book Fair throughout the entire conference. There are many great opportunities to choose from, and all conference sponsorships include great benefits such as complimentary advertisements in the program book, promotion on the ILA website, descriptions and click-thru links on the conference proceedings, and much more. Advertising and Exhibiting opportunities are also available.

Many great organizations have already signed-on as sponsors for the ILA conference, and are featured on the ILA website. Visit the [sponsorship and advertising webpage](#) to review all of the great opportunities, and ensure your organization's presence at ILA 2010!

Please contact Josh Tarr at jtarr@ila-net.org or +1.301.405.2342 to reserve your opportunity. The program book is going to print in a few weeks so don't delay!



Preconference Experiential Workshops



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Build, Assess, Improve, Sustain - Leadership Education Program
Guiding Questions and Best Practices

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Women's Spiritual Leadership in Africa: Tempered Radicals and Critical Servant Leaders

by Faith Wambura Ngunjiri (SUNY Press, 2010)

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Chapter 1,
"Contextual
and Conceptual
Framework"



This month ILA member Marta Bennett takes on the role of special guest interviewer for this feature. Marta has lived in Kenya since 1994, where she currently teaches and serves

as Head of Department of Leadership Studies at NIST/International Leadership University-Kenya. Originally from the USA, she earned her doctorate from Seattle University while serving at Seattle Pacific University, and then was twelve years on the faculty of Daystar University in Kenya. The adoptive mother of two Kenyan children and one foster son, she enjoys reading, mentoring, community involvement, and relishing the diversity of Africa.



Faith Ngunjiri (Ed.D Leadership Studies, Bowling Green State University, 2006) is a native of Kenya and teaches graduate level courses in organizational leadership and research methods at Eastern University

USA, where she is also the director of research for the graduate college. Her primary research interest focuses on explicating the leadership experiences of African women using servant leadership, tempered radicalism, and spiritual leadership frameworks. Her work has been published in Journal of Research Practice,

Intercultural and International Communication Annual, Journal of Business Communication, Jenda Journal, Global Media Journal, UCEA Review and an upcoming article in the Journal of Educational Administration. She is an active member of ILA.

Women's Spiritual Leadership in Africa, documents the experiences, influence and leadership dynamics of sixteen diverse African women leaders, leading change from the grass-roots in Kenya to Pan-African and global arenas. They are politicians, professors, lawyers, community organizers, clergywomen, and more, and though they come from diverse ethnic and social-economic backgrounds, common threads of spirituality, servant leadership and tempered radicalism define their focus, strategies and ability to effect change.

Marta: Good to catch up a bit! I read your book and very much enjoyed it. Tell me a bit about your own background and how you came to research and write this particular book on women's spiritual leadership in Africa.

Faith: I guess that the main part of my background that connected to the writing of the book were my own experiences as a young woman attempting to be a leader and sort of realizing that there's got to be better ways to do it, because I was hitting my head against a wall. And so when it came time to decide on topics to cover, when I was doing graduate studies, it

was actually pretty easy to choose to study about women and leadership. But, I found it was very challenging to find material on African women and leadership. In fact it was challenging to find materials on African women period, unless it was from a pathological perspective about what we can't do and what's wrong with us, and culture this, and the world that, and hunger this. You know, a whole lot of pathologies, but no solutions. And my question kept being, "Ok, I don't totally disagree with that material, but what are African women doing about it themselves? Are you telling me they are sitting there waiting to be saved by somebody coming from the outside?" And my own experience as I was growing up and coming along, I observed that they were not waiting for an external savior. Instead, they were actively involved in their own emancipation. So I was interested in telling that story of what women do, how women engage in leadership to solve their own community problems. So that was my inspiration.

I also, having known you a bit, know that one of your interests and passions is really to let people know that there is hope in Africa and that Africa is not all what you see on the evening news [in the western media]. There are challenges, many challenges, but... In the book you develop three consistent themes that emerge from the interviews—the

sixteen portraits of these women in the focus group—talk about them a bit.

Going into the research I had to construct sort of an a priori framework based on my review of existing literature—most of which tended to be about African American women and leadership. There was a bit of material on African women, not necessarily about leadership, but just about the status of African women in various countries and in various positions. So I had come to the recognition that one of the approaches or theoretical frameworks that would probably help would be the idea of servant leadership. The point here was that—if I'm going to look at women who lead for the purposes of social justice, as opposed to holding a position to make money, that there was a very high likelihood they were doing it in order to serve their communities. So I put that there as, ok, I'll go and see whether this works. And I put that aside.

Then I said, but since I do already know a little bit about some of these women that I thought I might be able to interview, by reading about them or watching them, I recognized that there was something about them that required that they be very wise about how they chose the battles they would fight because they were trying to bring about change—whether it was organizational change or community change or even change at the national level in terms of politics, so they had to be fairly wise. So I was looking for some type of approach, a leadership approach, that would explain that. So “tempered radical” seemed to fit well with that, because tempered radicals are people who want to rock the boat, but they have to rock the boat from within the boat, without falling out.

And stay in the boat.

Yes. Stay in the boat. Because, if you're screaming from the rooftops of a different building, you're not going to be able to change your own. You've got to be part of this community, a part of this organization and change it from within. So I thought that that might help explain some of what I find, but again you put it together before hand and then say, “Let's see whether it works.”

And finally I thought about spirituality. And I said, the way to understand African culture, having done mission studies for my Master's, is that African culture in a very spiritual culture. The African worldview is very spiritual. As John Mbiti said, “We are notoriously religious.”

There is no separation between the sacred and profane.

Right. There is no such thing as the sacred or profane. “Life is a sacred vocation,” to quote Peter Paris. So I figured it's very likely that these women will have a spiritual undergirding to their leadership—that they would probably use spiritual terminology, sometimes biblical terminology, to explain their leadership. But again, you know, you put these approaches together, construct a theoretical framework and then say, “This is my a priori framework. Let's go see whether it actually works.”

And the data ended up actually demonstrating that, in reality, they are definitely servant leaders because if you're not seen to be a servant, you won't have credibility—as a woman in leadership. As a man, you can do whatever you want. If you're a man, we'll fight you or whatever, but you don't need to look like you're serving us for you to have a position. As a woman, if you do not appear to

be serving the needs of the people, to be representing them, you're not going to survive in that position for long. So even pragmatically, servant leadership makes sense. But then according to the women, they also said, it kind of comes naturally. Without being essentialist, it comes naturally to them because they are so used to serving anyway. They are used to serving their families. And they don't mean families as in their own children! They mean families as in the whole extended family.

The whole clan.

Yes. If you have three children, you actually have twelve because you are raising your sister's and your cousin's and your cousin's three times removed children, who needed to go to school or whatever. So they are already used to that. So they say they bring that into the public arena. They bring that into organizational leadership where they find that they're just extending it. You know, doing it differently, but extending that servant orientation. And, as one woman put it, they find fulfillment in serving humanity. So it fitted very well. It needed some clarifications and tweaking to fit the African data, but it was possible to still say, it is servant leadership, but this is what it looks like here.

In term of tempered radicals, I never asked them, “Do you think you're a tempered radical?” or ever used that term to describe them, but the more they told me their stories, the more it became clear they had to be tempered radicals because they required so much practical wisdom to know which battles to fight. But also, depending on what battle you were fighting, depending on your context, you could either be fairly tempered so that you're doing what you need to do without

ruffling any feathers or fairly radical.

Maybe just a few feathers.

Maybe you just ruffle a few. You are remaining true to yourself. You are creating changes. As one of them explained, you are not breaking the glass ceiling; you are kind of bypassing it because you are avoiding the conflicts that could come. One good example, your friend Professor

[Faith] Nguru at Daystar, she said, "If I complain about them domesticating me, then we'll just keep fighting." Because she says she gets very domesticated, still does.

For example, when she first came back to Daystar and they'd ask her to serve the tea. She is the only woman in the room and they are asking her to serve the tea. And she'd go ahead and serve the tea, or she'd call a tea boy and say, "Hey come out; come serve the tea." Now, on the other hand, my

friend Esther Mumbo at St. Paul University, when they asked her to serve the tea, her attitude was, "Which part of me makes you think I look like

your wife, your daughter, or your house help?"

[chuckles]

So for her she was a lot more confrontational.

More aggressive.

More aggressive in fighting the domestication, while for Professor Nguru she simply bypassed it by delegating the responsibility to the person who really should be doing it without ever saying anything about it. So she was able to rise through the ranks without necessarily ruffling any feathers, as far as I know.

On the other hand, while Esther has also been very, very successful, it's been a very painful process. Because if you confront, then they confront right back. You confront; they confront right back. But I think it's also a lot about temperament because these two women are as different as day and night.

Yes.

One is very quiet and looks submissive, but I still believe she is very radical.

Servant Leadership isn't just an Africana type of leadership and spiritual leadership has been broadly described, especially in the management literature. But the point here is we are using African data and getting an understanding of these realities that help us to better understand the bigger topic, whether the bigger topic is leadership or spiritual leadership. Without these kinds of stories, without this kind of evidence, we are missing out on another perspective of spiritual leadership, particularly because that's a very holistic worldview. It's a world view that's imbued by spirit.

She is very radical!

She just looks submissive. The other one is very overt.

She does it very sweetly.

She can tell you no and you will not feel like she just refused you. Esther is a lot more overtly radical. But their experiences have also been very different in terms of the level of discrimination that Esther has faced. I can see why she turned out to be such a feisty fighter. Her story is well told in the book in terms of her experiences with the Anglican Church and stuff. So, yes, different levels of radicalism, but it's still radicalism all the same. And even for someone like Esther, she talks about some of the things she learned along the way that has made her more tempered with age.

It's the tempered part that is the uniqueness here.

Yes. Because recognizing that she'll get her head cut off. Because if she loses her job, then she can't achieve the change she's trying to bring about.

And she actually went back into the institution that had trained her.

Exactly.

Which is a challenge for anyone, but add the female aspect and...

Exactly. When you're back and you're a young female and you're not married... that has all kinds of connotations in this context. And, so these old men are still looking at you like, "Didn't we just teach you five years ago? You have no right to tell us anything," even though you are more qualified than they are. So the idea of being a tempered radical is you've

got to be both tempered and radical. And I think their sense of radicalism isn't just about being overtly loud and screaming from the rooftop, it's more about rooting out injustices, rearranging unfair social arrangements, and figuring out how to make them more just.

And, as you noted several times, it's through persistent small wins. Pick your battles and win small persistently.

Exactly. And some battles put aside for a while, because you know you won't win them and you won't make any progress. You won't give them up, but... There is a whole lot of wisdom that is involved in this kind of leadership. To recognize, "ok which one can I fight today and make enough progress, that even though I don't get to the very end of it, whoever comes after me is going to be able to climb on those shoulders and push it on".

Then, the third theme, the idea of spirituality, there is no way to get around that. They cannot be anything but spiritual, because that's part of their worldview. But, also they are overtly spiritual in terms of recognizing the rule of God in their lives. So they are not just spiritual as in "pie in the sky", it's also very much a theistic Christian spirituality. And for the one person in the group who did not want to use theistic language and who was sort of overtly anti-religious, she was still very spiritual in terms of the values that she has carried and the terminology that she used. She just came short of using religious terminology. And I figured that was a part of her development because she was the younger one in the group. You know it takes a while to finally get comfortable.

Let me pick up on the note. That

for themselves, they have a spiritual center, but also, in the same breath, they are seeing the world as spiritual. God is at work; this is about something bigger than themselves.

Exactly. There is a wider purpose and they are just filling in a small portion of it. And so that kind of theological anthropology—we could call it that—What does it mean to be human? What does it mean to live in the world?—seems to undergird a lot of what they do. They feel compelled to act as part of God's purposes for their particular generation. They feel convicted to act. The language they'd use is, "I cannot but do it. I don't have too much of a choice. If I want to be who I have been called to be, I have to do this. I have to lead like this. I have to bring about justice for the oppressed. I have to educate people. I have, have to do it." In that sense it's definitely a different kind of spiritual leadership.

You took the three, servant leadership, tempered radicalism, and spirituality, and you used Africana spirituality in the wholeness. I think I got you correctly that you wove those together and called it spirited leadership, which sort of has a double entendre. It is both the spiritual and it is spirited.

Yes. It's powered by spirit.

It's full of zeal or passion to achieve the focus. How do these intersect and where do they diverge from other contemporary leadership practices?

I think you can see the connection in terms of my use of terminology that is easily understandable. These are theoretical approaches or leadership approaches that have been used by others. Servant Leadership isn't just

an Africana type of leadership and spiritual leadership has been broadly described, especially in the management literature. But the point here is we are using African data and getting an understanding of these realities that help us to better understand the bigger topic, whether the bigger topic is leadership or spiritual leadership. Without these kinds of stories, without this kind of evidence, we are missing out on another perspective of spiritual leadership, particularly because that's a very holistic worldview. It's a world view that's imbued by spirit. You know, when others discuss spiritual leadership, it's not necessarily from that worldview, it's from the more compartmentalized, dichotomized, individualistic perspective.

And as you talk about women in spiritual leadership it's also from the perspective of, too often, the underside of the cultural power.

Exactly. So they are the double marginalized. Or maybe even the triple marginalized. They are women, so they are marginalized within their own society because of patriarchy. But they are African women, so they are marginalized in a global perspective because they are in this "endarkened continent," so to speak. And depending on what ethnic group they come from, what their social standing is... education helps, but you need a lot more than education to get credibility, to be regarded as almost an honorary male. You need to come a long way to be able to sit at the table and actually be listened to. And these stories demonstrate those journeys, towards that point of credibility. Whether it's man or women, everybody recognizes your leadership. And some of those stories show how some of those women have more credibility outside of Kenya, than they do

in Kenya. Nobody knows about them here. They are there running around on a global scale being very effective in the things they do, but they are not known locally. So that's to show that there is still a lot of struggle here to accommodate women's leadership.

And to recognize it.

Exactly. Especially with politics. I mean sixteen women in the Kenyan Parliament out of two hundred and twenty-two men? That's just sad.

Especially when there are educated people who are quite qualified and able.

Yeah! There are a lot of people in the pipeline. Twenty years ago management scholars would say, "Well, you know, there are no women in management, because there's not enough of them who are qualified to lead." That's not true in Kenya or most other countries these days. There are probably more educated women than men right now, considering how much women continue with school long after they have gotten families. It's not an issue of statistically saying there are not enough women to lead. It's the kind of structural discrimination that they face, the lack of credibility that they face. And if you happen to be single and childless, you're basically just a child. And their stories demonstrate that. They demonstrate how some of them struggle so hard to have credibility, because they're still single women. They may have credibility in certain places, but in other places they're just looked at as, you're just a child. So these are important stories to tell because they celebrate their effectiveness and success in spite of the barriers that they face.

And serve as models for what has been done and what can be done.

Exactly. My hope is that stories will continue to be told and that, you know, the next level from here is to tell younger women's stories, to see, how are they breaking the glass ceiling? Because, they also are not sitting on their laurels, they aren't sitting there and waiting for someone to allow them to lead.

They're doing it.

Yeah, they are already out there doing it. So the story to be told is how they are doing it and what helps them to survive.

Let me flip it the other direction then. You are now living and working in the US. You've talked about how this is about the African context. So, to what degree is your work specifically African, and to what degree is it universally applicable?

I will continue to use African data as in this case. I will continue using African leaders to explain existing theories. And, when necessary, I will come up with theories that better explain African data. So in a sense my place in academia is to represent African women properly, correctly, authentically, which is one of the complaints that people from Africa will complain about—that sometimes they read stuff about them and they don't recognize themselves in it. So I'm determined to continue to tell stories that show not just the struggles, but how they're doing what they need to do to save themselves. So in that sense that's a universal story because every community has got its leaders—some of them not necessarily celebrated leaders—who are doing what they need to do to save themselves.

And who are affecting positive change.

And who are affecting change in their communities. Those stories need to be told. So it's not just about the Fortune 500 companies. That's not the only place we can learn about leadership, in fact, that's not the place we should be learning about leadership, considering everything that's happened in the last couple of years.

[chuckles]

But maybe we need to be going back to the grassroots. We need to be going back to communities. We need to be going back to national organizations and finding out what women are doing for themselves to solve their own problems. So in that sense I think I help to expand our understanding of leadership and the understanding of spiritual leadership specifically by bringing up this African data. So it's both local and global.

Let me pick up on that. You mentioned later on in the chapter about tempered radicalism, after telling the stories of your interviewees, the five methods of actualizing tempered radicalism that is cited in other research. Then you noted that African women leaders utilize several others tools as well.

I found that those other tools still fitted within the idea of being a tempered radical because tempered radicalism is change leadership. These other sorts of practices and behaviors fitted within that kind of change leadership, of changing institutions from within when you are not necessarily the majority voice. One of them was just the idea of how they leverage their outsider/within positions, recognizing that, I'm a part of this community, but I'm different

because.... I'm different because of my values, or I'm different because by virtue of my gender I'm marginalized. So rather than considering that as a disadvantage, they utilize that as a vantage point.

So you have people like Esther saying, "Well they kept calling me a feminist. So I decided to find out what a feminist is, and then I took that term up for myself." To which I asked her, "What do you mean?" And, she says, "Well, a feminist is someone who refuses to be a doormat. So I refused to be a doormat and I told them, 'Yes, I'm a feminist.'" So in that sense what would have been used against her she turned it around and gave it new meaning. So, for her, because it's still about trying to bring about change, she could take that further and educate other women so that when they hear the word "feminism" being batted around, they can have a better understanding on what it really is, as opposed to whatever they are saying it is.

So in that sense, she demonstrates that idea of, since you are sitting in this dual identity, you are an outsider, but you are also an insider. You're a member of this community or organization, how are you going to use that position. And I think in that sense, that outsider/within positionality ends up being more effective. For instance talking to Priscilla Nangurui at Kajjado [school for girls] if she had not been a Masai woman she would never have been able to be as effective. It was hard enough being



Sharon Gramby-Sobukwe, Marta Bennett, and Faith Ngunjiri at ILA 2009 in Prague

a Masai woman telling them this is wrong, but imagine an outsider trying to tell them this same thing. It would have never been effective. And she recognizes that. She says, "Part of the reason why eventually they listened to me is because they recognized I'm one of them. I'm a part of this community. They know my father; they know my siblings; they know my children." So they are able to say, "Ok, she must have a point, because she is a part of us, and yet she is telling us this can't be right." So in that sense, I still believe that is tempered radicalism. Maybe with time I'll come up with a different theoretical framework to attach to it, but for now I felt that that's an expansion of tempered radicalism in this context.

Another aspect that you brought up has to do with the context and the challenges that are indeed here on the African continent. For example, there can be very harsh circumstances and no resources. And yet, there are sort of two aspects or tools, one is the resilience and the other is the resourcefulness.

Yes. I fitted those qualities under tempered radicalism within the framework. And, I think some of these will need different terminologies to help explain them, to better capture them. But the reason I still fitted it under tempered radicalism was the aspect of change leadership. They work with so little, but they are very very resourceful problem solvers. They are very entrepreneurial. They will do whatever they need to do to get the job accomplished. That

was evident with all of them. This wasn't something I just saw in one person or one community. All of them.

One aspect that you draw in from African culture is three very familiar terms used in this context which are also making their way into global language, and even in leadership usage, as well. You spoke of ubuntu, harambee and umoja. Talk more about those three. What are they and, in light of this whole spirited leadership, how do they play a part?

Ubuntu comes out of Bantu languages and the idea of ubuntu is "the essence of being human" and, as they say in South Africa, "Umuntu Ngumuntu Ngamantu." I am human because you are human. I am because we are, and because we are, I am. In that sense "it's the essence of being human." You're only human in relation to other human beings. And that affects how people ought to view each other. And I say ought because it's pretty clear from our context that we have seen the extremes of that. We have seen where, "Yes, I am human because we are human, but we are only human if we are children of the same mother. Or, we are only human if we are children of the same clan. Or we are only human if we're from the same ethnic group." So that's the negative side of it.

That's the distortion.

Exactly. I guess I don't even know whether it's a distortion or a misunderstanding because if we are all human then it shouldn't matter what color of skin I have or how kinky my hair is or that I have a different last name than you do. I'm human because you're human and you're human because I'm human. But there is,

there has been a limit put on humanity, and that's the negative end of that whole understanding. I think, I believe it's a misunderstanding, or at least it's politicians who misuse it for their own expediency....

Or, perhaps it's a limitation. Because it seems that there's that full understanding of ubuntu within a certain context, but the challenge is to transcend the boundaries.

To expand beyond your particular village. Yes. That was definitely a limitation that I think I did talk a little bit about. That sometimes that's limited only to children of the same mother, only to people of the same clan, people of the same tribe, things like that. But when you look at it overall, it seems to be a shared identity amongst many African peoples and they'll have different words for it. The Gikuyu will say "Umundu," the essence of being human. And, if you go down all the way down to South Africa, they all have different words to describe that essence. So I thought that's definitely a spiritual worldview, that the connection between me and you is that we have a shared humanity. So their spirituality is not just about me and the spirits. In fact, one way it has been said, and I don't know if this is from an African as much as it may have been said by the Dalai Lama or somebody, is, "The spirit in me recognizes the spirit in you."

12. It's the Namaste; it's the South Asian greeting: Namaste.

Exactly. So, it's that essence. You can see how ubuntu is actually a global, could be considered, as a global phenomenon, if we could articulate it properly.

The one extra dimension to it is it's more than "I recognize the spirit in you," it's about a relationship.

Exactly. Because I recognize that, then I will relate to you.

It's in the context of relationships and because we're in relationships that makes us human.

That is both what's good about it and also what's limiting. But, I think it's an important element whenever you are studying African realities. To look at how that is translated in each context. So even though we don't talk about ubuntu a lot in Kenya, that doesn't mean it isn't there. It's still very much present. You feel that when you talk to these women and they're talking about why they do what they do. It's because they recognize the humanity of that little girl who happens to be being forced into an early marriage. Just because she's not your relative doesn't change the fact that you've got such a compassion towards her, that you want to rescue her.

That she's part of you and if she goes, it diminishes you as well.

Exactly. And that's actually the terminology that Desmond Tutu uses; he says "When you are dehumanized, I am dehumanized. When you are diminished, I am diminished." So I thought that was important because it easily follows into ideas about *harambee* which means "pulling/pooling together." So because we are in relationship, because my humanity is dependent on your humanity, when you are going through stuff, I have to make sure that I can help you. That's that collective economics. So we pool our resources together so we can solve each others problems or we pool our resources together

so we can solve one person's problems. And that's where *harambee* came from. Let's pull/pool together. It is both "collective economics" as in pooling together as well as "joint effort" as in pull together. Let's pool our resources together, let's pool our energies together and make sure this child from a poor family gets to go to school. Let's pool our resources together and make sure this person gets to do what they need to do. So that's a very ingrained part of problem solving. It is part of what makes the women resourceful, because they can collectivize and collaborate with other women to solve their problems. I saw that up-country where they would get together and buy each other water containers so they can collect rain water because they had no running water. They'd remove a thatch roof and put up a *mabati* one, you know, an iron, tin roof, or whatever. In some places, the women's collectives were known as the *mabati* groups. That image of helping each one in the group achieve her particular objective by pooling resources together... You can't do it by yourself, but once you collectivize then you are able to do that. And that, I feel, is a very important extension of tempered radicalism. Like I said, I'm probably going to rephrase all of those later on because collective economics is very much an African cultural trait. This is something they've been doing. It is part of what it means to be African. We've been doing this a long time! Long before the colonialists came and dismantled our communities. [for example], they didn't own land, all the land was owned by everybody, so they would all go and collectively till the land, collectively plant the land, collectively, you know, harvest. So then nobody needed to be without because you could always find something.

So the *umoja*, is again part of that nat-

ural extension because umoja means unity, coming together in order to resolve our problems.

The proverb that unity is strength, “Umoja ni nguvu?”

It’s definitely strength in this culture. And there’s a lot of that coming back again, from the grassroots level of women collectivizing in order to collect money to help one of them start a business, or to collect money to help one of them to send a child to school. That sense of *umoja*. Even it’s been part of Kenya’s motto, you know—abused at times, like pre-weddings [where friends and relatives come together to plan and raise funds for the wedding], but for the most part you can see its benefits. Most of the people who are in positions right now could probably confess to having their entire village sending them to high school or their entire village sending them to college because their own individual family would not have been able to afford it. So our success isn’t individual success. You can look back and see the train of people who’ve been pushing you along. And I think that’s a very important part of the culture here. It affects the kind of leadership we can enact.

I think it was in the interview with Abuom?

Agnes Abuom.

She talked about collaboration and what struck me is that collaboration, as a value, is not just for tasks as the end goal, but it is so that we are in relationship. The task is along the way—so yes it’s for the community wellbeing, it’s for increasing—but the end goal is not the task, it’s the relationship, so that we are in a healthy relationship.

I think building communities is probably the end goal. And building communities is all about relationships. So whatever they do, it is rebuilding communities since so many of them have been shattered. So when they collectivize, yes, it’s not just about let’s collect money for you, it’s so our relationship can continue to grow stronger. And if you’ve ever been to any of those merry-go-round meetings [rotating savings and credit associations or ROSCAs for women], it’s all about relationships and very little about the real business, you know, because that should be a by product of those relationships. And I think that’s why they are so popular. A pity they have been commoditized by the banks who say, “Hey, we won’t give you a loan unless you’re in a group.”

[chuckles] Right. Well there is some wisdom in it too, don’t you think?

Yeah, because then you’ll get your money back.

Also, some traditional wisdom. There is the accountability along with the fellowship so to speak. You noted when we first started talking that as you pulled together the framework, you identified these three pillars or themes and then went in to see if it was true. You are an African woman and you came to do this research. Did your interviews with these particular tempered radicals bring any surprises or unexpected insights?

I think the most important one for me was that whole idea of relationships because you know back to the ubuntu idea, my own perspective of ubuntu was kind of limited to what I have experienced in my family. That’s who pushed me, that’s who raised money for me to go to school,

that’s who did all this stuff. But the way the women I interviewed related with me was, I was their daughter, I was their granddaughter, I was someone they wanted to talk to because they wanted to help me along. They wanted to pass on this wisdom because they didn’t want to die with it. Their relationship surprised me more than the content of the material. This became so important for them. Even though they only spent two hours with me, you know they are still asking after me. Five years after I did this, they are still asking my aunt, “How is she doing? Where is she? Did she ever write the book?” Because now I’m a part of them. So that, I think, was the most affirming part of it all, it was to recognize how quickly.... this is not just a theory; this is a way of life. And these relationships are important and that’s what will probably take us to the next level—understanding how to harness the power of our relationships. That was the greatest blessing for me. And they were talking to me. They weren’t just talking with me, they were talking to me. They wanted me to learn.

They were investing in you, the interviewer.

Yes. From the get go, I said in the process, I didn’t come as an expert. I very quickly recognized that probably the most efficient way to do this was to go in as their daughter, as their child in terms of that sort of sense of supplication. I come to you with humility as opposed to I come to you as a social science researcher. You know, I’m doing my dissertation! It was more about, “I want to learn from your wisdom,” and that connected so well with their own cultural understanding of themselves and their identity, because coming up in the African communities,

it's the women who passed on all the community knowledge to the younger women and to the younger men. They trained them. So for me to go in as a young person who wants to learn from her elders, they recognized that very very quickly. And they'd be like, "You're doing this a little differently!" Because some of them are PhD's and they've done this, and I'd say, "Well, yeah, I thought I would try and do it this way because this is not just an academic journey for me, it's also a personal journey." So I think they honored me back by treating me in a way that I thought was very different and trusting me with their stories.

Building on that, what key principles did you draw out that could be used for teaching leadership development? Both for you yourself, and, perhaps, those you will pass on to the next generation, even if they are age mates.

Key principles? I have to think about that. I think I just talked about one. I think relationships are important. Relationships, relationships! Particularly in this culture, but my guess is in any culture, when you go in from that relational perspective, you'd probably be a lot more effective and quicker because again the spirit in me recognizes the spirit in you. You know we are all human. So I think that's important.

Rather than a leadership development seminar?

14. Well, unless you can do it in a way that communicates relationships. It's very different. Most of what I've learned about leadership has been through relationships too. So there is a sense in which mentoring is more effective than training.

Training has its place but for the deeper...

If you want it to be sustained, you've got to do some mentoring, you've got to do a lot more of the one-on-one, relational, look up to me. Follow me. So that's how I felt about the women—that I was following them. Sometimes I was following them in terms of learning what not to do, but following them all the same. They raised this issue. They said there are not sufficient intergenerational relationships in Kenya amongst the women. So you've got women here, you've got women here, you know but you don't have those cross-generational relationships. So they are like, "Yeah, if I die today, it's probably a man who will take over my job or it's probably a man who will take over my vision because I haven't done enough of the mentoring." It was amazing to see how many of them were not doing any mentoring, which was very surprising to me. So I still came out with thinking, you'd be a lot more effective if you had younger women along with you who are learning from you so that they can take over or branch out, whatever the case may be.

Maybe that's part of your role, to be the link to this generation, your age mates' generation.

I've tried. They even asked me to bring some to the focus group. They wanted me to bring some of those younger women to the focus group for that purpose but, you know, I don't think you can over emphasize the power of mentoring—whether that mentoring is up and down or it's more of peer mentoring. I think it's really important because, back to the power of relationships. But I think there is all kinds of other elements that you can dig up from the book, in terms of the need for cultural

relevance, that the things that your teaching people, you want to make sure they can connect them to their own cultural rules, and it doesn't sound so foreign that they can't apply it.

Apply it in a way that makes sense within the context.

Exactly. It has to make cultural sense to them, and contextual, because...

And value the values

There's got to be some way for them to hook onto it. And I think there is a lot of that for the African audience, but what I have found surprising is that people who read that stuff, they tell me how much they connected with it and they are not Africans.

That was actually my next question, why should a non-African, Asian, European, South, North American, male or female, read this book?

Because the spirit in me recognizes the spirit in you! No, really, most of my audience has been white Americans, that's who most of my audience have been because that's who's in the academy. The majority of who's in the academy is white America. But they have received this material with so much zest it's always amazed me. I mean my acquisition editor was not a black woman, she was a white woman and when I talked with her about this material she was so excited she gave me an advanced contract. So in that sense there is a universality about the material that goes way past its African-ness. Maybe it has something to do with that the civilization started from here, that we are all African, at some point. At some point we all come back to the roots. I don't know. I don't always fully understand why it has been received with so much power but it has, because I

have milked it for all it's worth and it keeps giving back. It's also about ethics; it's also about being relevant in your own context. It's a lot about articulating a leadership that connects with who you really are as a spiritual human being—that you do not need to leave your faith at the door to go be effective in a corporate setting. So in that sense there is a lot of connections that people are able to make. Whether I'm talking at an education conference, leadership conference, or management, these are all ways that people are able to connect with it and say, "Well yeah we can understand about spiritual stuff. We're not so good at it over here in the US, but we can understand." Because the Western mindset has been so compartmentalized but there is a move toward a lot more integration. So I think that could be part of what attracts people to it, to say I see what integration looks like. This is what it means to integrate your faith and your leadership. This is what it means to integrate your spirit and your leadership, to lead from your center. So, it's got to be doable.

Back to that issue of relationship and how to provoke, lead, enable change without sacrificing, in two ways, sacrificing yourself from the altar for the sake of change and dying in the midst, or being so ostracized, or even in the gender aspect, that you have to become totally male in order to be effective and to accomplish anything, but there are other ways of..

Yep. You can be completely woman, 100%, as Dr. Riria keeps saying, "I'm very feminine." You can be completely woman, wear your pink suit and still be effective and in fact you'll have a lot more credibility being seen as "oh she mothers us, or she nurtures us," as opposed to, "she's

so aggressive, we can't get a word in edgewise because she's trying to be one of the boys." You'll be more effective, between gender and spirit and all these others, that your whole identity is evident in your leadership in a positive way.

I had a colleague, another professor, come to me and ask, "Can I speak to you as the mother of your department, about your children?" meaning the masters level students in my programs.

Yes. There's that sense of, this is who you really are so it's ok to be that person. I remember them saying, "We get ideas from the kitchen," or, "we get ideas from the way we manage our children." The way you resolve conflicts between your children ends up being very relevant when you are resolving conflicts in the office. So you don't need to leave your motherhood at the door to come and be the manager. You don't need to leave your femininity at the door to be the CEO. You can be all that and still be effective. I think that was very loud throughout their stories in terms of articulating, I'm a woman, I celebrate who I am as a woman, as a mother or a single woman or whatever, I celebrate who I am.

In western lingo we talk about wearing different hats. In this context we are the same person and we wear the same shawl whether we are at home or at work.

Yes you are the same person wherever you go. I mean think of Ngilu. In the height of her popularity she was Mama Ngilu.

Yes. That was a term of great respect.

When she stopped being Mama Ngilu, she toppled off. You barely hear of her now. Why? Because she no longer has credibility. But as long as she was Mama Rainbow, Mama Ngilu, Mama Masaa [Swahili for time, as in her time had come] she had credibility because she was viewed as someone who was nurturing the process, somebody who was helping get things.

And it's a relationship term.

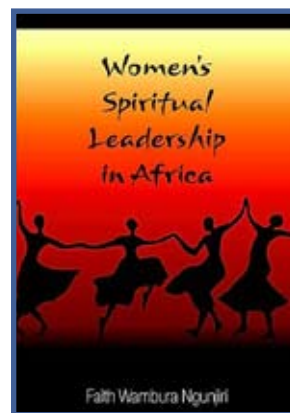
Exactly. It's a very relational term. But, if you're just Charity Ngilu, that's not a relational term.

The Minister of Health, or whichever other position she was in at the time.

Exactly. So I think as soon as you lose being a holistic human being who's got multiple identities that are always at play, then at least in this context your effectiveness starts to get reduced. But that's just what I find from those sixteen women.

Any last words that you'd like to say about all of this.

That it's possible to integrate your spirituality and your work. And that, in fact, you find yourself most comfortable when you integrate your spirituality and your work because then you begin to feel like somebody who has a purpose. Somebody who is doing what they were called to do. And I felt that listening to them. I mean even if they changed positions they didn't change what they really did, There



is something you take along with you to every position that you go to and that's what I thought about them, that they were radical change bringers wherever they went. Whether they were retired and working in the village or they were acting as a CEO somewhere.

But it was always about something beyond themselves.

Yes.

It was not about attaining personal success.

No. They felt that their positions were for the purpose of bringing about change, even when they sought positions. Even someone like Ngilu—that part was what surprised me the most about Ngilu, you know, before she toppled.

She sought for the presidency.

All along, until whatever happened, after that, she had been very much professed on not so much personal power, but representing the needs of the marginalized. And I think it's when she lost sight of that, she lost sight of herself. It's been part of the story I feel like telling beyond this is to go back to say, "Now that we've reached here, let me tell you what's been going on with this lady since." Because she is the one who always talked about how women are always serving, we've all been serving since we were young, we do this all the time, and it's the only way to lead.

Once you lose sight of that in this particular context you are not going to be successful for very long.

Let me ask one more thing which you brought up. Okay, you are now back in Kenya, briefly, from the States—as we

are doing this interview live and in person in Nairobi. It's been five years since you did the research. Do you see any particular gains in recognition in valuing women's leadership in Kenya since you did that original research?

Yes, but only in corporate and non-profit, non-governmental world—not in politics. I don't see much change in the political arena. I may be wrong. Maybe I'm not reading it right, but I don't really see much change. Right now I don't feel like there is any leading woman in politics who you can say, "There's our torch bearer." I don't feel that. And I think as I was doing this, we still had women like that. Younger women would look at Njoki Ndung'u [a member of parliament 2002-2007] and the stuff she was trying to do and they'd say, "yeah she is really trying to do something." I haven't felt that about the current parliament.

Not Beth Mugo, none of those? None of them rise up as potential?

No, they don't. I may be wrong and maybe I'll start talking to people about that, asking, "who do you feel, from the political field, who would you say is the woman leader?" Because for a long time Ngilu was the torch bearer and I can't name anybody right now who fits that because she was very charismatic and very passionate. Beth Mugo—she has her purposes, but she's not radical in that sense, not in that sense of preaching from the rooftops. But you've got all these young women in corporate Kenya that are just breaking down barriers. I mean I can't wait to come back and study that, because even just reading Business Daily and The Nation and what have you, I see all these stories about who's at the top

of what organization, There's a lot of young women under fifty, lots of them.

Under forty!

Yeah. Carol Kariuki [CEO, Kenya Private Sector Alliance] and her colleagues, these are women under forty who are CEO's and managing directors of various organizations and I think that's an amazing phenomenon.

And in very innovative kinds of enterprises.

Very, very. But I remember something my uncle told me. He's an old man, he's mid-fifties and he works with Gulf Bank and Gulf Oil and all those guys and he says they don't employ anyone over the age of 35. And I asked him why and he said because the younger they are, the more innovative they are. So we don't employ anybody your age, he said to me, you are too old. And the whole point was companies have come to the realization of picking the best talent, irrespective of gender.

And irrespective of whom they are connected to. That's an encouraging trend.

Yes. You know that now your own credibility is what will get you where you're going. This wasn't true in Kenya. It's a very huge, very drastic change. They are saying no-no it doesn't matter that she is a girl. It doesn't matter that she graduated two years ago. She is doing some very amazing things so we are going to make her the director. I find that very intriguing. So I think that I've already got a title for my next book.

Yes? We'll be looking forward to that! Thank you. Thank you very much.

Community Updates

What's New in ILA's Member Communities?

All members of the ILA are encouraged to participate in one or more member communities. Information about the different communities is available under the "Communities" tab at www.ila-net.org. Plus, members can interact with each other under the auspices of the different groups on ILASpace (www.ILASpace.org). For general questions about member communities contact Josh Tarr, Coordinator of Conferences & Member Communities at jtarr@ila-net.org.



Public Leadership MIG

"To lead is to live dangerously because when leadership counts, when you lead people through difficult change, you

challenge what people hold dear—their daily habits, tools, loyalties, and ways of thinking—with nothing more to offer than a possibility."

—Ron Heifetz and Marty Linsky, *Leadership on the Line*. (Harvard Business School Press, 2004).

At one time, the idea of public leadership as living dangerously seemed more at home in repressive settings or totalitarian autocracies. In today's world, where time and space are compressed by technology, public leadership that assumes democratic principles of dialogue and inclusion is becoming more and more risky. Consider the multiple public debates that reflect attitudes towards people of faith. Many public leaders try to advance their causes by appealing to loyalties and ways of thinking that demonize members of faith communities. The viciousness and emotional tenor of these toxic exchanges have invalidated the more measured stance of other public leaders on issues of religious freedom. Helping leaders and their constituencies understand and relate to such complexity is one of the many important endeavors underway in the field of public leadership.

As the Conference approaches, members of the PLMIG participated in a conference call to develop plans for Boston as well as strategies for building and sustaining a year-round community of interest in Public Leadership. We'll have a second call early in September to finalize plans, so watch your e-mail for an invitation to participate. The PLMIG's conference plans include a rich menu of opportunities for conversation and exploration of the important issues in the field of public leadership.

We are still looking for volunteers to lead conference activities and facilitate the year-round MIG conversation. Please e-mail jrechtman@fanning.uga.edu or Chair-Elect Will Salyards at willsalyards@comcast.net to let us know of your interest.

P.S.! Ron Heifetz and Marty Linsky are just two of the many scholars and practitioners of leadership who have been longtime contributors to ILA Conferences (including the one to come in Boston).

Student Affinity Group

The Student Affinity Group is busy making preparations for the Annual ILA Conference as students begin a new academic term. We are excited to partner with Boston-area university students for some great

activities during the conference; look for additional details to come in September! Students can also find the Conference Travel Sponsorship tips document on the ILA homepage in the Resources area. As you plan for your trip to Boston, we encourage you to consider representing your university in the Student Case Competition; more details can be found on the ILA Conference page.



For more information and to become involved with the Student Affinity Group to help with online discussions, conference activities, or connecting leadership students worldwide, please contact Chair Natalie Coers at natalie.coers@gmail.com or Chair-Elect Naeem Moosa at n_a_moosa@hotmail.com.

ILA Communities Online

For More Information follow the links from:

www.ila-net.org/Communities

Connect, Converse, and Collaborate at:

www.ILASpace.org

Share & Learn via the Followership Learning Community Wiki at:

followership2.pbworks.com

17.

With so many benefits available to ILA members, it is hard to keep track of them all! In this regular installment, we review member benefits in detail. This month, we look at members' complimentary access to *Leadership Excellence*, a monthly leadership magazine which aims to "help you find a wiser, better way to live your life and lead your organization."

ILA Benefits Portfolio

Leadership Excellence - Monthly Magazine Devoted to Organizational Leadership

Dedicated to empowering you in your work and providing you with the latest in leadership theory and practice, the International Leadership Association offers you complimentary access to a number of leadership publications. While these publications all turn a critical eye on leadership, each boasts a distinct personality. *Leadership Excellence's* niche is that of eminent practicality, focusing its attention on contributing to the success of individuals and businesses across the globe.

Founded in 1984 by Ken Shelton, Stephen R. Covey, Ken Blanchard, and Charles Garfield, *Leadership Excellence* was created to "redefine how businesses were conducted, how people were motivated, and how success was achieved." To this end, and to "help you find a wiser, better way to live your life and lead your organization," they have brought some of the best minds on management and leadership to contribute to their monthly magazine over the last 25 years.

To learn more about *Leadership Excellence*, visit their website at www.leaderexcel.com. There, you will also find their ranking of leadership development programs and a list of the top thought leaders in management and leadership.

To get the latest issue of *Leadership Excellence* (or a past issue), just follow these easy steps:

1. Navigate to www.ila-net.org
2. Log-in using your ILA username and password
Note: If you have forgotten your password, you can have it emailed to you. After attempting to enter incorrect credentials, you will be presented with a "Forgot your password?" link. Use that link to have your password emailed to you.
3. Navigate to **eBenefits > Leadership Excellence**
4. Click the Download icon to read the magazine on screen or to print it.



Need help? Have additional questions? Contact Ashley Wollam (p: 301.405.0804 | e: ajwollam@ila-net.org).

Many ILA members have been published in *Leadership Excellence*. To submit your piece for consideration, simply email it in word format to Ken Shelton at kens@eep.com. The article should be 1200-1400 words in length.

A monthly leadership magazine which aims to "help you find a wiser, better way to live your life and lead your organization."

JOB Listings

To view all announcements or to submit your own ad go to: www.ila-net.org/LeadershipJobs/index.asp

Professor of Leadership Studies

Department of Leadership Studies & American Studies, Christopher Newport University
Newport News, VA, USA
Closing Date: 9/15/2010
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1283

Assistant Professors of Leadership Studies (2 Positions)

Department of Leadership Studies & American Studies, Christopher Newport University
Newport News, VA, USA
Closing Date: 9/15/2010
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1282

Program Director – Organizational Leadership

Psychology, Mansfield University
Mansfield, PA, USA
Closing Date: Until Filled
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1281

Full-Time Doctoral Leadership Faculty

Mountain State University

Beckley, WV, USA
Closing Date: Until Filled
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1280

Doctorate of Executive Leadership Program Full-Time Faculty

Mountain State University
Beckley, WV, USA
Closing Date: Until Filled
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1285

Assistant or Associate Professor in Leadership

Agricultural and Extension Education, Virginia Tech
Blacksburg, VA, USA
Closing Date: Until Filled
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1278

Executive Director Scarlett Leadership Institute

Belmont University
Nashville, TN, USA
Closing Date: Until Filled
www.ila-net.org/LeadershipJobs/View_Job.asp?DBID=1284

Vision: Transforming Leadership Knowledge and Practice Worldwide.

Mission: The International Leadership Association (ILA) is the global network for all those who practice, study, and teach leadership. The ILA promotes a deeper understanding of leadership knowledge and practices for the greater good of individuals and communities worldwide.

Our Commitment: The principal means by which our mission is accomplished is through the synergy that occurs by bringing together public and private sector leaders, scholars, educators, businesses, and consultants from many disciplines and many nations.

Our Values: *Inclusion:* Nurtures and promotes broad and diverse membership engagement; *Intent:* Encourages leadership initiatives that advance the field of leadership and contribute to the greater global good; *Interconnection:* Builds upon the shared interests and complementary talents of members to support individual and collective goals; *International perspectives:* Respects cultural contexts and facilitates learning and networking across national boundaries; *Integrity:* Insists upon effective and ethical leadership practices and sound scholarship.

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Spotlight on ILA Members

ILA Members are doing amazing leadership work around the world, from starting new degree programs to nurturing young people who make a difference, from running innovative workshops and seminars to fostering organizational change.

Spotlight on our Recent Graduates

ILA's Annual Salute to Graduates!

This month we shine a spotlight on our recent graduates. Our members earn degrees in a wide variety of disciplines, conducting intriguing research in each. Congratulations!

Doctoral Degree Recipients

Richard Bolden, PhD; Leadership Studies; University of Exeter; Title: The Elusive Nature of Leadership Practice: An investigation into the distribution, practice and discursive processes of leadership in universities and other large organisations; *Description*: This thesis explores the challenges of representation in Leadership Studies through an empirical investigation of 'distributed leadership' in higher education, and 'leadership-as-practice' in a number of other large, complex organisations. It is proposed that a holistic representation of leadership, that recognises the 'hybrid' nature of leadership practice, is difficult to achieve because of the manner in which grand 'Discourses' and micro-level 'discourses' interact to attribute the social process of leadership to the actions of individual leaders; *Future Plans*: I will continue to work as a lecturer at the Centre for Leadership Studies, University of Exeter Business School, researching, teaching and publishing on the interface between individual and collective approaches to leadership and leadership development.

Julia Buchanan, PhD; Leadership Studies; University of San Diego; Title: Indigenous Leadership: A Talking Circle with Cree Leaders; *Description*: The work was conducted in coop-

eration with the Cree Nation and Blue Quills First Nations College. The study explored both Indigenous views of leadership and also Indigenous research methodology.

Florence "Kori" Diehl, PhD; Leadership and Change; Antioch University; Title: Eutopiographies: Narratives of preferred future selves with implications for developmental coaching; *Description*: I sought and found evidence that narratives of preferred future selves can reveal structure and stage re: constructive-developmental theory. Leadership coaches talk about the future with their clients, so this is an important application of adult developmental theory; *Future Plans*: To build state of the art leadership development programs that honor an organization's mission and provide growth and developmental opportunities for its associates at all levels.

YoungHee (Sylvia) Hur, PhD; Organizational Leadership; University of Twente; Title: Optimizing Managerial Effectiveness through Emotional Intelligence; *Description*: The dissertation attempts to add to our understanding of leadership by concentrating not just on what leaders do, but rather by a consideration of the capabilities an individual must have in order to perform very effectively in a leadership role. Evidence

is offered how managerial emotional intelligence plays a role to enhance various work-unit level outcomes.

Marie Legault, PhD; Human and Organizational Systems; Fielding Graduate University; Title: Becoming an Ethical Leader: An Exploratory Study of the Developmental Process; *Description*: The purpose of this study was to gain a better understanding of the developmental process in becoming an ethical leader. The findings suggest seven themes that characterize the development of ethical leaders; *Future Plans*: I will pursue this study in order to provide a more complete trajectory of the development of ethical leaders and write a book that maps out the development trajectory of ethical leaders.

Whitney McIntyre Miller, PhD; Leadership Studies; University of San Diego; Title: Postconflict Community Development in Sierra Leone: Western, Cultural, and National Influences; *Future Plans*: Assistant Professor of Organizational Leadership, Northern Kentucky University.

Kathy McKenzie-Mitiku, PhD; Leadership Studies; NC A & T University; Title: Ethics and Ethical Behaviors of Municipal Government



Employees: A Secondary Analysis; *Description*: A quantitative analysis of existing ethical baseline surveys of employees of a municipality to determine if the survey instrument was reliable to be used by other cities. In addition, the research was to determine if there were patterns and trends from a secondary statistical analysis concentrating on factors such as gender, employment status, years of service, age, and ethnicity; *Future Plans*: Future plans include continuing research and writing as well as working in academia.

Oliver Ngodo, PhD; Human Resource Development (in the research field of Transformational Leadership); University of Malaysia Sarawak, Malaysia; Title: The Role of Transformational Leadership as Cause of Positive Outcomes in Organizations; *Description*: Studied the link from Transformational Leadership through the mediation of Procedural Justice and Trust to Organizational Citizenship Behavior, Organizational Commitment and Job Satisfaction in the context of the organizational climate of the South East Asia Nation of Malaysia; *Future Plans*: I intend to develop career in International Development, already being processed by CUSO-VSO (in partnership with One Sky Canadian Institute for Sustainable Living) for placement as Nigeria Program Director in Integral Leadership Development Project about to be inaugurated.

Louis Spencer, PhD; Organizational Leadership; Regent University; Title: Vision Conflict within Pastoral Ministry; *Description*: Examining the disparity between what ministers expect ministry to be like versus the actual experience of being in the ministry; *Future Plans*: Expand Vision Conflict research to examine

the phenomenon among leaders in other sectors.

Juanita Waits, EdD; Educational Leadership; Northern Arizona University; Title: Student Opportunity for Academic Renewal (SOAR): Assessing the Effectiveness of School-Based Mentoring on At-Risk Youth; *Description*: The study investigated the impact of school-based mentoring on academic achievement, at-risk behaviors, and attitudes toward school; *Future Plans*: Explore academic opportunities in educational leadership.

Elizabeth Walker, EdD; Education major - educational leadership minor - social justice; Seattle University; Title: Transcendent Moments in the Lives of Leaders; *Description*: Violence, trauma, and fear comprise a triple-edged sword, which is cutting into the collective psyche at every turn, a phenomenon which is driving the call for a new leadership form, that of transcendent leadership. We are in desperate need of global healing and transcendent moments offer us portals through which we may more fully explore the transcendent in our lives and our collective leadership; *Future Plans*: - to continue becoming a more recognized scholar, researcher, writer and educator, in the field of leadership.

Robin Williamson, PhD; Higher Education Administration; University of North Texas; Title: Student Engagement Theory: A Comparison of Jesuit, Catholic, and Christian Universities; *Description*: Using data from the 2005 National Survey of Student Engagement, comparisons between results from Jesuit, Catholic, and Christian Universities were made to determine statistically significant differences.

Laurie Woodward, PhD; Higher Education Administration; University of South Florida; Title: To What Extent Does a Social Compact Exist Between Higher Education and Society: A Study of Two Minnesota Universities; *Description*: This dissertation explores the nature, applicability and usefulness of social contract theory, and the resulting compact between higher education and society as a way to understand the growth and development of higher education in the United States; *Future Plans*: Under consideration! I love what I'm doing now, but would also love to teach a little bit!

Jeffrey Yergler, PhD; Leadership Studies; Gonzaga University; Title: The Posttraumatic Growth Process for Organizational Leaders Impacted by Involuntary Job Loss; *Description*: This study investigated the experiences of five senior-level executives who were involuntarily terminated from their leadership positions; *Future Plans*: I would like to use the findings in this study to encourage and support leaders who are trying to recover from the trauma of involuntary job loss.

Master's Degree Recipients

Jodi Bruns, MEd; Educational Leadership; North Dakota State University; *Future Plans*: Continue with community and leadership development work in rural communities with the North Dakota Extension Service.

Rebecca Clary, MA; Liberal Studies with focus on Administrative Leadership; University of Oklahoma; *Future Plans*: Online teaching at the undergraduate level for business majors.

Natalie Coers, Master's in Agricultural Leadership; University of Georgia; Title: Impact of Group Development Knowledge on Students' Perceived Confidence and Importance of Group Work Skills through a Service-Learning Project.

Teresa Correia de Lacerda, MSc; Marketing; ISEG-UTL (School of Management and Economics of Technical University of Lisbon); Title: Transformational Leadership Effectiveness in Implementing CSR Strategies; *Description*: This research study aims to explore the impact of the full range of transformational leadership with the inclusion of ethical integrity in determining the effect to which firms implement corporate social responsibility strategies. A survey was conducted on the second quarter of the year focusing on the largest firms in Portugal; *Future Plans*: To further develop this research area incorporating the value creation process in corporate strategy-making.

Sweida-DeMania Gloria, MS; Psychology with concentrations in Organizational Behavior and Evaluations; Claremont Graduate University; *Future Plans*: Currently a doctoral student at CGU researching entrepreneurial leadership.

Tunde Hegedus, MA; Leadership Studies, Individualized Option focusing on International Affairs; University of San Diego.

22. Rebecca Henderson, MS; Community Leadership; Duquesne University; *Future Plans*: Nonprofit consulting, community volunteering and writing a book for leadership level community influencers.

Scott Heydt, MS; Leadership and Liberal Studies; Duquesne

University; *Future Plans*: I plan to begin my own educational consulting firm focused on K-12 student leadership development.

Michael Linville, MA; Advanced Leadership Studies; Indiana Wesleyan University; *Future Plans*: Pursuing an EdD in Organizational Leadership.

Scott Livingston, MA; Organizational Leadership; Indiana Wesleyan University; *Future Plans*: Complete Doctorate in Organizational Leadership.

Samuel Luzobe, MA; Organizational Leadership; Eastern University; *Future Plans*: Pursuing PhD in Organizational Leadership at Eastern University beginning Sept 2010.

Anne Marie Lynch, MA; Leadership; St. Mary's College of California; Title: Health and wellness of women in executive leadership positions; *Description*: Sustaining wellness as it relates to the success of female executives through the acquisition of specific skills and behaviors; *Future Plans*: As an experienced global human resources executive am seeking a new opportunity with an excellent leadership team.

Jennifer Martin, MA; Nonprofit Leadership; University of San Diego; *Future Plans*: Work for a global health organization.

Lindell McConnell, Master of Management with a Major in Leadership; Australian National University; *Future Plans*: PhD in Leadership-Followership, particularly the responsibility of followers to the organisation as opposed to the leader.

Scott Pochron, MA; Organizational & Leadership Dynamics; Antioch

University McGregor; Title: A Metatheoretical Model of Integral Leadership Dynamics; *Description*: Presents a general theory of leadership as a phenomenon of human functioning. Leadership is viewed as a dynamic distributed process of responsive action to sensemaking within an organizing context; *Future Plans*: Consulting/Coaching on applying leadership dynamics model and moving on to doctorate.

Michael Pomatto, MA; Advanced Leadership Studies; Indiana Wesleyan University; *Future Plans*: Doctoral Degree from IWU.

Joanna Balda Stanberry, MA; Organizational Leadership; Eastern University; *Future Plans*: Pursuing work in OD/OB consulting and research, currently working for the Max DePree Center for Leadership.

Pamela Wade, MS; Organizational Leadership; Palm Beach Atlantic University.

Bachelor's Degree Recipients

Audrey Abbott, BA; International Studies, Spanish and Latin American Studies with a minor in History and a Professional Distinction in Leadership.; University of Oregon; Title: Los floggers y "la nueva noche." The floggers and "the new night"; *Description*: My work examines the Argentine subculture, the floggers, and how technology has impacted socialization and identity formation of these young people in Argentina; *Future Plans*: Currently, serving as an AmeriCorps member in the Office of Service Leadership at Concordia University in Portland.

Sharon Martel, BS; Leadership & Organization Studies, BS; Social & Behavioral Sciences; University

of Southern Maine; *Future Plans*: I currently work for Liberty SuretyFirst (part of the Liberty Mutual Group).

Jesus Martinez, BS; Criminal Justice; John Jay College; *Future Plans*: I just started my Public Administration Master Degree at Marist College.

Kelly Nwosu, BSc; Business Information Technology; INTI International University/Laureate International Universities Malaysia; Title: A Study and Implementation of Online Support Virtual Classroom for Aptech Computer Education Nigeria; *Description*: A virtual classroom is a scheduled online instructor led training session where instructor and student can interact together remotely; *Future Plans*: To be a successful business leader.

Sarah Waitz, BA; International Leadership Studies; Marietta College; *Future Plans*: Dorm Resident/Coach at George School & Intern at Teleos Leadership Institute.

ILA Member Stephani Richards-Wilson recently returned from the University of Bonn, Germany, where she had been awarded a fellowship to research Willi Graf of the White Rose and Catholic Student Resistance (Moral Leadership) in Nazi Germany. Congratulations Stephani!

Community Kiosk

Share your important announcements! Pin your virtual sticky note up on ILA's Community Kiosk. Email Ashley Wollam at ajwollam@ila-net.org to submit.

Congratulations to ILA Member Jim Taggart who released an e-book titled *Becoming a Holistic Leader: Strategies for Successful Leadership Using a Principle-Based Approach* earlier this year. Jim's purpose in writing this e-book was to help people become more effective leaders. Whether one is part of Generations X or Y, or a Baby Boomer like Jim, the information in his book is very relevant to today's turbulent economy and organizational challenges. Leadership is a lifelong study and pursuit. Jim's personal philosophy of leadership is that it resides at all levels of organizations and communities; leadership to be shared if we're to achieve great results. Jim is also an active blogger on ILASpace. Login to ILASpace to read his latest post, "[Why Lincoln Electric May be the Model for Saving America's Manufacturing Sector: A Review of Frank Koller's Book Spark.](#)"



The Flow Project, an Institutional Member of the ILA, is now a partner of the UNESCO Observatory: Multidisciplinary Research in the Arts, based at the University of Melbourne, Australia! The Flow Project is a non-profit which seeks to apply the wisdom and experience of art in transforming humanity's response to the creative challenges of today's world. To learn more about The Flow Project, visit www.theflowproject.org/. To learn more about the UNESCO Observatory, visit www.abp.unimelb.edu.au/unesco/.

ABC World News asked ILA Member and Leadership Perspectives Webinar Presenter, Colonel Thomas Kolditz (Department of Behavioral Science & Leadership at West Point), to speak on the Chilean miners trapped underground and who are awaiting a rescue which could take months. After seeing Colonel Kolditz speak on ABC World News (at <http://bit.ly/95VBI4>), be sure to check out his webinar, *In Extremis Leadership: Leading As If Your Life Depended On It* in our Webinar Archives!

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Leadership Dates & Events

Go Online to see complete listings of these & other events:

www.ila-net.org. Navigate to Events --> Calendar. Submit your event to ila@ila-net.org. If you are attending these or other events & would like ILA materials to distribute, contact: ila@ila-net.org

Sep 6 - 7

2nd International Worldly Leadership Summit

Ross-on-Wye, UK

www.worldlyleadership.org/

Sep 21

7th Annual International Women's Leadership Conference (IWLC)

Honolulu, Hawaii, USA

www.iwlchi.org/

Sep 24 - 26

Students 4 Students National Leadership Conference

University of Wollongong, NSW, AUSTRALIA

www.studentleaders.org.au/page119018.cfm

Sep 26 - 28

Annual Accreditation Conference

Houston, Texas, USA

www.aacsb.edu/Accreditation-Conference/index.html

Sep 30

CFP: Leadership in the Multicultural World: The 7th Biennial Conference of the International Academy for Intercultural Research

www.iair2011conference.org/dates.html

Sep 30 - Oct 2

Women as Intercultural Leaders: Imagination, Innovation, Integrity

Notre Dame, Indiana, USA

www.ila-net.org
Navigate to Events —> Calendar

Oct 5 - 9

Women in Leadership 2010, Realizing Visions; with clarity, enthusiasm and care

Paris, FRANCE

www.winconference.net/eng/WIN-Conference/W.I.N.-global-2010

Oct 6

CFP: ANZAM Best Research Dissertation Proposal

www.ila-net.org
Navigate to Events —> Calendar

Oct 7 - 9

Institute of Behavioral and Applied Management (IBAM) 18

San Diego, CA, USA

www.ibam.com/conferences.html

Oct 15 - 17

International Conference on Advanced Management Perspectives in Asia

Suzhou, CHINA

www.ila-net.org
Navigate to Events —> Calendar

Oct 17 - 20

Organizational Development Network Conference

New Orleans, LA, USA

www.odnetwork.org/events/conferences/conf2010/index.php

Oct 23

British Columbia Student Leadership Conference

Kelowna, BC, CANADA

web.ubc.ca/okanagan/students/campuslife/leadership.html

Oct 27 - 30

ILA 12th Annual Global Conference

Boston, MA, USA

www.ila-net.org/Conferences

Oct 27 - 30

Southern Management Association 2010 Meeting

St. Pete Beach, FL, USA

www.southernmanagement.org/meetings/2010/

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