The Journal of
STUDENT LEADERSHIP

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Foreword

Warren G. Bennis, the pioneer of leadership studies, once said that "leadership is the capacity to translate vision into reality." I cannot think of a more fitting way to describe how Utah Valley University approaches its educational mission. Our commitment to engaged learning involves finding ways to effectively integrate academic study with practical applications. Thus, I have been delighted to observe the development of *The Journal of Student Leadership*. This journal is a superb example of what UVU is working to accomplish through its core themes of engagement, inclusiveness, and serious academic study.

Encouraging the study and practice of leadership on our campus is among the most effective contributions our university can make to wider society. Universities like ours are the laboratories in which students can develop the critical skills to advance not only their professional pursuits, but their ability to function as citizen leaders in creating and sustaining a healthy democratic culture.

Our campus is well-suited to support exploration in key areas of student leadership mentioned in the journal's founding documents. Among these is the indispensable role of ethics in human decision-making and development. We have a long tradition at UVU of providing students the opportunity to think deeply and meaningfully about the ethical implications of their actions and their broader impact. The ability to work through ethical dimensions of human relationships is vital in the development of leaders, and I look forward to contributions to the journal that are able to draw on these resources.

Another important area of leadership, and for this journal, lies in recognizing and appreciating the diversity of human experience, and in identifying ways to make different perspectives work toward the common good. The ability to relate across cultures and ideologies is an increasingly valuable trait in leadership development. Our university has a special commitment to inclusion and recognizes the importance of cultivating student leaders from a variety of backgrounds who can navigate complex relationships in an increasingly interdependent and globalized world.

Finally, to translate a vision into reality, a person or group must be able to communicate effectively. *The Journal of Student Leadership* is well placed to explore a variety of issues in this area including the art of persuasive speech, the value of transparency, confidentiality, and propriety in how information is employed.

I look forward to the development of *The Journal of Student Leadership* and am pleased to see it take its place alongside other journals at UVU. I am confident it will contribute to the broader field of leadership studies, provide an important forum for effective interdisciplinary learning on our campus, and model an approach to learning we value so highly on our campus. In doing so, this publication will enhance the academic mission of our campus, strengthen our community and region, and provide invaluable opportunities for students to develop the very skills they will be exploring in the pages of this publication.

Matthew S. Holland
President
Utah Valley University

From the Executive Board

Dear Authors and Readers,

We are proud to introduce to you the inaugural issue of *The Journal of Student Leadership*. Many talented people dedicated their time to establish this journal as a permanent fixture at Utah Valley University. In many ways, the *Journal* demonstrates what UVU students claim—they are serious about their educational experience and seek to engage in practical learning opportunities.

Throughout the *Journal* creation process, we have sought to emphasize UVU's focus on student success by facilitating serious, engaged, and inclusive learning experiences. As an interdisciplinary academic publication, the *Journal* accepts submissions from authors in all fields of study and levels of education, adding a level of seriousness to the study of leadership. The *Journal* also promotes critical thinking through quality writing and publishing in an effort to cultivate student success.

We sincerely thank our dedicated editorial staff who spent countless hours navigating the process of founding an academic journal. Selected as exemplars because of their excellent qualifications as writers, editors, or designers, we endorse their effort and their dedication to create a quality journal. We also sincerely thank the faculty reviewers who participated in the double-blind review process for the graduate- and professional-level submissions.

As the founding Journal Executive Board, we wish to thank those who played key roles in making this publication possible. Dr. Chris Goslin, Department Chair of Student Leadership and Success Studies, Dean Forrest Williams of University College, and the SLSS Department faculty and staff have been especially supportive. Also, we greatly appreciate our colleagues from other campus publications and departments who generously shared their time, expertise, and resources. The Office of Engaged Learning funded a Grant for Engaged Learning which also helped the *Journal* come to fruition.

We hope readers will be enlightened by the quality of ideas and positions taken by authors in our inaugural issue. We hope to foster that zeal of serious, academic growth with which UVU offers the world.

Sincerely,

Benjamin A. Johnson   Camron J. Robinson
Eileen Doyle Crane   Kameron R. González
Sandra C. Bennett

From the Editors

Leadership has as many definitions and beliefs as there are individuals in the world. What better way to explore this abundance of ideas than to work on a project that requires the application of these very theories whilst inviting and examining those of others? As Head and Managing Editors, we have witnessed both the theory and the practice of leadership through the editorial selection process and in the efforts of our Editorial Staff. We are honored that this experience has been unique as it has stemmed primarily from the efforts of undergraduates.

The rising generation will be the leaders of the future, and they are already invested in the discussion. The inaugural issue of *The Journal of Student Leadership* addresses leadership through the voices of those who have witnessed the effects of poor or malicious leaders and yet retain the intent optimism of students that are frequently labeled naïve. We aimed to gather a variety of views, including honest looks at the way that fear and our own perceptions hobble our own leadership potential as well as challenges to the very way we traditionally understand what makes a good leader.

Perhaps it is the holistic and engaged nature of the campus this publication comes from that has brought us such proactive- and experience-based pieces. If so, we can only believe that this discussion will grow in complexity and depth as the *Journal* moves forward. We are honored to have been here for its beginning, and we are excited to see the development of this unique interplay of leadership in practice.

We invite you now to enjoy the thoughts and theories between these covers. Scan, peruse, consider, and reflect. We hope that you may find ideas that inspire you to join the conversation and contribute to the continued improvement of leadership.

Katie R. Schwendiman
Emily Loveless

Student Leaders as Advocates:
A Collaborative Approach to the
College Mental Health Problem

Ty B. Aller
Utah State University

"Never doubt that a small group of thoughtful, concerned citizens can change the world. Indeed it is the only thing that ever has." —Margaret Mead

Student mental health issues are a growing concern across college and university campuses in the United States with the American College Health Association's finding that 24% of students report having considered suicide and 9.6% having considered suicide in the past 12 months (n = 19,861; ACHA, 2015). An additional study of higher education populations reported high rates of passive suicidal ideation amongst students, claiming that during a twelve-month period approximately 37% of undergrads (n = 15,000) and 30% of graduate students (n = 11,441) thought, "I wish this all would just end" (Drum, Brownson, Burton, Denmark, & Smith, 2009, p. 216). Students' suicidal ideation is often influenced by underlying mental health problems and previous traumatic experiences (Wilcox et al., 2010). These underlying conditions often negatively affect student engagement on campus and student relationships, that in turn, negatively influence their likelihood of graduating (Salzer, 2012). These individual problems often create a unique problem referred to as the 'college mental health problem' that includes a lack of knowledge pertaining to these mental health issues and a lack of resources for treating these issues that then present unique problems for institutions of higher education. Recognizing the magnitude and diversity of this problem, university administrators and researchers across the nation have sought to better understand student mental health issues to help find solutions and to help more students succeed (Castillo & Schwartz, 2013; Kitzrow, 2003).

Despite the efforts of administrators and researchers, many of the programs implemented to address the college mental health problem do not harness the collective efforts and influence of student leaders as advocates (see Eisenberg, Hunt, & Speer, 2011 for a review of common approaches across the United States). Recognizing the opportunity to harness student-led efforts, student leaders at Utah State University, in collaboration with administrators, delivered programming that addressed student mental health issues by increasing awareness through media campaigns, increasing access to mental health resources by advertising therapy services, and by fostering student skills through workshops. This programming, now known as the annual Mental Health Week at Utah State University was made possible due to student leaders being advocates on the issue and helping lead their fellow students and administrators to find new solutions to a known problem.

This paper uses the theoretical framework of Burns (1978) transformational leadership theory to explain how student leaders worked with their fellow undergraduate and graduate students to develop a unique vision to guide a university-wide effort of addressing the college mental health problem. More specifically, this paper outlines how student leaders systematically evaluated the college student mental health problem on our campus and worked directly with administrators in identifying potential resources to address the problem. Lastly, this paper describes how student leaders used this information and rallied the entire university campus to deliver programming that advocated for awareness and access to mental health resources for students. It is through this three-part process that student leaders were able to become effective advocates for change regarding the student mental health problem.

Theoretical Framework

Burns' (1978) original propositions on transformational leadership described leaders as existing on a continuum with the transformational style at one pole and the transactional style on the opposite pole. A transformational leader works collaboratively with others to help them to reach higher levels of motivation and morality, and in turn, others influence the leader to reach similarly high levels (Kuhnert & Lewis, 1987). Conversely, the transactional leader initiates contact with others to exchange things of value including performance rewards and mutual support. Burns (1978) originally explained that through interactions with others, a leader could be identified as either being a transformational or transactional leader. However, in more current iterations of this theory, transformational leaders are often characterized as those who are able to articulate a lucid vision of the future that can be easily shared with their peers to help motivate them while also noticing and bolstering individual differences in those

around them (Yammarino & Bass, 1990). While the transformational leader may use transactional skills, the bedrock of the transformational leader relies on their overall ability to create a unique vision to guide the efforts of their team.

Transformational leaders may seek new ways of working, identify new opportunities and approaches (despite risks), and prefer effective answers rather than efficient answers to address new and old problems alike. These leaders attempt to shape and create their environment through vision rather than reaction to their circumstances. In doing so, transformational leaders are able to intellectually stimulate their peers to help accomplish goals (Avolio & Bass, 1988). Based on the principles of transformational leadership (Burns, 1978), student leaders worked collaboratively with administrators at Utah State University to address the college mental health problem in three steps. First, student leaders identified how the college mental health problem affected their campus. Second, student leaders identified possible solutions to the unique problems on their campus helping create a holistic vision to deliver to administrators to gain their support. In doing so, student leaders used this vision to inspire their fellow students and to convince administrators to respond to the problem in new ways. Lastly, student leaders worked collaboratively with the campus community to deliver new, holistic programming to address the college mental health problem.

Understanding the Problem

Because of the complexity of the college mental health problem, it was important that we as student leaders first understood how students on our campus were affected. In the following two sections, we discuss the framework of how student leaders at Utah State University researched the college mental health problem on our campus and give an account of our personal experiences working to understand this problem.

Researching the problem. In researching the college mental health problem, three questions guided our process: (1) what do we already know about how this problem affects our campus; (2) what do we need to know about the way the college mental health problem affects our campus community; and (3) what can we do as students to address this problem? As a group, we addressed each of these questions in sequential order seeking to build a deeper understanding of the problem. First, we worked together to collect both qualitative accounts from fellow students and administrators, and then quantitative accounts from existing literature on the college mental health problem. After gathering this data, it was evident that much of the problem on our campus centered around a lack of awareness of problems and access to mental health resources. Based on the identification of these two problems, we as student leaders began the process

of identifying possible solutions by deepening our understanding of how to help make students more aware of the problem and how to help them access more resources.

Experience as a student leader. As student leaders guided by transformational leadership theory, we found it crucial to learn about problems that influenced our fellow students' experiences in school to help motivate them to improve their experience. In conversations with students, stories regarding their mental health and how it negatively influenced their success became increasingly common. The common theme amongst these shared experiences was a lack of awareness of the mental health problems individuals were experiencing or the problems that their friends were facing. Additionally, many students talked about the lack of available resources and explained that they often felt discouraged in seeking services due to the negative stigma surrounding these problems. It was from these conversations that we were encouraged to work directly with administrators to learn more about the problem to facilitate improvements in our students' lives.

After talking with students, we approached both administrators and faculty members at our university to determine what else we as student leaders needed to know about the problem in order to positively influence our fellow students' experiences on campus. We asked administrators how the university approached this problem and the types of resources they were using to address the problem. In talking to faculty, we would seek to better understand what current strategies were supported by research and how these programs could be implemented on our campus. In these talks, it was as equally important for us as student leaders to inform administrators and faculty about the student experience as it was for us to gain information regarding possible approaches to address this problem. In these initial meetings, it was crucial to emphasize the skills of a transformational leader and deepen relationships with both groups to encourage future collaboration to ensure the successful implementation of our future programming. Each of our conversations with students, faculty, and administrators led us to ask ourselves, "what do we do about this problem?" It was after this moment, that we as student leaders, decided that we would begin to work together to identify possible solutions to this problem that were not already being implemented and in doing so, be both advocates and leaders of change.

Identifying Possible Solutions

After talking with students and administrators on our campus, it was evident that students were affected by the college mental health problem in a myriad of ways. For instance, several students experienced a lack of ability to attend courses due to prevailing conditions, whereas other students, had a hard time paying attention in class due to their

mental health problems. Recognizing the magnitude and diversity of the problem, we started to identify possible solutions that responded to the problem appropriately. It was during the process of identifying possible solutions that we worked together as student leaders to create a vision that challenged the status quo and influenced our administrators on campus to address this growing problem in a new way. In the following sections, the general framework we used to identify possible solutions will be described.

Identifying a solution. In identifying a solution, the following questions guided our process: (1) what current university programs address student mental health issues; (2) what current community programs address student mental health issues; (3) what current student-led programs address student mental health issues; and (4) is a new program needed to address the current problem? In processing through these four questions, we were able to identify possible groups that addressed awareness of student mental health problems and how students could access resources for these problems. It was important to document how each of these organizations outreached to students and to identify if there were any possible barriers to students accessing these organizations and their resources. Additionally, it was important to brainstorm possible programming that student leaders could use to fill possible service holes to address the problems of awareness and access to resources.

Experience as a student leader. In identifying solutions, we started by reviewing each of the resources that were offered by our university. This process was completed by searching the internet for mental health resources on our campus and the surrounding community. It was through our internet searches that we recognized it was relatively difficult to find what resources were offered and how students could access them. Because of this, we decided it would be effective to increase the efficiency of accessing these resources for students and increasing the transparency of each agency we researched.

During our searches for mental health resources, we also identified that these services were often expensive and hard to access. For instance, mental health counseling on our campus had a relatively long wait time for regular sessions and community counseling resources were significantly more expensive and still had significant wait times. We recognized that while there were many services that were useful for students with these problems, there was a general lack of transparency and accessibility to these resources. From these conclusions, we decided it would be beneficial to create a student-led program addressing student mental health issues. It was at this time we worked together to create a vision that would guide the formation of mental health programming on our campus with the help of our administrators.

Developing Programming

Once a thorough understanding of the problem was created and possible solutions were identified, we worked together with administrators to create programming that worked to address students' mental health issues on our campus. In doing so, we drew upon our unique vision of engendering hope to guide collaboration with fellow students and administrators. The following sections outline the process we used to deliver mental health programming on our campus.

Creating a new solution. Based on the information garnered from researching the problem and identifying possible solutions, a clear framework was provided in creating a new, student-led program that would address the college mental health problem on our campus through the creation of the Mental Health Week. In the initial development of this week of programming, two goals were identified by student leaders: (1) increase awareness of mental health issues and how they impact the college experience and (2) increase student access to mental health resources. Working to address these goals, student leaders declared a week's worth of programming that included an educational speaker, mental health workshops, a mass media campaign, and fundraisers for continued access to mental health services. After the initial planning of the week occurred, a careful budget proposal was developed to ensure that programming could be completed. It was through effective collaboration with administrators that a proper budget and subsequent funding was accomplished. By motivating an entire campus community in each of the previous steps by sharing our common vision, student leaders were able to create a mental health week addressing transparency and access to resources while staying within a reasonable budget and receiving the support of administrators.

Experience as a student leader. Creating student-led programming that addressed students' mental health issues was made possible because we understood the problem, identified specific goals, and collaborated with fellow students and administrators to create a holistic plan. In our efforts to create a solution, we created a mental health programming week that was called "Mental Health is No Joke: Stand Up to Stigma." Our week showcased an acclaimed mental health speaker, mental health workshops led by clinical graduate students, a mass media campaign led by students, and a suicide awareness walk that included both students and community members. In creating these events, we collaborated closely with administrators to identify budgeting needs and to help recruit financial supporters that would invest in our programming. It was through this collaboration that we were able to accomplish this programming and help our students.

The Mental Health Week would not have been possible if we did not draw upon a vision that was created through collaboration with the entire campus community. Without researching students' mental health problems, understanding how students were affected, and knowing the resources available to these students, we would not have been able to create a meaningful plan. Without this plan, we would not have inspired other students to take action and to convince faculty and administrators that this problem was worth addressing in a new way. It was by being encouraged by the spirit of transformational leadership that students were able to be leaders and advocate for change and, with the help of administrators, carry out the first mental health week on our campus.

Conclusion

Students' mental health issues are a growing problem affecting a significant percentage of the college-aged population (American College Health Association, 2016; Blanco et al., 2008). This problem is unlikely to disappear in the near future making it important to continue identifying new strategies that interact in effective and meaningful ways. This paper has outlined a process student leaders used to address the student mental health problem on a college campus by creating a new strategy. Student leaders on our campus were able to better understand a problem and possible ways of improving this problem, creating a unified vision. Through research, student leaders then created a holistic plan that rallied an entire campus community to address the problem.

It is through the process outlined in this paper that student leaders can be both leaders and advocates by developing collaborative approaches to any problems including the student mental health problem. This has been documented at Utah State University by the creation of an annual Mental Health Week that provides specific programming sponsored by Utah State University. It is through the efforts of these students that more students have been able to have more open dialogue about mental health problems, access mental health resources, and have the opportunity to receive increased funding to directly address resource shortages.

Explanatory Note: The experiences of student leaders outlined in this paper took place at Utah State University, a school within the Utah System of Higher Education, during the 2015-16 academic year. The first step of the process, "Understanding the Problem" took place immediately following the inauguration of student body officers in April of 2015. After several months of investigating the problem, student leaders transitioned into "Identifying Possible Solutions" near the end of November 2015. Student leaders worked collaboratively with administrators, faculty, and staff during the holiday break to identify possible solutions and began developing programming to address this problem during February 2016. Student leaders developed programming, identified possible monetary donors, and delivered programming during the student-led mental health week at the first week of April 2016. The student-led mental health week programming lasted for the entire first full week of April 2016 from Monday to Saturday. It is important to note, however, that a pilot 'Mental Health Is No Joke' Week was implemented during the 2014-15 academic year providing the foundation for the future success of the 2015-16 academic year. Without the efforts of the initial team that founded the mental health week, student leaders would have been far less successful in their efforts outlined in this paper.

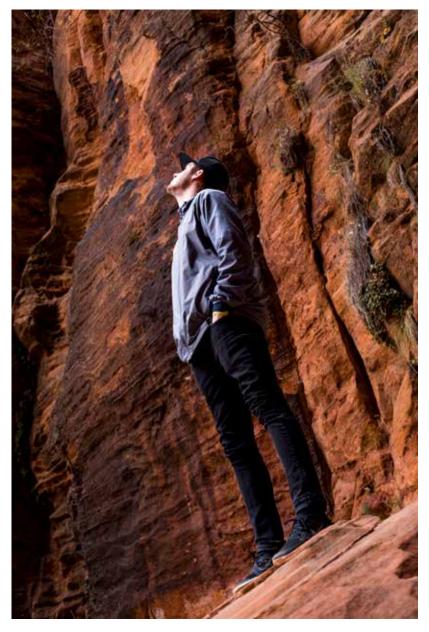## References

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THE PATH BEFORE YOU
BRETT GONZÁLEZ

Leadership is forging ahead, striving for excellence, and enjoying the beauty along the way. Look up to the light, to positive things. Don't let troubles and difficulties keep you from continuing on your journey.

Impact of a Toxic Leader on Emergency Services

Bret Irons

Utah Valley University

"The effects of toxic leadership can influence the efficiency needed to operate in the complex world of emergency services."

The effects of toxic leadership can affect the efficiency needed to operate in the complex world of emergency services. It only takes a minute to find information on leadership, but information on toxic leadership and the effects it has on subordinates is almost non-existent. In today's world, people want to graduate from college and move right into a position of management.

Toxic leadership is a combination of self-centered attitudes, motivations, and behaviors that have adverse effects on subordinates, the organization, and mission performance. This leader lacks concern for others and the climate of the organization, which leads to short- and long-term negative effects. The toxic leader operates with an inflated sense of self-worth and from acute self-interest. Toxic leaders consistently use dysfunctional behaviors to deceive, intimidate, coerce or unfairly punish others to get what they want for themselves. The negative leader completes short-term requirements by operating at the bottom of the continuum of commitment, where followers respond to the positional power of their leader to fulfill requests. This may achieve results in the short term, but ignores the other leader competency categories of leads and develops.

> Prolonged use of negative leadership to influence followers undermines the followers' will, initiative, and potential and destroys unit morale. (Army Doctrine Publication 6-22 as cited in Wilson, 2014)

It is hard to imagine a leader that would put their needs before the needs of their subordinates. Without employees, there is no need for a supervisor. Dr. Jason Selk (n.d.) recommends to "Find a way, no matter what, to prioritize your goals, even when you have a viable excuse to justify not doing them." Selk goes as far as to suggest that helping others should only be considered after one has completed their prioritized goals. This type of guidance can only plant a seed that will eventually lead to a toxic leader. The majority of the self-help books on leadership recommend placing individual needs or wants above all others. This is right out of the definition of a toxic leader's self-centered attitude and motivations.

Most toxic leaders are skilled at hiding what is happening to their subordinates while making themselves look good to their supervisors, placing the priority on their goals above all other requests. According to Linda Fisher Thornton, there are thirteen side effects of a toxic leader:

> Low productivity, low morale, rampant fear, high stress, decreased learning, employees become detached and insulated to protect themselves, detached employees help each other less and don't communicate as proactively, lack of proactive communication and teamwork leads to diminished company reputation, employees fail to find meaning in their work, people dread what each day may bring, trust in the organization is lost, people leave generating high turnover, and the ripple effect from ... [all of the above] to deteriorating organizational results. (2014)

One thing that can come from these side effects is a change in an organization's culture. If allowed to go on long enough, the cancerous culture can remain long after a leadership change.

To maintain control, a toxic leader will attack employees in public to gain the maximum effects of humiliation and fear. Employees are not allowed a chance to respond or defend these public attacks. Goldman states, "Employees deemed insufficient, inadequate or failing are not to be empowered within a toxic organizational system or provided any tangible means for self-improvement and enhancement" (2011), and it is easy to see how this approach further adds to low morale and turnover in an organization.

Maslow's basic building block of physiological motivation, the hierarchy of needs, is destroyed for individuals under a toxic leader. Common suggestions for dealing with toxic leadership include, "avoid criticizing them, show admiration, and don't outshine them; play down your accomplishments and ambitions, document your work … and keep your eye open for other positions" (Lubit, 2004). If individuals gain any esteem, they are required to hide it so not to be deemed insubordinate. The majority of subordinates want safety and security in their employment. Because employees are unable to meet the basic needs of security under a toxic leader, their mistrust of others slows or even stops communication. The lack of communication greatly affects an individual's chances of developing a sense of belonging and confidence in their position.

In the world of emergency services, employees need to have the confidence to work and make decisions in high-pressure environments. They need to know that they have the support of their supervisor. A lack of support will inevitably affect a team working under these conditions. "Toxic leaders do not add value to the organizations they lead, even if the unit performs successfully on their watch. They do not engender high levels of confidence that lead to unit cohesion and esprit de corps" (Reed, 2004). Consider a fire crew advancing on a burning building with a viable life they can save, only for the victim to pass away because the crew must wait on supervisor approval before going in because a toxic leader is fearful that the crew might get hurt and make the leader look bad. A mass casualty scene would be completely unmanageable if the paramedic on scene felt they had to validate the triage of every EMT. How many lives would be lost because the paramedic felt the EMTs might push forward a patient that would die while the paramedics were working on them?

Emergency services personnel need to have the ability to think on the fly and make critical time-sensitive decisions. A toxic leader who believes that "Employees who are ranked beneath a toxic leader are identified as operating at a distinct disadvantage and they should be treated accordingly" (Goldman, 2011) can delay efficient action with their need to micromanage the group. This type of leadership style has no place in the world of emergency services. Individuals working in this environment need to be provided as much training as possible, and then be allowed to exercise rapid judgment based on their training.

The effects of toxic leadership can influence the efficiency needed to operate in the complex world of emergency services. Taking valuable time to consider if each decision will make the leader look bad will only create safety issues along with

increasing the chance of loss of life. In a world of tragedy and loss, pride and group fellowship are invaluable things that allow an emergency worker to show up day after day.

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Tree
Gloria James

A leader will stand out in chaotic situations. Whether they are aware of what they are capable of or not, they are a safe and solid place for others to turn to.

Trust as the Foundation for Leadership and How Leaders Can Cultivate Trust

Dillon Harper
Utah Valley University

Trust stands as the foundation from which
all leadership capabilities stem.

The essence of leadership is defined and interpreted in many ways. It can be tilted or turned in a specific position to look like something to someone but appear differently to another. One may define a true leader as someone who is honest or humble; another may define a leader to be authoritative and bold. One aspect many definitions have in common is viewing a leader as a person who captures the trust of those being led; being trusted as a leader will determine if people follow you or ignore you. Merriam Webster's dictionary defines trust as "reliance on the character, ability, strength, or truth of someone or something" ("Trust," n.d.). The core of this article argues that trust stands as the primary moral foundation for everything leadership is built upon, and without it, leadership becomes voided, unsustainable, and dangerous.

A counter argument that disagrees with this thesis is in the written work of Niccolo Machiavelli's, *The Prince* (1532/1968). Many of Machiavelli's theories in relation to leadership are seen in modern times as lacking a moral compass. He argues that dishonesty and corruption are effective tools which should be normalized in leadership capacities. He suggested immorality will propel individuals to great heights of influence and it is better to be widely feared than widely loved. He was quoted saying, "The promise given was a necessity of the past: the word broken is a necessity of the present" (Machiavelli, [ca. 1532] as cited in Wood, 1899, p. 449). Machiavelli believed it is

permissible to make promises to get an intended effect and then break them after the effect has come to fruition. Manipulation and deception denigrates trust and integrity. One of the most important factors in leadership is trust, and using Machiavelli's method chips away at the true influence you have over those you lead. Refuting his method is as simple as looking through the lens of history and seeing which approach has a more positive, lasting outcome.

To add further depth to the thesis, this essay will review brief examples of what happens when trust is at the foundation of leadership and what happens when Machiavelli's method is at the foundation. An example of a leader recognizing trust as the foundation of leadership is found in how George Washington captured the loyalty of the colonials because of the integrity and transparency of his character. These gave him the ability to lead America in its revolution, resulting in the birth of a new nation. This is seen when Washington said, "It is an old adage that honesty is the best policy—this applies to public as well as private life—to States as well as individuals" (1785, para. 3). A Machiavellian example can be seen in how Adolf Hitler captured the loyalty of the German people through deception and cunning, which enabled him to lead their country to an awfully horrifying place. His character lacked integrity as summarized here, "Make the lie big, make it simple, keep saying it, and eventually they will believe it" ("Adolf Hitler Quotes," n.d.). A more recent Machiavellian example is found in the impeachment of Brazil's president, Dilma Rousseff. The *New York Times* stated, "The Senate voted 61 to 20 to convict Ms. Rousseff on charges of manipulating the federal budget in an effort to conceal the nation's mounting economic problems" (Romero, 2016). When the Brazilian people found out what was done, they lost their trust in her, and she lost power. The unsustainability that comes from deception eventually topples any relationship or promise a leader has made.

All three of these examples display the results of what happens when trust is the foundation or, in contrast, when Machiavellian methods are the foundation. If Hitler centered his leadership on trust and integrity instead of lies and immoral hatred toward groups of people, maybe the Second World War would have been averted. Because Hitler's leadership was based on Machiavellian methods, his Third Reich ended and so did his power. If the colonials, who were oppressed and burdened with strict obedience to the king of England, didn't trust the Declaration of Independence which says, "We hold these truths to be self-evident, that all men are created equal" then we wouldn't have the America we have today. However, people trusted that document and more importantly, they had faith in their leaders. George Washington built a foundation of trust with those whom he led; it was at his center, which gave him abilities to lead

and influence our form of government around standards of truth and liberty. Brazil's president adhered to the Machiavellian method of lying in politics which contributed to Brazil's current state of a fractured economy. She was impeached, having lost trust, and with it her power. This likely occurred because her foundation of leadership was not bolstered by trust but by deception.

These examples give further weight and confirmation to the thesis. Each instance illustrates the lasting outcome of what happens when trust is the foundation of leadership and refutes the claims of Machiavelli's theories. With trust as the foundation, leadership lasts and is sustained. With the Machiavellian method, leadership is unsustained, and dangerous, as seen with Adolf Hitler and Dilma Rouselff. Machiavelli's theories will certainly aid in gaining raw power, but will likely not last and leave a wake of destruction in its path due to lack of trust. The following points will be outlined in more depth: How a leader can develop trust among those they lead, and an analysis of the impact a trustworthy leader can have on society.

How Can a Leader Develop Trust Among Those They Lead?
Personal Interest and Compassion

Harms, Bai, and Han's (2016) academic study, "How Leader and Follower Attachment Styles are Mediated by Trust," narrowed their findings to this statement regarding their research: "Results were suggestive that leaders who are willing and able to provide social and emotional support to followers are particularly important … because the presence of such leaders may prevent the formation of distrust and the resulting negative outcomes" (p. 1872). When a leader genuinely has your personal welfare and interest at heart, the likelihood that you would be willing to follow them dramatically increases as opposed to a leader who is evidently not caring and supportive or simply not involved. This evidence may seem like common knowledge to most, but many leaders neglect this simple yet valuable tactic in gaining the trust of those for whom they are stewards.

Many difficulties can stand in the way of truly developing trust between a leader and follower; one of them being a barrier of titles. Eliminating the barrier and equalizing the field to an even level will likely result in positive outcomes for leaders seeking trust. In the study of psychological communication and relationships, this is referred to as a power-distance relationship and examines relationships between subordinates and superiors. Brett Rutledge, an acclaimed expert on executive communication, has defined this relationship by stating, "Power distance refers to the way in which power is distributed and the extent to which the less powerful accept that power is distributed unequally" (Rutledge, 2011, para. 1). Cultures with high power-distances usually teach children

from a young age that equality is nonexistent and authority is a fact of life; various roles deserve respect and others deserve no respect. Those in low power distance cultures are more easily persuaded by the idea of treating everyone on a level playing field.

There are certainly advantages and disadvantages to both high- and low-power distance relationships, but on the subject of a leader cultivating trust it would seem most effective for the leader to equalize the power distance so both the leader and the follower are on the same level. The term 'down to earth' is referenced in this context because it involves bringing one individual down to another's level, enhancing the possibility of earning that person's trust and loyalty as most people find it easier to trust others who can associate on the same level.

Persuasion

The ability to captivate and catch the attention of a human being is entertainment; the ability to influence them is persuasion. What is it that makes a person persuasive? Many would answer that it is in the way they talk or their physical appearance. A stronger argument may be that a person's character or credibility is what makes them most persuasive. Let's portray an example of this: An attractive man or woman asks you to invest in a company, but you know the company he or she wants you to invest in just had a class-action lawsuit filed against them. The second scenario is of an unattractive, poorly pitched investment plan for a company, but you know their stocks are rising and the company has great potential. Who would you choose? The answer is obvious. The majority would typically be more persuaded to invest in a company they knew was ethical and fair as opposed to a company that has corrupt leaders and is under investigation. In regard to the one who is trying to get you to invest, it would not be the person's appearance or how well the pitch was presented that would sway your choice. The perceived character of the company would be the determining factor. This example illustrates that persuasion does encompass initial features like attractiveness and charisma, but is outweighed by the integrity of a person's or group's character.

Another example showing character and credibility is the revered revolutionary of India, Mahatma Gandhi. It could be said that he was simple in speech and his physical appearance did not capture attention, but his actions and the integrity of his character caused the masses to follow him. His persuasive abilities were ingrained in the fibers of his character; something the eye cannot see.

Being a persuasive leader aids in gaining trust, but it is the integrity of the leader, not outward charisma, that will ultimately be the force of persuasion. To validate this

argument, many disciplines that study persuasion define it in three primary elements that originated from Aristotle: the first is logos (logic), the second is ethos (ethic), and the third is pathos (emotion). Notice none of these three elements encompass anything about whether a person is charming or attractive. Aristotle himself said, "Persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible" (n.d., p. 2155). Many leaders have alluring attributes, charismatic voices, and attractive smiles, but if they lack integrity and character, their initial charisma alone will not be the driving force for influence.

Honesty and Transparency

A leader can make large gains in trust by being honest and transparent. The nationally recognized *Forbes* business magazine emphasized three things that occur when a leader becomes transparent. First, problems are solved faster; second, relationships grow authentically; and third, people begin to promote trust in their leader. When a leader is transparent about a problem, it means everyone else can see it, which prompts collaboration on how to solve it. An authentic relationship is one built on the principles of honest feedback; it is something genuine, and nothing is hidden. The final outcome of transparency is the promotion of trust in the leader. This occurs when those you lead learn to trust you as a person first and then feel able to trust you as their leader (Llopis, 2012).

The initial question these three points answered was how does a leader gain trust? A leader gains trust by showing interest, practicing persuasion, and demonstrating honesty and transparency. By reviewing academic research and professional sources, it is evident that when these three points are implemented, trust will begin to cultivate among those a person leads. Leaders and followers play different roles, but they create a harmoniously orchestrated relationship where both parties can trust and depend upon one another.

The Impact of a Trustworthy Leader

In the introductory statements of this article, brief examples of George Washington, the creation of the Third Reich, and the impeachment of Brazil's president were referenced. These examples help to demonstrate the lasting effect of what happens when trust is the foundation or when Machiavellian methods are the foundation of leadership. Unfortunately, many leaders who follow a Machiavellian theory abuse and manipulate the trust they have earned. These actions eventually result in a crumbling infrastructure. When a leader has a proven record of integrity and honesty, it creates a lasting positive impact after they are gone. It fosters a culture based on values of what that figure stood for. Honesty and truthfulness in a leader will help societies, corporations,

and governments thrive more than they would if the alternative was used. A leader who is honest often seems to view themselves as a servant first and leader second. By practicing this framework their followers can develop loyalty toward them. A moral culture in countries or societies can be greatly influenced by the leader who stands at the head. The ethical fiber of a group or society will be strengthened and fortified if leaders adhere to trustworthiness.

Conclusion

A respected educator, Stephen Covey, said, "Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationships" (Kruse, 2012, quote 4). Trust stands as the primary foundation for which all leadership ability is built upon. Relationships flourish with it or without it. Nations, societies, corporations, and organizations can rise or fall based on the trust a leader shares with their followers. Without trust, a leader's capability to lead efficiently and effectively is crippled. Knowing a leader is trustworthy means their reliability is dependable and respected. If this is evidenced, then followers will put their trust in that reliability. Trust plays its insurmountable role in life and in leadership; it can create nations, or it's lack thereof can end them. Many of life's most treasured relationships are bound by the promise of trust. When trust is recognized as a foundational principle of relationships, then it is natural to see how it follows the same structure within leadership.

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THE LIGHTHOUSE
Sadie Harper

In my lifetime, I have had both good and bad leaders. I have realized that most of the good leaders had one thing in common: they had the ability to guide and bring others to them. This is why I chose to draw a lighthouse. Lighthouses are beacons for those lost at sea. Just as a lighthouse draws lost seamen back into safe harbors, the best leaders can give those who feel lost clear direction.

Filipino Student Council Heads' Leadership Frames: A Phenomenographic Inquiry

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"Colleges and universities provide fertile grounds for students to cultivate and improve their leadership potentials."

Introduction

The growth of leadership among students is perceived to be a key goal for any academic institution. This is because colleges and universities provide fertile grounds for students to cultivate and improve their leadership potentials (Humphreys, 2011). Channeled via student councils in universities and colleges, higher education institutions (HEIs) have created various forms of leadership development strategies to instill and propagate the potentials of student leaders. The motivation behind the roles of student councils in developing or molding the minds of the students may vary across HEIs, but there is a perceived unison in the agenda: to provide venues in discussing, educating, and, hopefully, transforming how leaders serve their clients (Dugan, 2006). One may perhaps even claim that student councils are arms institutionalizing leadership in the academic setting, since discourses of and about the creation of leaders are situated in the way student leadership is created and communicated. It seems that leadership and development are academically delivered with a positive language to change the individuals and organizations, with a promise and an attempt to mitigate academic and social ills (Astin & Astin, 2000).

Studies on student leadership inside HEIs talk about a variety of frames: Research on ways in which leadership is perceived (Dugan & Komivcs, 2007; Hoffman & Acosta-Orozco; 2015); how it is lived (Logue, Hutchens, & Hector, 2005); how educational

institutions' religious affiliations affect the way students exercise their potentials (Hine, 2014); and how involvement in student organizations constitutes leadership potentials (Haber, Allen, Facca, & Shankman, 2012). Since millennial students are also described as digital natives, platforms in exercising their leadership styles are investigated (Amirianzadeh, 2012). Gender difference, too, has been one of the factors accounted for in terms of how student leadership is shaped (Dugan, 2006; Dugan & Komivcs, 2007; Yarrish, Zula, & Davis, 2010).

Context of Current Research

There has always been a claim in the Philippines that the drive toward the much-needed change in government will be ushered by youthful aspirations (Velasco, 2005). This has been the case for national heroes like José Rizal, who, in his 20s, helped the country topple 300 years of Spanish rule. Insurgency movements and political uprising in recent years have been actively participated in by college and university students as both private and public higher education institutions formally and informally mobilize their students to participate in activism, with the hope that exposure to such events will unleash the potential for leadership and develop in them a sense of nationhood. However, there is a dearth of literature documenting the characteristics of student leadership, particularly at the HEI in the Philippines.

Given this reality, it is important to study the perceptions of Filipino student leaders on the nature and value of leadership and development. Using the perceptions of college student leaders from higher educational institutions in Metro Manila, this research explored the question: What constructs of leadership are used by Filipino student leaders at colleges and universities in Metro Manila?

Specifically, the study wanted to:
1. Describe the process of creating the discourse of leadership from the selected leaders;
2. Identify the themes of leadership that are constructed by the selected set of student leaders; and
3. Analyze the ways in which the leadership discourse is mediated vis-à-vis the immediate surroundings.

Theoretical Lens

To look at the constructions of the perceptions on leadership, this study used Berger and Luckmann's (1991) Social Construction of Reality. The theorists begin their analysis by arguing from the ground up for reality and knowledge. They are clear in saying that for an investigation of what is real, there must be clear lenses to show how reality should be seen. In this perspective, they take the stance of sociologists. For them, a

question on "reality" and "knowledge" is "justified by the facts of their social relativity" (p. 15) Berger and Luckmann proceed by pointing out that each individual has his/her own point of view on matters of assessing reality, the majority depending upon social contexts and relationships. Moreover, the theory argues that an "agreed upon" world exists as a product of similarities on the perception of concepts and situations.

In arguing further that an individual would see his reality in the context of his experience with the world, Berger and Luckmann contended an individual's world is shaped by the individuals he communicates with in his day-to-day existence. In effect, there is a sense of *tabula rasa* in the conception of reality. One starts empty—with society leaving imprints as the individual progresses in his/her lifetime. Furthermore, such a perspective offers the idea that an individual learns and values learning through constant engagement with others. In such a situation, the individual forms his/her reality: a reality validated by the narratives of the society to which he/she belongs.

In this study, the student leaders were asked to define how they construct leadership in their own councils. Given that they already have experienced the realities of leadership, it would be interesting to identify how they see development in their own backyard. Moreover, the discourse of leadership and, perhaps even the problems associated with the concepts, might arise during the construction of the concepts.

Literature Review
Nature of Perceptions

In the literature, perceptions play a great role in developing attitude, behavior, and practices. Across cultures and societies, contexts and content, perceptions of how leadership is portrayed, valued, presented, and lived have intrigued researchers and practitioners of leadership. A perception is said to aid in accurately presenting objects, property, and relations in the environment. Graham (2014) argued that for us Homo sapiens, perception is a vision from a spatially accurate distance. Graham (2014) cited Palmer (1999) who said that perception "gives a perceiver highly reliable information about the locations and properties of environmental objects while they are safely distant" (Palmer, 1999, p.6). Graham further noted that perceptions are made accurate by how individuals see objects and properties and how these relate to the perceiver and his/her environment. Based on these, it can be deduced that perceptions are cognitive visions influencing people in naming objects, people, and concepts. Also implied is that such constructions are informed by the perceivers' social situations and realities. This means for one to perceive a concept properly, there must be a focused and grounded introspection derived from one's experiences.

The Filipino Students' Political Leadership

In a report by UNICEF and the Philippines' Department of Interior and Local Government (DILG) in 2007, the Filipino youth is part of a collective body which is slowly shaping the political sphere of the world. The report argued that training young Filipino leaders is part of "an emerging movement worldwide to give the youth a direct role in shaping policies and programs" (United Nations Children's Fund, 2007, p.14). Youth in Metro Manila today still participate in at least one socio-civic or political organization allowing them to be involved in ethical consumerism such as donating to the poor, buying or boycotting products based on principle, and supporting fundraising activities. Also, the study has shown that electoral participation, too, is valued amongst these youth as they register to vote. Fortunately, they still value their relationship with their peers and show a deep love of country.

The Filipinos' Socio-Cultural and Communicative Environment

Taking off from post-colonial narrations on the self, various Filipino authors have embarked on a journey to define the Filipino sense of being from the vantage point and experience of the local. Enriquez (1976), along with many Filipino intellectuals of the 1970s, began a journey to redefine the way the Filipino psyche had been defined. With the purpose to undo the Western impressions about the nation, Enriquez wanted to change the colonizers' notions about the Philippines regarding the effort to reject the Western model for the Filipino identity (Pe-pua & Protacio-Marcelino, 2000). Filipino values such as shame (hiya) have been reframed: from shame to external propriety.

Research Method

Thirteen student leaders from colleges and universities in Metro Manila were individually interviewed. Five were females and eight were males. Eight of these came from private colleges and universities, while five studied at government-owned colleges and universities. Interviews were conducted from July to December 2015, held at off-campus locations selected by the students. Students told narratives of their experiences as student leaders. They reflected on their roles as leaders, including their manner of communicating with their peers. Interviews were audio-recorded and field notes were taken.

Thematic analysis was used to see how the student leaders constructed and enunciated the discourse of development as leaders. The researcher looked at the narratives from the select private and public HEIs. Open coding was used to find themes from the data (Kandiko & Mawer, 2013). The gathered data were arranged in a dendrogram (Drout & Smith, 2012) showing the most significant content from students and significant statements mentioned by informants. The dendrogram was also used in identifying categories of codes and valuable themes.

Results

Constructing the Discourse of Leadership

Findings from the interviews showed the portrayal of leadership resting on two important concepts: the *abilities* of the leader and the *contextual needs* of the audiences. The narratives revealed that student leaders put emphasis on how their personalities would guide them. Attributes such as compassion, passion, discipline, enthusiasm, responsiveness, and openness were concepts shared by the leaders. One mentioned if a leader "knows how to go along with the direction the body [or group] wants," a smooth interpersonal relationship could happen. Some of them also confessed that "attitude determines leadership" as influence is seen in such a trait. One narrated that the attributes should be present before engagement with students; a leader can never really know the expectations of the audience.

Interestingly, results suggested that females are guided by traits in looking at leadership while male student leaders look at their own set of skills in their own experiences. A common sentiment from the female leaders was that a leader must be well liked before, during, and after service. Desirable traits are treated as part of the skill set, too. One female leader stated that it is necessary to be nice since she is the voice of "unwavering integrity" in the school. On the other hand, the male student leaders mentioned that skills are necessary for exercising leadership. One mentioned that since they are always exposed to needs and wants of students, they require communication skills. For that leader, passion cannot guarantee leadership. Another informant mentioned, "we have to dig deeper as student leaders are expected to have the capacity to unite the school — hence the inevitability to use functional skills." Also mentioned was that student leaders have no "monopoly of great ideas, so they are in the best position to develop the skills of others to think and be heard." Student leaders must identify their skill sets early on, as these skills can be sources of power. In the words of a male student leader, "If that power enters your senses, then imagine what these can do to your pride and leadership."

Constructs of Leadership

Results of the interviews revealed similarities and differences on how male and female student leaders construct their leadership on their own campuses. Three themes of leadership emerged from the lived experiences of the heads of student councils: leadership as a skill, as a trait, and as an opportunity to become "first among equals."

The informants revealed that leaders equate leadership to the possession of various skill sets. One student leader said if one knows how to "manage time and possess managerial skills," one could easily function well. Also, leadership skills such as one's

ability to prioritize others more than oneself are also necessary for fulfillment of the duties and responsibilities of the leader. Furthermore, good communication skills, such as one's capacity to listen, are perceived as a necessity as this "allows and facilitates communication with the followers."

The student leaders shared that leadership is about showing desirable traits to the students. One of the leaders mentioned if a leader possesses desirable traits such as responsibility, the students would not complain about the way that person runs a council. Since the student leaders believe leaders need followers, there is a strong identification that a leader must be patient, kind, and cordial to the students. It was observed that when the students chose leaders, accountability was essential to serve these individuals.

The narratives also revealed, student leaders who perceive their subordinates as equals are more effective. This is because, as one leader noted, "serving as a good example while being humble about it makes one effective." Another informant seconded this by suggesting a leader is not only someone who is first among equals, but also has the voice to comfort others while the job is being executed.

Interestingly, female student leaders indicated leadership can be a source of inspiration and a useful voice of reason. One female student leader said, "leadership is about positive notion" and part of her attitude to radiate encouragement. Another female student leader stated that one knows "which side to take and which action to support." Male student leaders, on the other hand, assert leadership is a state of being. As one of the male leaders mentioned, "leadership doesn't mean that it has to follow patterns." He furthered that modifications are necessary to serve the people.

Mediating Leadership

A variety of themes emerge from the male and female student leaders in this study. Female leaders believe context is necessary to frame leadership, while male student leaders argue rules must not be bent.

Females are convinced that in the exercising of leadership qualities, it is necessary to see how they relate to the structure of the council. One held that if the leader knows her place in the structure of leadership, she would know how to advise the students to channel their concerns to proper administrative counterparts. Another mentioned she made herself familiar with the directory of students to help her identify relevant information.

Moreover, the female student prefers to establish a connection with her peers and the whole student body. This allows her to use social media to obtain the feel of the

audience. One respondent mentioned, "We use it to get real-time concerns and give on-the-spot feedback." Another leader finds satisfaction in receiving Facebook messages even in the wee hours, validating her relationship with her audience. Yet another stated that social media hash-tags are used to make students aware of advocacies of the student council and create a sense of identity for the school community. Female leaders also united in saying that face-to-face interactions facilitate in establishing leadership. Even with technology, one female council president believes that "personal attention to the concerns of others is essential." A student shared they hold a "monthly dialogue between leaders and student representatives so they can identify proper actions to issues."

On the other hand, male student leaders generally feel that decision-making should not be based only on context, since policies rule. One said, "The constitution is the sole basis of the rights of the students." He continued that general plans must be based on certain binding ground rules.

Male student leaders also suggest the power of face-to-face encounters with students is still potent in establishing oneself as a leader. One stated that to address grievances of students, the council must face the people. Part of the mantra of the council is to be perceived as a friend to everyone. For another respondent, consultation is important as this enables integration of insights between council and student body. He said, "We have a committee in student government called Educational Development and Research assigned to research student information." A male leader claimed room-to-room campaigns strengthened the value of face-to-face consultations. He said, "it establishes the importance of listening and communicating to identify the root problem," Another male student leader added, more than social media tools, he believes a "personal relationship is more valuable when concerns are addressed personally."

Discussion

Constructs of leadership and processes in mediating leadership were described in this study. Findings show leadership is contextualized based on the demands of the school setting as well as the leaders' skill and trait sets. The leaders also claimed that visibility is a necessity as leaders are expected to have a face-to-face presence, and communication is established and maintained to guarantee the student body can become efficient.

The interviews revealed that leadership is recognized as a positive concept. The narratives have shown student leaders value their commitment to the colleges and

universities, and being elected to the position means their initiative will be of service and inspiring to other students (Miles, 2010). A select group of student leaders shows that to excel in good service to student-constituents, it is necessary to master skills and traits. At the same time, the interviews reveal control is needed to effectively govern the body. The study also supports the literature indicating exposure of students to activities that enhance leadership development provide venues for furthering academic experience (Lott, 2013; Johnson, 2015).

Narratives of the student leaders show that student council heads adhere to the collectivist nature of the Filipinos. This primacy of the collective over the individual was observed in how student leaders tried to mitigate their leadership constructs, particularly on the sentiments of the select student council heads prioritizing the needs of the students by being "first among equals." Furthermore, the council leaders' narratives revealed they do not impose their know-how on leadership but rather utilize interactive processing and established norm-based rules (e.g. constitutions) to justify their leadership stances.

This study argues that student leaders are comfortable communicating with people within their social groups. Also, although there may be a decrease of comfort as Filipino student council heads move from their inner circle to their outer group, they bridge this difference by establishing mediated ways, like social media, to connect with their various audiences. Moreover, although not entirely a Filipino communication behavior, the author observed the way student council presidents have represented the voices of students via formal and informal ways such as feedback forms, websites and social media posting (Decoding Youth, Young Adults and Young Families, 2010).

Since Filipinos often operate in a collectivist and high-context culture, the student leaders said face-to-face encounters and a more "personal touch" are used by the council presidents. These approaches are comforting because they ensure smooth interpersonal relationships between the head and the governed. Finally, differences between male and female student leadership have been established in this study. Discourse of female leadership revealed a more nurturing and contextual approach to leading people. This aligns with past findings that revealed a higher participative and collaborative approach to leadership compared to men (Carli & Eagly, 2012; Posner, 2014). The findings also supported literature contending that women leaders tend to place a greater emphasis on relationships, seek more collaboration among followers, and share more information and power than male leaders (Dugan & Komivcs, 2007; Yarrish, Zula, & Davis, 2010).

This study has supported Berger and Luckmann's (1991) assertion that social life is a primary unit in understanding how humans interpret their world. Leadership construction can be comprehended by examining how these student heads' academic, cultural, and gender roles influence how they govern councils. The symbolic interaction between council heads and the rest of students has shaped the way leadership has developed within the framework of student councils in the Philippines. Leadership appears to be the possession of traits and skills, framed within a gender-based, collectivist, hierarchical, and high-context set-up, because these are the framed rules of student HEI leadership.

Conclusion

Overall, leadership development is seen as a desirable training ground for students. Higher learning institutions must be able to sustain the activity of this non-formal education arm if the goal is to create an army of educated citizens (Amirianzadeh, 2012; Lott, 2013; Posner, 2014). The interviews reflected that students have a positive conception of leadership which must be nurtured further. The students expressed they are engaged in development of their student bodies, and see themselves as potentially strong citizens who could utilize their student governments to accomplish tasks and aid in the continuing transformation to modernization of the Filipino societies. It is, therefore, recommended that HEIs in the Philippines invest more in training, teaching, and exposing their student leaders to various leadership opportunities and skills to harness the potential of leadership development in strengthening the future institutional leaders of the land.
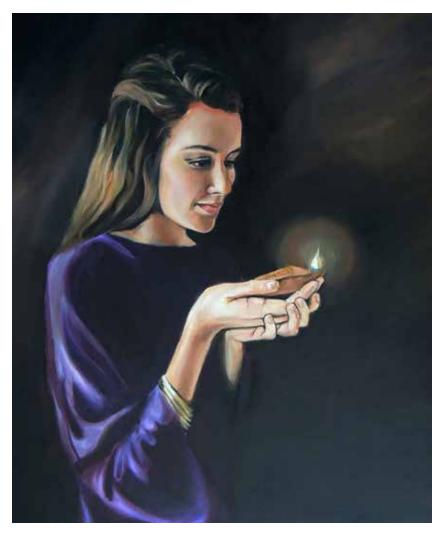
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Bravery
Hannah Mathison

Good leaders always make important decisions. They will stand up for what is right, even if they stand alone.

The Leader-Servant
Peter Hoodes
Utah Valley University

Awareness, foresight, and listening are celebrated and encouraged in those who practice servant-leadership.

I n his ancient work, the *Republic*, Plato recounts the wisdom of Socrates as well as others. One embodiment of this philosophical exercise is the concept of the "philosopher-king" (Ferrari & Griffith, 2000). This role is viewed through a prism delineating the boundaries of justice or goodness. There are descriptions of those who know only of the substance of shadows and assume that these represent reality. There are allegories which explain how light (the sun) brings an external prerequisite to the process of perception and how this may be analogous to the beholding of truth in the light of virtue. In imagining an idyllic city—giving form to these utopian ideas—the thinkers considered not only the idealized construction, but also the baser side of human nature. That is, the thinkers examined how an individual would: a) rise to power; b) consolidate this position; c) adapt to the maintaining of the position; and d) ultimately succumb to the weight of the task. The results of this analytical process have endured for millennia and have been adopted by many modern theoreticians, sometimes unknowingly. Therein lies the native wisdom of the writings: that the concepts endure and are understood and applied on a visceral or instinctual level as often as not. Robert K. Greenleaf's ideas concerning Servant-Leader Theory (SLT) have roots in Plato's account (1970).

Background

Greenleaf's essay, "The Servant as Leader," was written in the context of business administration. It was initially presented as an exposition of this concept for a student

audience. As a business executive for AT&T, Greenleaf understood the stratified composition of a big corporation and the insulated compartmentalization of job descriptions concretized by policy and procedure manuals. His ideas have been compared to modern adaptations aimed at establishing new laws of evolution (Greenleaf, Spears, Beggs & Beazley, 2003). These concepts have been taught in college courses to prepare students for roles in business and government, most particularly in leadership positions. He illustrated this approach in the academic setting by applying the idea to the instructor role, using the term "Teacher as Servant." Efforts to bring a pragmatic sense to the theory at Butler University's Hampton House mimic Plato's city of Kallipolis, provoking some of the same advantages and challenges present in the putative engineering of this ancient, idealized city (McClellan, 2007).

Social science research examines the external validity of SLT in an empirical sense. Although some studies have focused on the health effects of this concept (Rivkin, Diestel & Schmidt, 2014), much of the research is based in an ethical perspective founded on spiritual and metaphysical assertions and observational case studies of various types. Bringing practicality to philosophical ideas is often difficult from the vantage point of science, but the weight of the basic hypothesis with reference to a leader taking a servant's role is at least partially validated by the continuing attempts to do so (Howatson-Jones, 2004).

Servant-First

Greenleaf's ideas on servant leadership take the presumptive position that a person first chooses to serve and subsequently is inspired to lead. His writings include a degree of analysis of the personality types and the psychological make-up of persons who choose leadership roles. Greenleaf clearly favors the servant-first approach and believes that this is the most effective method in having both the leader, and those who are led, reach their optimum performance in terms of human potential. In his words, "The servant-leader shares power, puts the needs of others first and helps them develop and perform as highly as possible" (Greenleaf, 1979). Awareness, foresight, and listening are celebrated and encouraged in those who would practice this type of leadership.

In Greenleaf's view, a society, group, or corporation will be better led by individuals who are trusted by those who follow. In an idealist frame of reference, this makes sense—if bars are not raised but continually lowered in the context of labor/management relations, then the race to the bottom is already accomplished. It is no wonder that many have responded to his call to service and to placing the interests of others before their own. Accordingly, SLT philosophy has yielded certain structures and parameters by

which to measure the effectiveness of this technique for leading. These metrics are based upon whether the objects or followers of this route experience increase in the following effects: health, wisdom, freedom, autonomy, and exemplifying service. Observing how the process affects the least privileged in the group may also yield important results.

Selected examples of this type of leader profile are typified in Dr. Martin Luther King, Jr. and Mahatma Gandhi. Dr. King was the son of a Baptist preacher and, consequently, had an understanding of service and the Christian ethic. He also understood various prejudices and some of the more unenlightened aspects of leading as well as following. His approach to leadership is emblematic of the SLT principle. Gandhi was a lawyer from a middle-class social background. He was drawn to address the plight of farmers and others of a lower socio-economic status in India. In SLT ideology, he was a functional and productive individual who chose to be a servant of people less fortunate than himself (Brown, 1991). Both he and Dr. King represent restatements of the philosopher-king of Kallipolis' ethic.

Leader-first

The leader-first attitude is, in essence, the antithesis of the servant-first concept. By Greenleaf's description, this manner of leadership is self-focused. It seeks its own, and the recipients of this controlling influence are but a means to an end. This type of leader is using the acquisition of power to compensate for other self-imbued doubts or shortcomings (Greenleaf, 1970). Oddly, he refers to this arrangement of psychosocial motivations as atypical rather than ubiquitous. Material possessions are symbolically linked to the insecurity being manifested in the exploitation of others (Greenleaf, Spears, Beggs & Beazley, 2003). There are many examples of this type of character both historically and at present. These leaders experience success and are often influential within their own groups and in broader contexts.

If the parameters which Greenleaf applied to the servant-first analog were applied to the leader-first version, it would be inferred that followers of this regimen affirm the inefficacy of it by illustrating the inverse effects; thus becoming: less healthy, less wise, less free, more dependent, and less likely to exemplify service. Again, how the process affects the least privileged in the group demonstrates this version's ineffectiveness. Particular attributes are difficult to quantify: being less wise; the likelihood of providing service; and the degree of freedom. The argument begins to devolve in reason, for how can wisdom be measured in the deficiency of understanding, or more to the point, when goodness is absent?

Discussion

In the world as it exists, those who would accumulate power normally must seize it and hold on to it. Others are waiting to subvert the status quo for the purpose of satisfying the self-assurance that they are more worthy and qualified for leadership positions than those presently in power. Accordingly, some personality-types are applicable to this role, and often there is little room for soul-searching during the strategic and resource-consuming effort. It may be asked whether Machiavelli made his suggestions out of necessity or for sport. As he put it, "The first method for estimating the intelligence of a ruler is to look at the men he has around him" (Machiavelli, 1532). Does the personality which strives to have influence upon people and events do so from a mindset of self-serving gamesmanship, or as a Darwinian response to the necessity for establishing structural functionalism as posited by Émile Durkheim in the early 20th century (Alan, 2005)? There are three general themes for leadership examined here, though many alternate variations to its nature may exist. Those themes include tyranny, benevolence, and servant-hood.

The choice between tyranny and benevolence has to do with inherent levels or deficits of goodness. As explained by Plato in the Analogy of the Sun, a third modifier must be in place for the seeing eye to perceive the object which is beheld. This additional influence is light—or the sun—in this case. The sun must illuminate the object in order for the eye to present to the brain the neural information necessary to accomplish perception. Without this, there is only darkness, the absence of perception. The allegory proceeds, and compares sight to the understanding of truth. Goodness, that elusive characteristic which, while nearly defying definition, is most noticeable in its absence. Virtue may be an appropriate word to use in this context, and the understanding that in order to perceive truth we must cast the light of goodness or virtue upon it.

The tyrant has no concept of nuance in this analogy. He sees, and if what he sees pleases him, he takes. The sun sheds its light on the objects of his desire so that he may perceive for the purpose of possessing them, and there is sufficiency in this alone. The prevalent quality of personality witnessed in the despotic tyrant, a perceptible evildoer, is not so far removed from the simply ambitious leader who also views those he rules as means to an end. In his worldview, there may be lip service given to the interests or rights of his people, but his aims may be, at the same time, transparently self-serving. He also seeks his own, yet perhaps without bloodshed. This inference may belie Greenleaf's hypothesis. To make the leap from the ego-centrism of the ambitious or despotic ruler to the application of benevolence in the ruling of human beings requires

insight into the experiences of others. This comprises elements of Theory of Mind (Sodian & Kristen, 2010) and the ability to empathize with what another is thinking or feeling. With regard to leadership, motivations may be questioned concerning the purity of the objectives. It may be that the benevolent type comprehends that more flies may be caught with honey than vinegar; if his kingdom is content and prosperous, the coffers of the treasury are more likely to be filled. Correspondingly, the despot may also be gratified, in a psychopathological sense through the enslaving and subjugation of his people. The waging of war may satisfy deficits in character and goodness; whereby, the sacrifice of those ruled in battle instills a sense of accomplishment.

There is a fine line between the despotic and the simply ambitious chieftain. However, the line is a bit broader as the frontier delineating benevolence is broached. Most certainly, this type of ruler must retain power as well. There are others ready and waiting to subsume the position, and sentinels must be set to ensure the rightful state of things (by subjective determination). It would seem a very difficult course for a genuinely humble servant to navigate. In this setting, it is evident that the first order of importance is the business of the Machiavellian prince—or more precisely the retention of power. This may be particularly true if the benevolent ruler has been required to compete for the position, as the lessons learned in those contests are not soon forgotten. While the superiority of benevolence—in terms of virtue—when contrasted with despotism— and plain ambition—is apparent, the motivations as applied to ruling may not be quite contrary to one another.

Conclusion

While the qualities of productive leadership as explained by means of a SLT formula will be attractive to many people, there are implicit shortcomings in this epistemology. First among criticisms must be the impracticality of the enacting of the philosophy. The sequence and logic of any imputed implementation do not apply to the world as it is presently comprised. Plato's group recognized this and explained the forces at work in the context of philosopher-kings who might rule with impunity that is, not being subject to competition. To attain to leadership requires some degree of ruthlessness; it is the nature of Man's method of socialization at this point in the evolutionary arc. The mantle of leadership is not simply placed upon the shoulders of the leader without at least some indication of conflict. Thus begins the process of exercising authority and the potential presence of concomitant negative social and personal costs.

Each human being who takes up the task of functioning as a controller of others' actions and destinies begins with the drive to accumulate power at the heart of the

endeavor. The degree to which this is true may be small or great, and the lengths to which they might go to attain the objective vary as well. Conversely, the leader who is in possession of substantial or even absolute power and who chooses to forsake the narrow, prototypical enacting of it comprises an antitype by doing so. Here is truly transformative leadership, which is contained within the Leader-first narrative. The most vivid example of this counter-intuitive positioning of power, leadership and servanthood would be Jesus Christ. "For though He was rich, He became poor so that you through his poverty might become rich" (Paul, 2 Cor. 8:9). By means of a literal interpretation of the story as told, this represents an illustration of SLT in its ultimate expression. Most specifically, that the agent of the creation—this being the penultimate Leader of not only Man, but of all things—chose to debase Himself to the point of being nailed to a cross. This choosing of weakness or poverty, giving form to obedience and other natures not quite amenable with the human nature, has yielded the largest religious following the world has known to date, and He is the Leader of this group.

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When Buzz Aldrin and Neil Armstrong traveled to the moon in 1969, they led man farther from Earth than he had ever gone before. The moon landing is an event that can never be forgotten, and will forever serve as a source of inspiration to those who dream of conquering seemingly insurmountable odds. This motion graphic celebrates the accomplishments of these men and their unique sojourn into outer space. The film also looks towards Earth's neighbor Mars and asks, "What happens next on our galactic journey?"

The film itself is a composite of 2D and 3D techniques. First, a selection of videos and images were edited together in After Effects using publicly available footage from NASA's

archives. Then, using Cinema4D, the video was projected in motion onto a 3D model of a space station. Once rendered, the video was taken back into After Effects for text, finishing touches, and music. This motion graphic was created as the final project in Motion Graphics II, taught by Brandon Truscott at Utah Valley University.

Please visit my Vimeo page to watch the full-length video: https://vimeo.com/195205093

Moon Landing Tribute
Erin Bezzant

Applying Military Leadership to Everyday Life
Joshua Lee
UTAH VALLEY UNIVERSITY

The military's focus on continual leadership development is a key lesson to carry into civilian life.

Why do men die? A rather bleak thought. Death. Many people are afraid to die—perhaps due to fear of the unknown or regret of times past. For one reason or another, human beings are hard-wired to avoid death. You could say it is in our DNA. The very concept of self-preservation is the reason why there is a human race today. Said Major Sullivan Ballou, in a letter written to his wife during the American Civil War:

> I cannot describe to you my feelings on this calm summer night, when two thousand men are sleeping around me, many of them enjoying the last, perhaps, before that of death—and I, suspicious that Death is creeping behind me with his fatal dart, am communing with God, my country, and thee. (1861)

He died one week later at the First Battle of Bull Run. Shaking off the desire for self-preservation and running head-long into danger, knowing that death is a possibility, is characteristic of a soldier. Now, why do men die? For many the answer varies, but for those in the military the answers are more concise with focuses on the ideals of country, liberty, and honor. For those where death is a probable possibility, the importance of outstanding leadership cannot be emphasized enough. Many have answered the call to lead. Throughout history, armed conflict has produced some of the greatest leaders ever. To face death individually requires courage and fortitude, but to lead men and women to possible death, and maintain composure, separates a true leader from the

average individual. With war as the school and conflict as the class, men and women have risen above the average person to become great leaders, impacting human history in drastic ways. By studying what it is that makes such great leaders, the average person can be transformed in such a way as to positively impact both themselves and society.

Applying the lessons learned from military service to everyday life can appear, at first glance, to be a difficult task. There are many differences, viewed as obstructions, for comparing how a service member and a normal citizen operate on a day-to-day basis. However, it is not so different. Much of the business world utilizes military training and developmental techniques in order to foster a more effective workforce. Sports teams sometimes travel to military installations to utilize the facilities for team and confidence building (Chiusano, 2016). After establishing an appropriate mindset, the ability to adapt military leadership training techniques to the civilian lifestyle can be accomplished with ease.

The need for effective leaders can be seen in all areas, especially within the workplace and in academics. The U.S. military has been successfully producing leaders for over two hundred years. Even before the formation of the United States, military experiences produced outstanding leaders who made great advances in their respective civilizations. With historical and modern examples of extraordinary leadership as a result of military training, a study of how this is done and its application to the average individual can help anyone in any profession become a better, more effective leader.

For the everyday professional, leadership can sometimes be in short supply; for members of the military it is a process of everyday life. Tom Kolditz, in the *Harvard Business Review*, lists three reasons why military service produces outstanding leaders. He states:

> First, in all services, military leadership qualities are formed in a progressive and sequential series of carefully planned training, educational, and experiential events—far more time-consuming and expensive than similar training in industry or government. Secondly, military leaders tend to hold high levels of responsibility and authority at low levels of our organizations. Finally, and perhaps most importantly, military leadership is based on a concept of duty, service, and self-sacrifice; we take an oath to that effect. (2009, p.1)

These processes and methodologies for the development of leaders are in practice on a day-to-day basis. Young men and women, some as young as seventeen, begin this

process from day one. The types of leaders described above are individuals who are developed to lead soldiers in combat where they must put off the natural instincts of self-preservation and run head-on into danger and possible death. Tom Kolditz summarizes this well by writing:

> When serving in crisis conditions where leadership influences the physical well-being or survival of both the leader and the led—in *extremis* contexts—transactional sources of motivation (e.g. pay, rewards, or threat of punishment) become insufficient. . . . Soldiers in such circumstances must be led in ways that inspire, rather than require, trust and confidence. When followers have trust and confidence in a charismatic leader, they are transformed into willing, rather than merely compliant, agents. (2009, p. 1)

As leaders, military commanders understand that to lead soldiers toward accomplishing seemingly impossible tasks, it is important to inspire and build a trusting relationship. This is what led George Washington to lead his troops to Valley Forge and General Douglas MacArthur to lead a successful Pacific Campaign in World War II. They understood how to inspire those that followed them and in this way were able to obtain victories and win their respective wars.

Producing a leader that soldiers will follow into battle involves an extensive process that takes weeks-to-years to develop. This process is never truly complete. Within the United States Army there is a series of courses spanning anywhere from three weeks to three months which an enlisted soldier must complete to be promoted (HRC, 2016). This process begins within a year and a half of when a soldier enters the Army. Leadership is instilled early in the career and continual development is required for promotion. Within the civilian sector, courses offered by employers or academic institutions similarly instill leadership qualities within an individual for application in the workplace. The focus of continual leadership development is a key lesson to be taken from the military and implemented by the appropriate "civilian" counterparts within their organizations or for personal development. Historically, many great military leaders did not gain their experience in one event. George Washington lost the Battle at Fort Necessity and fought multiple skirmishes in the French and Indian War, which led him to become a decisive and expert leader during the American Revolution (Washington, G., [1785]). Through continual leadership training, a professional in any field can become a leader and effect change for a positive, lasting impact on their organization and peers.

The training received through military service can be transferred to success in academics and the civilian workforce in several ways. First, an individual who has military training has learned a particular skill set involving creativity, risk-taking, and adaptability (Monaghan, 2016). In both the university and the workforce, such a skill set fosters the ability to advance in any field. This is because as society evolves and technology transforms, the CEOs, managers, and leaders of tomorrow need to have the ability to adapt and creatively evolve to meet society's needs. The military teaches these skills. If such training were applied in schools and the current workforce, many more people would not only be better able to handle this societal evolution, but would also be able to lead others in research and production, advancing society further.

The second way in which military service can be transferred to success in everyday life is the personable skills and mutual respect that the military culture fosters. Within the military there is a specified rank structure where respect is required for those of higher rank. This is beneficial because it teaches a "respect for the rank as distinct from the man" (Learn to be a Leader, 2009). In everyday life there are teachers, supervisors, and any number of individuals who hold positions deserving respect. In today's society, respect is very hard to find. The mentality is shifting to a more internal, self-caring philosophy with little concern for the welfare or respect of others. Within military service, a respect for position and an "obedience to orders" (Learn to be a Leader, 2009) is the norm and is a necessary skill to have to be successful in everyday life. By applying these philosophies of respect and obedience to superiors in the confines of everyday life, true leaders are revealed. As Aristotle stated, "He who cannot be a good follower cannot be a good leader" (Lowell, 2016). Military service provides leaders with the opportunity to be followers and in so doing assists them in becoming the leaders of tomorrow.

Military leadership skills and training can translate to success in everyday life, not only for the individual, but also for the organization. Businesses and academic institutions need individuals who are motivated and dedicated; the military instills these attributes within every soldier, airman, and seaman. Within military training, a major focus is placed on "attention to detail" (Efron, 2014), a skill that businesses and organizations conducting research require. This is not the only task that military training, service, and leadership experience instills. Other such applicable skill sets include, intelligence gathering, "planning and preparation," the execution of a plan, "team leadership," and the development of subordinates (Stolie, 2010). The application of these skills can come to benefit not only the service member but also those around them.

To apply this to a university setting, think of a research project for a class or in conjunction with a professor. As the project progresses, that service member applies military leadership skills of gathering intelligence, formulating a reasonable goal or objective, and then planning to achieve that objective. As a result of the constant change of military life, the former military leader not only anticipates change or potential issues, but looks to use "it to the advantage" (Corbett, 2015) of the project or group. This makes the process of executing the plan much easier because of the foresight granted by experience. As the project progresses, issues are resolved swiftly and efficiently as a result of military training that focused on attention to detail. At the conclusion of the project a presentation of the results is necessary and as a result of military leadership training, this former service member can assist in preparing and giving a clear and concise reporting of the results. This is just one example of how military leadership training can translate to success in an everyday situation. There are many others, and the skills learned from military leadership and experience can be applied to all of them.

As one generation leads to another, styles and techniques of leadership must change. This evolution in generations has led to the increased need for an evolution in leadership development and styles. Reviewing military history, such changes are evidenced in the rise of new technologies and physical training techniques that produce more proficient and effective soldiers and leaders. Even with this change, the general principles of leadership development and training have remained the same, so much so that newly enlisted soldiers receive a copy of "The Blue Book" containing basic information in line with the original book of the same name published in 1779 by General Friedrich Von Steuben for the Continental Army in the American Revolutionary War (Shay, 2009). This dedication and focus to basic techniques and practices, exemplified across all branches, has allowed the military to maintain a strong foundation in leadership development while adding training modules and other techniques for different generations of soldiers. Applicably, for an organization or academic institution, leadership must be instilled utilizing a foundation and then expounded. Many times, courses are offered that present the latest and greatest in ideologies. However, without any proper foundation these techniques can be forgotten and are difficult to understand and connect together. By establishing a leadership foundation rooted in experience and success and then building off of that, organizations and individuals can in turn grow and adapt to ever changing social and demographic environments.

In reference to the question posed at the beginning of this paper, some attention must be given to the inspiration leaders provide. In today's culture it can appear that

everyone has a boss who does not exemplify the ideal leader. In a combat situation this type of leader becomes ineffective and the results can be disastrous and catastrophic. As such, the military has developed a system of leadership promoting the building of trust and teamwork in order to accomplish a task. If a soldier is going to contain the natural urge of self-preservation and run into battle, then the fight must be for something greater than fear or payment because eventually these factors will not be enough to motivate those individuals. Said Maj. Sullivan Ballou:

> I have no misgivings about, or lack of confidence in, the cause in which I am engaged, and my courage does not halt or falter. I know how strongly American Civilization now leans upon the triumph of the Government, and how great a debt we owe to those who went before us through the blood and suffering of the Revolution. And I am willing—perfectly willing—to lay down all my joys in this life, to help maintain this Government, and to pay that debt. (1861)

To inspire men and women to go to battle willing to fight and possibly die is one of the strongest indicators of a great leader. This inspiration comes through leading from the front and becoming an example others want to follow. It can apply to anyone in any location, whether the workplace, school, or even the home. To inspire and lead by example is a trait few can master effectively, but when done, people will follow that leader to the ends of the earth and back again. The military is a prime example of this trait, and the applications and implications of such leadership are so vast that nations have and will rise and fall based on such leadership.

By applying the lessons learned from military service, current and future leaders can apply and grow, both themselves and those around them. Within the military, men and women lay down their lives for ideals. They willingly follow their superiors into combat knowing they might not survive. Yet they still push onward, trusting their leaders and their cause. Looking to the example of military leadership, people everywhere can learn and grow. If these lessons were applied to a greater degree, think of what could be accomplished and how this world would be. From the darkest places of humanity, in the armed conflicts of the world, rise some of the greatest leaders known to man. Though many will not serve in such a role, the lessons learned are so important that when applied they can have the effect so as to change the very course of humanity itself. Death is not the end because the actions of today will affect the lives of many tomorrow. This is what so many have died for, and this is what all human beings should live for.

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Forte
Gabby Granthem

This strong structure stands tall as does a leader,
captivating and inspiring to those who follow.

The Power of Followership
Brenna Larney
Utah Valley University

*Followership is an essential quality
of a successful leader.*

I f I had been asked to define leadership two years ago, my definition would have included the ability to collect a group's attention, direct them towards a particular cause, and motivate them to contribute to that cause. Now that those two years have passed, I have discovered an important addition to that definition—followership. Followership involves working under a leader to accomplish things as a group. It is based on the idea that other members of a group are needed to complete somewhat mundane tasks in order to achieve the main goal. For most of my life, I have considered myself a follower and viewed this as a weakness. I thought that I wasn't strong enough and didn't have the voice of a leader. As it turns out, followership is one of the greatest components of leadership. It takes a great leader to follow, to receive guidance, and to listen. I began college as a nervous student simply trying to step into a new world of learning and opportunities. Today I am a more confident leader, student, and individual, but I will always have a foundation built on followership.

During the time I was attending my first semester of college, I began a leadership program on campus. Almost immediately after beginning the program, I came to realize the reasons for why followership was so essential and could in fact help me to become a stronger leader. In October 2016, Barbara Kellerman, a lecturer on leadership at Harvard University stated:

> There is a lot a person can learn about being a good leader by being a good follower… Being a good follower does not end when one becomes a leader. It is important that emerging leaders understand that they must continue to practice good followership in their leadership roles; they become good followership leaders. (2016)

My involvement with the leadership program proved that leadership included more than rallying a crowd, or being an outspoken individual. Instead, leadership included my own growth and discovery of followership skills that I honed in over the years.

Dependence on others is another quality of leadership that soon became apparent to me during my college experience. Through active followership, I realized the importance of a group working together to accomplish a task, even seemingly mundane ones. Followers are needed so that both a leader and their followers can come together and accomplish a common goal. This example of dependence exists across the animal kingdom. Nature is a cycle of dependence involving relationships such as those between predator and prey, parasite and host, or symbiosis between plants and fungi. This same dependence also applies to humans needing one another, and it has worked for millennia. This circle of dependence goes on and on, with each of us becoming a leader or follower depending on differing situations. Sometimes we provide the guidance; sometimes we offer the support to fulfill a task. It is not always easy to ask for assistance, especially when we have been trained to be self-reliant, and our pride can cause us to reject the open arms of others willing to help. However, as followers and leaders, it is necessary to realize that a single individual can't always achieve or complete all that is expected of them on their own.

Aside from strength in numbers, I was also reminded of how significant developing the right attitude is to effective followership. This is a skill that many followers can develop because they learn to be open-minded in a variety of situations. In stressful circumstances, a good attitude can create a learning experience. An individual can only control his or her own attitude, so each individual needs to develop the right outlook on challenges. Challenges shape people into stronger beings. In leadership opportunities, it is probable that trying situations will arise. Through learning to overcome and rise above those situations, one can become an example for followers and leaders alike. Experiencing time as a follower isn't a weakness if one sees it as a way to grow into an even better leader. All leaders learn from others, good or bad, and so at one point all leaders will be required to take on a role as a follower. Whether the learning experiences are realized consciously or subconsciously, they can affect leadership qualities later on.

As a teacher once told my classmates and me, "attitude is everything." A good attitude should be expected before one becomes a leader with the power to make a difference.

While all other aspects of leadership are important, the most effective leadership involves the mastery of humility. Rick Warren has said, "humility is not thinking less of yourself; it is thinking of yourself less" (148). Great leaders should not sacrifice their own self-worth for the sake of humility; instead they can enhance it when they are working closely with their followers. Focusing on the needs of others, especially those of one's followers, can create a more open environment from which productivity is able to flow with greater ease. Humility is not easy to develop in yourself, but those that follow you will greatly appreciate the results of that effort. With the "domino effect" in mind, the example of one person displaying humility can cause the rest of the team to follow suit. When one becomes involved in a followership position, humility may become easier to grasp, which is why it is so important to take part in roles outside of leadership.

As I studied and considered the pressures and expectations of leadership, I received a new direction and a sense of encouragement from a quote by Warren Bennis. He states, "becoming a leader is synonymous with becoming yourself. It's precisely that simple, and it's also that difficult" (xl). It isn't enough to simply realize that followership is important, because it can still cause one to feel out of place when they are not as rambunctious or as loud as others. However, the process of coming to understanding oneself can provide experiences that display the way that they best lead. I studied my strengths with a positive attitude and enthusiasm, and contemplated how they played a role in my day-to-day activities. By acknowledging my strengths and coming to understand them more profoundly, they became important factors in my striving for success as a future leader. When leadership roles became available I was prepared and aware of how I best functioned as a leader; I knew what I could offer to my followers. Dedication to self-discovery and self-improvement are essential qualities and can be gained through experiencing times as a follower. As explained by a flight attendant on an airplane, it is crucial to support yourself before you assist others. Through becoming the best follower you can be, it is presumed that these traits will create the best version of yourself as a leader.

Followership is powerful—more powerful than many may realize. Leaders come about from the influences displayed by others, their own experiences, and their own desires for the future. These qualities can all point back to the importance of developing proper followership abilities in order to effect successful leadership. Learning to depend on others, having the right attitude, and coming to know and understand one's own

strengths and weaknesses are all part of this process. Successful and productive followers become such with experience in a greater variety of tasks, expectations, and qualities. There is power in followership; the kind that can't be learned from simply becoming a leader. This position as a supporter and follower offers a powerful strategy for knowledge of what it means to be an effective leader.

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Colors and Cancer
Joshua Wirtz

When I lived in Indiana, I worked very closely with the Children's Hospital to donate paintings to the kids that were battling cancer. Each child was different and had something new and beautiful to give. As I painted their portraits I found that in life we are each like a single color on a pallet. Jumbled and shapeless, we rely on the artist (our leaders) to place us perfectly on the canvas and organize us into a beautiful painting that's filled with life and meaning.

The Influence of an Authentic Individual: Arthur Henry King (1910-2000)

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"The people influenced by Arthur Henry King are themselves, exemplary leaders."

Introduction

The influence of legendary Brigham Young University football coach LaVell Edwards (1930-2016) was captured by Hall of Fame Quarterback Steve Young upon Edward's passing: "He had the ability to look at you and get a sense of you and be able to have a vision for your future. To see things that you didn't see, to see potential in you that you didn't know about…. It was personal to you" (Scribner, 2016). This research study highlights the influence of an authentic leader (Avolio & Gardner, 2005; Banks, McCauley, Gardner, & Guler, 2016; Sparrowe, 2005), like Edwards, and aims to capture how positive leadership (Avolio & Gardner, 2005; Cameron, 2013; Quinn, Dutton, & Cameron, 2003) influences those who are led and lifted by authentic leaders. In the LaVell Edwards and Steve Young relationship, we see the influence of the leader in the development of an exemplary person. This study seeks to capture and describe what it is about authentic leaders that is of value in the lives of those who are influenced. Specifically, this qualitative study focuses on the authentic leadership influence of one individual: Arthur Henry King (1910–2000).

In this paper, we review the literature on authentic leadership, describe the methodology framing this study, and introduce how Arthur Henry King was discovered and identified as an authentic leader. We then capture a narrative of Arthur Henry King through the experience of those who were influenced by him and briefly review the writings of Arthur Henry King relative to authentic leadership.

Authentic Leadership

The concept of authentic leadership grew out of the work by Avolio and Gardner (2005), and is part of positive forms of leadership and positive organizational scholarship (Cameron, 2013; Quinn et al., 2003), having roots in positive psychology—a discipline developed by Martin Seligman (Seligman, 2002; Seligman & Csikszentmihalyi, 2000). Other forms of leadership closely associated with authentic leadership include transformational (Avolio & Gardner, 2005; Banks et al., 2016), charismatic, servant, and spiritual (Avolio & Gardner, 2005). The concept of authentic leadership expands to address authentic leaders, authentic leadership, and authentic leadership development (Avolio & Gardner). What is of concern here are the constructs that characterize authentic leaders. We are not necessarily concerned about the development of authentic leaders, but the conceptual make-up of an authentic leader. As Avolio and Gardner (2005) indicate, the "development of authentic leaders … is more complicated, because it involves the development of an authentic relationship between leaders and followers" (p. 322), whereas authentic leadership development is concerned with developing programs that develop leaders.

The definition of authenticity used in this study is from Kernis (2003) who describes authenticity as "reflecting the unobstructed operation of one's true, or core, self in one's daily enterprise" (p. 13). Further, Kernis outlines four components to authenticity: (a) self-awareness, (b) unbiased processing, (c) relational authenticity, and (d) authentic behavior/action. Each of these components of authentic leadership are reviewed below.

Self-awareness

Part of the definition outlined by Kernis (2003) is an understanding of self. This includes knowing and being aware of values, emotions, goals, talents, and strengths (Banks et al., 2016). Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008) developed a measurement through confirmatory factor analysis and with predicative validity as a result of structural equation modeling. This instrument has two items for the category of self-awareness: (a) "Seeks feedback to improve interactions with others" and (b) "Accurately describes how others view his or her capabilities" (p. 121). Add to this an accurate understanding of one's weaknesses or contradicting points (Ilies, Morgeson, & Nahrgang, 2005) and "the role of these contradictions in influencing one's thoughts, feelings, actions and behaviors" (p. 377). Similarly, Kernis explained that leaders need to be aware of their "inherent polarities" (p. 13). For example, as individuals, we are both introverted and extroverted with an inherent dominant characteristic, but we each represent both in our lives and recognize that both exist and are important for use in different situations we are in throughout our lives. Self-awareness is linked to

emotional intelligence, and "some of the benefits of emotional intelligence for leadership are realized through leaders' emotional self-awareness" (Ilies et al., 2005, p. 378). The results of increased self-awareness are increased self-acceptance, autonomy, and leadership effectiveness, and may result in a positive effect on follower behavior (Ilies et al., 2005). Another important aspect of self-awareness pointed out by Ilies et al. (2005) is that it is important for a leader to trust what they know about themselves.

Unbiased or Balanced Processing

Questioning how a person processes self-critical information or knowledge includes "not denying, distorting, exaggerating, or ignoring private knowledge, internal experiences, and externally based evaluative information" (Kernis, 2003, p. 14). Walumbwa et al. (2008) refer to this as balanced processing, while Ilies et al. (2005) and Kernis (2003) refer to this concept as unbiased processing. Ilies et al. see unbiased processing as "the heart of personal integrity and character" which has implications for both the "leaders' decisions and actions" and the leaders' well-being (pp. 378-379). Balanced processing is when leaders consider "others' opinions and all available relevant information in decision-making while maintaining a relatively objective lens" (Banks et al., 2016, p. 635). Ilies et al. reference Dweck (2000) and her work on incremental and entity theories or mindsets describing how unbiased processing is similar to the incremental mindset in seeking out alternative perspectives that challenge the way a leader might see a decision. With the incremental mindset, an aspect of unbiased or balanced processing, a leader is more concerned with learning and growth and gaining insight as opposed to proving to others that they are right. Two items identified by Walumbwa et al. in their instrument for unbiased or balanced processing are (a) "Solicits views that challenge his or her deeply held positions" and (b) "Listens carefully to different points of view before coming to conclusions" (p. 121).

Relational Transparency

Relational authenticity is the original term identified by Kernis (2003), but others (Avolio & Gardner, 2005; Walumbwa et al., 2008) prefer the term relational transparency "because it better reflects the open and transparent manner whereby authentic leaders and followers are posited to share information with each other and close others" and is "more descriptive" (Avolio & Gardner, 2005, p. 317). Relational transparency, which is not an independent concept separate from self-awareness, balanced processing, and authentic behavior (Ilies et al., 2005), is concerned with how a leader interacts with, and how open and truthful they are with others. Relational transparency is allowing others to see the real you, good and bad, through appropriate self-disclosure, mutual intimacy and trust (Kernis, 2003). Relational transparency may exhibit itself

most clearly in the relationships leaders have with those around them, including past relationships, and measured through peer or follower ratings (Ilies et al., 2005). The result of relational authenticity or transparency may lead to positive and meaningful relationships with others. The two items Walumbwa et al. (2008) specified in their instrument for relational transparency are (a) "Says exactly what he or she means" and (b) "Is willing to admit mistakes when they are made" (p. 121).

Authentic Behavior/Action

Authentic leaders take authentic action, which enact the behavioral intents of leaders and verifies if a leader is acting in alignment with their true self, including their "values, preferences, and needs" or acting to impress others, attain rewards, or avoid punishment (Ilies et al., 2005; Kernis, 2003). Authentic action requires a sensitive balance between acting falsely and self-preservation within political or social environments or situational demands where their true feelings may damage an important image that must be maintained (Ilies et al., 2005). As Ilies et al. (2005) further describe, there is a difference between authentic leaders filling roles as actors within an organization not related to authenticity. However, the expression of a leader's beliefs or "authentic self-monitoring" is revealed through their interactions (p. 381). The result of authentic behavior and actions for a leader is eudemonic well-being or happiness where the leader acts "in accordance with their deep-seated values [and] are more likely to experience flow … be intrinsically motivated and personally expressive" (p. 381). The two items Walumbwa et al. (2008) use in their instrument are (a) "Demonstrates beliefs that are consistent with actions" and (b) "Makes decisions based on his/her core beliefs" (p. 121).

Discovering the Influence of Arthur Henry King (1910-2000)

This study seeks to explore the influence of an authentic leader: Arthur Henry King. The justification for focusing on King was the discovery of the many people, influential in their own right, who claim Arthur as influential in their lives. The following are four distinct experiences by the lead author and how he came to discover Arthur Henry King as an influential individual who was authentic in his leadership and mentoring of those he interacted with.

C. Terry Warner is a retired philosophy faculty member at Brigham Young University in Provo, Utah and founder of the Arbinger institute—A business and leadership consulting firm focused on the problem of self-deception. During 2011, I watched, for the first time, a video on YouTube of C. Terry Warner describing how Arbinger began (Maddukuri, 2009). In the video, Warner describes the influence of his

colleague at BYU, Arthur Henry King. Warner described a conversation where King and Warner were discussing a "basic…text in linguistics" and King posed a question to Warner "*Does the speaker of a sentence have any claim to understand what he is saying better than other people—better than the hearers*?" Warner explains how he went home that night and wrote 25 pages by hand answering this question and that if he could understand what he had written he would understand self-deception.

During 2014 or 2015 I was reading an online news article about Sterling Van Wagenen, a co-creator with Robert Redford of the Sundance Film Festival. The specific article mentioned how Sterling was a student of Arthur Henry King and how Arthur had influenced Sterling in his career in a significant way. The initial reference is no longer found. However, the significant influence of King on Van Wagenen is documented through personal email communication (Van Wagenen, 2016). Through this communication I learned how King introduced Van Wagenen to film scholars who helped define his perspective as a filmmaker. Benson (2011) documents Van Wagenen's contribution to the creation of the Sundance Film Festival.

In the Spring of 2012 I received in the US Postal Mail, as a graduate of the McKay School of Education at Brigham Young University, a copy of the McKay Today Magazine and read an article by Russel T. Osguthorpe (Osguthorpe, 2012), professor of Instructional Psychology at Brigham Young University and ecclesiastical leader. In this article, Osguthorpe referenced his relationship with Arthur Henry King and how King taught him and encouraged him through their personal conversations.

During 2014 I came across an article written by Joe Cannon, then the editor of the Deseret News (Cannon, 2010), about his experience and interaction with Arthur Henry King when he was a student at Brigham Young University. Cannon shared in the article how students he associated with, while in the BYU Law School, sat in on Professor King's lectures. Cannon reflects on the significant impact those lectures had on him.

METHODS

This study is a phenomenological and hermeneutic study (Gadamer, 1975; Heidegger, 1962; Husserl, 1964) utilizing Ricoeur (1984, 1985, 1988) and drawing on the framework by Sparrowe (2005). The phenomenon studied is the authentic leadership influence of Arthur Henry King. For this study, a total of 7 (3 Females and 4 Males) individuals were identified using the snowball sampling method and were interviewed because they self-identified as having been influenced in a profound way by Arthur Henry King. Sparrowe (2005) points out the "importance of others as sources of narrative possibilities…

both as a source of alternative plot lines and in relation to esteem and regard" and that a leader develops their leadership identity from the narratives of "provisional selves he or [she] has available from friends, colleagues, and acquaintances" (p. 435). In this study, Arthur Henry King is presented as an example of an authentic leader for possible leaders to emulate.

Who is Arthur Henry King?

From a personal history compiled by his fourth wife Kathleen Patricia King and provided to the researchers by Fred Pinnegar, Arthur Henry King was born on February 20, 1910 in Gosport, Alverstoke, Hants, England and had one sister. He grew up in a musical home and at one time he considered becoming a concert pianist. The family's religious beliefs, while he was growing up, were Quaker. His father worked the land and was a conscientious objector during the first world war. When Arthur was nine, his father died. Arthur's mother, amid criticism from family members, refused to take Arthur out of school for him to work and help support the family, preferring instead to have Arthur focus on his schooling. He excelled in this education, learning many languages, studying English at Pembroke College in Cambridge, and becoming the youngest person to receive the Charles Oldham Shakespeare Scholarship. He graduated from Cambridge in 1931 and went to Sweden where he studied at Lund and Stockholm Universities and received his Doctorate at Lund in 1941. His first two marriages ended in divorce. His third wife died after 14 years of marriage in 1962. He spent 34 years, until his death, with his fourth wife and second cousin, Patricia. Arthur worked with the British Council starting in 1943, serving in several countries between 1943 and 1971. King started teaching at Brigham Young University in 1971. King was a Shakespeare scholar, being twice decorated by the Queen of England, and was a scholar and administrator in the teaching of English as a second language.

When King came to BYU as a Shakespeare scholar in the Department of English he was asked to teach multiple Shakespeare plays each semester. King refused to teach, more than one play a semester, claiming that he would teach one play in-depth, providing the necessary tools for the students to study additional Shakespeare plays on their own. King Lear was the Shakespeare play King would teach most often to his students. Ultimately King would end up in the Philosophy Department, in part because of his relationship with Warner.

The people interviewed for this research study were identified, through snowball sampling, as having been influenced by Arthur Henry King. Many of these individuals were known in relationship to King and are still identified within their continued

social group as 'honoraries' or 'honorary children', denoting their close relationship with King. Cannon (2010) described his observation of those who were considered King's honorary children, though he himself indicated he was not an honorary: "these were remarkable young [people], and I was deeply impressed that though very different in personality, they each bore the strong imprint of Professor King, the common denominator among them" (¶ 1). The following is a brief description of each of the individuals, or honoraries, interviewed in this study, capturing their relationship with King and their current role.

- Female who worked as a research assistant for many years, including while raising a family, is now an attorney.
- Female who sat in his classes delved deep in a scholarly way into research teaching and learning, works at a university helping to develop faculty as teachers.
- Female who worked as a research assistant for Arthur, went on to become a college professor in education.
- Male, studied with King as a new faculty member. Went on to study film and philosophy. Current philosophy professor.
- Male, developed a personal relationship with King while in graduate school. Curator of many of King's personal writings, including poetry and facilitator of continued relationships among the king honoraries. Current advisor and mentor to undergraduate students.
- Male, considered a grandchild honorary, studied film, music, acting, and philosophy. Became a professor, now a business consultant.
- Male, informally mentored by King as an undergrad and continued a personal relationship for many years. Business owner.

Authenticity of AHK

Two initial themes emerged from the interviews: listening and learning together. These describe the relationship King had with the honoraries and highlight King's authentic leadership and influence. These themes are reviewed below.

Listening

Those interviewed describe how Arthur was a good listener. One interviewee stated, "people felt like he would listen and that he would care." Another described how "you were able to talk to him very frankly about" any issue and that "people were perfectly comfortable talking to him and he … to them without any … sense of class or division."

Still another explained that "Arthur attracted all kinds of people to him, some were unstable but he was willing to listen to them and be their friend." One interviewee compared the way Arthur listened to Cordelia, the favorite daughter of *King Lear*, and her own coming to herself: "Arthur's experience with working with people is in a way analogous with her, it is helping them find their way through their own posturing, their own pretentious[ness], and their own self-consciousness and fear until they can find and speak the truth."

The experience of one of the interviewees captures the kind of listener Arthur Henry King was. This student, while an undergraduate, was contemplating giving up on his education, because he felt like he was not really learning anything, and he did not feel like he knew how to learn in the way that would help him learn from his teachers. As he shared his concerns with a fellow student, the fellow student suggested that he visit with Arthur before making his decision to drop out. An appointment was scheduled with King for 10 minutes, but the one-on-one meeting ended up taking two hours. The student shared his concerns about continuing his education and said, "I just have one question. How does a person learn how to learn?" King proceeded to ask the student several questions about his background, personal growing up experiences, and former experience with learning. The interviewee said, "He really wanted to understand me, what I had experienced in education up until then." King then proceeded to share his personal insights and observations about the student as an individual, his personality, and his potential. The last topic of conversation began with King asking if he could share and talk about his "personal feelings of education." This interviewee's description of this two-hour long interview with King was, "I had never experienced something like that…. I had been listened to more carefully than I had ever been listened to at any other time in my life…. I had this feeling he was listening to every word that I was saying and really trying to understand me…. It was a very reverential experience." This interviewee shared that he went home and wrote the following in his journal: "I think I have had the most important two hours with any human being."

One of the interviewees referenced an essay written by Brenda Ueland (1993) titled *Tell Me More* in which Ueland describes the great thing that listening is. This interviewee indicated that this was the kind of listener Arthur was and the way he affected others:

> When we are listened to, it creates us, makes us unfold and expand. Ideas actually begin to grow within us and come to life. You know how if a person laughs at your jokes you become funnier and funnier, and if he does not, every tiny little joke in you weazens

up and dies. Well, that is the principle of it. It makes people happy and free when they are listened to. And if you are a listener, it is the secret of having a good time in society (because everybody around you becomes lively and interesting), of comforting people, of doing them good. (p. 205)

Learning with others

A common description by those who were interviewed is of Arthur sitting down one-on-one or in small groups to read together a Shakespeare play or other scholarly work and every word and line being considered for its meaning and understanding. "When we worked, we sat side by side and worked together." The interviewees described how he loved to interact with students, often offered critiques, and "pushed them to read much more carefully." One of the interviewees described how they "sat down together and we were starting *Othello*. [Arthur would ask] what do you find interesting about this page?" Another interviewee said, "Nobody ever critiqued more brutally than Arthur, but it never bothered me because I knew that he knew I could do better, it felt complimentary." From another interviewee, "If he used words he didn't think… you knew, he would on the spot explain it. You never felt dumb or less than when you worked for him." One interviewee described how as a child he sat with King and one of his siblings as King read the novel *A Tale of Two Cities*. What stood out to the interviewee was the reverential nature of how King approached the novel. Though it was not King's first time reading the book, he treated it as a sacred learning experience.

Several of the interviewees described experiences of going to Arthur's house as a student for social or learning experiences. The social experiences involved sharing of talents, especially music, where Arthur would ask students to sing or play the piano. Frequently Arthur and his wife Patricia "would invite students to their home if they were struggling with a grade and he would ask them to bring what material they were working on and what they were reading." "He was the first professor that I knew very well. He and Patricia would host students about once a semester." Another explained how he would identify students who were struggling and call "them in and meet with them. If there was an individual that was a problem, then he would call them in and meet with them." The critique process was described by one of the interviewees:

> He would read your writing and he never criticized your writing. He never said 'well this is bad and this is bad' or he never tried to get you to write a certain way. He would say 'After reading your writing, I think you should read this author… And let's talk about what you see and what you think.

One of the interviewees explained how the interaction she had with Arthur "influenced the way that [she] interact[s] with [her] students." This same person said; "I believe that I am a scholar because of Arthur, I learned how to learn from him."

One of the interviewees described the personal interactions with Arthur over many years as, "the distance between us and him, age wise, culture, education, and everything it gave us a window on the world that we would never have any other way." This interviewee used an analogy of a roller coaster describing the learning experience with Arthur:

> We are on a roller coaster now and we are going to go down this roller coaster. We know that we are going to go up and … we are going to go down. But we are going to go down this together and I'm going to hold you children with me and it was wonderful, it totally shaped my life.

The people who had an opportunity to learn from King as honoraries had the opportunity to learn from someone who appears to have seen himself and those around him as incremental learners (Dweck, 2000, 2006). He nurtured learners, but more than helping others learn, he grew as a learner and allowed those who were learning with him to grow with him in an authentic way.

Conclusion

In conclusion, the framework of authentic leadership as outlined allows us to look for and find uniquely authentic individuals who are influential to learn from. We learn that Arthur Henry King was an authentic leader who put the needs of those he was leading and mentoring as a priority. He took the time to get to know them by listening and learning from and with them. As he truly knew them and developed a trusting relationship with them, he was able to advise and mentor them in their intellectual development. The lives of the people impacted by Arthur Henry King may be the most telling indicator of his influence. The people influenced by Arthur Henry King are themselves, exemplary leaders. Avolio and Gardner (2005) describe a central characteristic of authentic leaders is that they give "priority to developing associates to be leaders" (p. 326). Perhaps the most compelling sign and determining aspect that defines Arthur Henry King as an authentic leader is that the people who were influenced by him describe him as authentic, even while describing many of his flaws and shortcomings. Walumbwa et al. (2008) state that:

> Authentic leaders show to others that they genuinely desire to understand their own leadership to serve others more effectively.…

> By encouraging diverse viewpoints and building networks of collaborative relationships with followers, they lead in a manner that followers perceive and describe as authentic... (p. 96)

Perhaps the most central supporting element of the authentic leadership of Arthur Henry King is captured both in a statement about leadership by one of the interviewees and by Arthur Henry King himself in his writings about authenticity. The following comment from the interviewee speaks to the influence of Arthur Henry King as a leader, particularly how his version of leadership meant focusing on others' needs and mentoring those needs:

> Leadership is often portrayed as the person who takes charge and leads the way to make the change. The leader is the one who immerses themselves in the needs of those around him/her. Influence, in the end, is responsiveness. If you want to lead, [you] have to be disrupted, moved off of your program.

Arthur Henry King captured his own thoughts about this topic and seems to address most clearly why he was influential in the lives of many, even 16 years after his death:

> One of the mistakes we make over and over again in life is to go directly for the things we think are important. But if we aim at self-fulfillment, we shall never be fulfilled. If we aim at education, we shall never be educated…. These things are indirect, supreme results of doing something else, and the something else is service… it is trying to do the right thing, the thing that needs to be done at each moment. (King, 1998, p. 265)

Authentic leaders possess an accurate understanding of self, are balanced in their processing of information about themselves, are authentic in their relationships with others, and constantly act in authentic ways. What we have discovered through this research is that Arthur Henry King was authentic in his leadership and was ultimately influential because he was authentic in all of the ways an authentic leader is authentic. He utilized that authenticity for the benefit of those he led to make them better people. His leadership was about the people around him and doing for them what was needed for their personal growth and development.
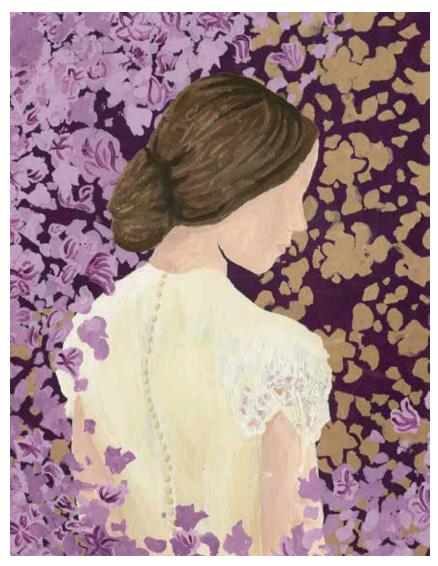
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The Woman
Gloria James

Leadership is a state of mind. Whether you are with a hundred people or all alone, it doesn't matter. Leadership comes from inside yourself. An effective leader works to embrace what can bloom from their individuality.

What We May Be:
An Exploration of the Perceived Limits of Leadership
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"A leader is anyone who seeks to implement change in the world around them."

Most people are never comfortable labeling themselves as a leader. We often believe the title of leader belongs to people like George Washington or Nelson Mandela, not to the average person. What many fail to see is that they themselves actually possess the same ability to lead as the magnanimous people of history. Like great figures in history, every person has had to make hard decisions or solve problems. This is a leader, though most people do not recognize it. The idea of leadership has been warped so that people believe only certain personality types or academics are qualified to be leaders. In reality, the ability to be a leader is found in every person regardless of whether or not a person believes they deserve their title. Anyone who utilizes life-lessons, lives by a code of values, seeks to help those in need, or aspires to implement change in any capacity, is a leader.

Everyone will be called upon to lead at some point in his or her life. Leadership roles can be found in anything from being a parent, a student, or any circumstance that requires working with others. Drew Dudley, a leadership educator, argues that,

> [People] have made leadership into something bigger than us; something beyond us […] We've taken this title of "leader" and treat it as something that one day we're going to deserve. But to give it to ourselves right now means a level of arrogance or cockiness that we're not comfortable with. (00:00:33-00:00:44)

Leadership doesn't just belong to the politicians, CEOs, or presidents of the world. The word "lead" means to go before, or with, to show the way. Isn't that what parents do? They have lived lives before their children, had successes and failures, and now they teach their children the lessons they've learned. According to Prof. Dr. Muhamad Ahmed Qadri, a political science professor, leaders "should be honest"; be governed by "certain morals … [and] ethics"; and must be problem solvers so they are able to find solutions and are able to "[create] a distinction between what is right and what is wrong" (22). Any parent will say they hope their children will achieve these principles in some way. What parents are really saying is that the very fundamental qualities of what makes a good person are the same qualities that define a leader. The development of leaders is "more dynamic than linear" (Hanson 109). Rather than a checklist of characteristics of leadership that are "acquired by a few," leadership is a "collection of abilities" (Gaiter 325). A leader isn't someone who possesses superhuman strength or psychic abilities. A leader is anyone who seeks to "ascertain and challenge their fundamental values and beliefs" and motivates others to become more than what they are (Hanson 111).

The question then becomes why don't people lead? The overarching answer is simple: fear. The fear of speaking up; the fear of going against the popular opinion; the fear of failing; the fear of leading people down the wrong path; the fear of more responsibility; the fear of taking initiative; the fear of succeeding. It is fear that motivates the justification of why people shouldn't lead. Justifications include but are not limited to concerns such as, "Who would listen to me? For I am not eloquent… but am slow of speech, and of tongue" (Exod. 4:10, Authorized King James Version); "I'm no one special or of significance to the world so why would I lead?"; "I'm not the personality type to lead so I shouldn't lead," etc. These concerns are excuses, not reasons, and therefore are of no merit. It does take courage to lead the fight, not knowing if what you are doing is necessarily right. However, a little-known secret is that the most terrifying part of becoming a leader is taking that first leap of faith. Once the initial jump is made, the next jump is easier, and so is each one that follows.

It is important to remember there is a learning curve when it comes to being a leader. Though people possess leadership qualities by nature, effort is required to develop these qualities. Being a leader means to take on much more responsibility by investing more time and energy into every project. It has been said, "Opportunity is missed by most people because it is dressed in overalls and looks like work" (Edison, n.d.). To assume a role of leadership is to assume a mantle of active responsibility. By taking on responsibility, leaders are held to different standards and expectations that

require much more work and effort than many are willing to put forth. Leaders are accountable for every action that will lead to either success or failure. "Being a leader involves taking risk[s], [being able to manage] in a crisis, being adaptable to change, and [possessing the ability to make] decisions that may not be popular or liked" (Gaiter 327). To be a leader is to make hard decisions and know when unpopular sacrifices or compromises must be made. It takes "courage and passion to lead" (Trybus 34), but with that comes an opportunity to reinvent one's self and wield an innate power. This opportunity enables "the development of a new kind of leader who understands that change is complex and brings about uncertainty—but is the cornerstone of growth and improvement" (36). Leading change is not easy, but it is possible. It is also an opportunity to challenge preconceived notions and limits and rise above them.

Truly effective leaders are those who can inspire others to reject their current state of being and accept nothing less than the greatest version of themselves. Inspiring action is the measurement for what distinguishes a leader from a follower. Leaders are considered great, not because they have the most followers, but because they are able to inspire change through word and action. Simon Sinek, an author and motivational speaker, asserts that the real reason people came to listen to Martin Luther King Jr.'s *I Have a Dream* speech wasn't necessarily to hear his plan for implementing civil rights, rather, "they showed up for themselves. It's what they believed about America that got them to travel [to Washington D.C]" (00:16:23-00:16:30). They did believe in Martin Luther King, however, their belief in him was minute compared to their belief in themselves. If a person can inspire action, in any capacity, whether great or small, they are a leader. Leadership is an occasion meant "to inspire people to greater accomplishments" (Qadri 22) and help others realize the greatness found within themselves. Leaders emulate the ideals they wish to push forth in the world, and with that comes higher standards and higher expectations of those around them. Choosing to reject one's personal views of one's self and becoming something better makes a person a leader. Great oration and stoicism of leaders are important, but these pale in comparison to those who continually live a life that is forever changed because of someone else's example.

Inside every person is the power and ability to lead, change the course of the world, and become something they never imagined possible (Trybus 34). Sadly, people often refuse to see their potential. Rather, they choose to see themselves as nothing more than the labels with which they associate. Their accepted limitations dictate how they will live their lives. Because of that, many don't believe they deserve the title of leader (Dudley 00:00:35-00:00:38). While it is the leaders who are "ambitious and not afraid to stand up" (Qadri 22) that make a difference, few realize that those who are afraid of

leadership roles can also make a difference. A study on educational leadership conducted by Dr. Kaye B. Dotson and Dr. Syntia D. Santos found that when opportunities to lead are offered, only then will an individual gain the necessary skills to become an effective leader (56-57). While that seems like an obvious conclusion, it raises the question of why it needs to be explicitly stated or proved in the first place. The answer is because so few are willing to say with confidence that they are leaders. The majority will sit back and wait for an opportunity to lead with which they are comfortable. The lack of such opportunities equates to a lack of people seeking to stretch themselves. Again, what most don't realize is that those who decide to lead are really only a few steps ahead of everyone else. They aren't necessarily more qualified or smarter or better than those around them. Instead, they had the courage and confidence in themselves to try to lead.

Just as no one person is perfect, no leader is either. It is illogical then to shy away from opportunities of leadership because one views himself or herself as unable to live up to the associated expectations. Some failure is inevitable, but so is some level of success. What's important to understand is, regardless of success or failure, some kind of change is generated, and that's the measure of a leader: a person who inspires change. Only the leader who continually strives for excellence will inspire others to create change, not only in the things around them, but in themselves. A leader is any person who understands their own limitations and always seeks to improve themselves, their situation, or those around them. There will always be something that requires a person to stretch beyond their capabilities to solve problems and make hard choices. These times of hardship or challenge are opportunities, not obstacles, to use the foundations within a person that they have unknowingly built their entire lives. Utilizing life-lessons and following a distinct set of morals is not only what helps a person navigate through life, but is also what constitutes a leader. No matter how hard a person will try to avoid leadership roles through eloquent excuses founded on unwarranted fears or perceived limitations, they are still a leader whether or not they believe they are. Whether a person accepts or rejects the call to lead, their decision sets an example for others to look to, which is what a leader does.

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The Hope of Mankind
Megdalynn Fisher
Utah Valley University

How uninspired the masses yet remain
of Mice and Men we oft ignore our fate;
hence trends the popular and sad refrain
that those with power lead despite their hate.

As history repeats, compounds, unfurls,
deceit and tyranny abound despite
humanity's bright wisdom gained as pearls
enclosing hearts and minds in darkest night.

Our progress checked by failure to engage
when good men turn "blind" eyes to self-preserve
the innocent despair, the angry rage
entitlement o'ercomes the underserved.

Yet hope remains and grows in students' minds
for servant leadership to be enshrined.

The Influence of Fear of Failure
Jacob M. Christian
Utah Valley University

"Fear of failure has many influences on the human body and mind."

Introduction

Fear is a basic human emotion that is felt by all. There are many effects and classifications of fear, one of which is fear of failure. This type of fear exists in almost all environments. In 2013, Bartels and Ryan found that 37.5% of college students have a desire to reach out to counselors to help with their fear of failure in life (p. 48). This is more than one in every three students. It is of no surprise that this growing trend among young people is referred to as a large "social problem" (p.48). Sagar and Jowett (2015) define fear of failure as, "the motive to avoid failing in achievement contents where one's performance is evaluated" (p. 4). The authors break down fear of failure into five subcategories. See figure 1. The Fear of Failure Multidimensional Model is used to measure fear of failure, similar to Elison (2012) and Sagar and Jowett (2015). The effects of fear of failure are many and are often overlooked. The growing generation needs to be aware of this unspoken reality and they need to be educated on how to

Fig 1. Fear of Failure Multidimensional Model (adapted from Sagar & Jowett, 2015, p. 4)

properly react. There is an abundant need for more research to be performed to able to identify ways to reduce this age-old foe.

Basic History

Motivation research suggests that fear of failure is a strong contributor to human behavior and even success (Conroy & Elliot, 2004, p. 272). Conroy and Elliot (2004) argue the multi-faceted Hierarchical Model of Achievement Motivation (created by Elliot, 1998), which will be discussed in depth at a later point in this researched argument, is the main contributor of human motivation (p. 273). Though there is substantial evidence supporting this contemporary claim, Conroy and Elliot state that the evidence is cross-sectional, or agrees with both models; thus, no single model or theory is greater than the other. They compare it with the paradox of the chicken and the egg (2004, p. 271-272). In the past, fear of failure has been identified as having effects such as lowering one's estimate of competency (Bartels & Ryan, 2013, p. 48); these effects have been linked to both relationships with other people as well as the relationship with oneself. Fear of failure has been determined to be multidimensional, which will be examined at a later point in this paper (p. 48).

Coping Strategies

It is clear that there is a problem with people fearing, in many cases, things they cannot control. They fear that they will fail at some point in their lives. The question arises: How will they react to or cope with such a failure? One study consisted of taking college athletes and analyzing how they coped with certain stressful and potentially shame-inducing situations. The athletes were then grouped by the way they coped with these situations. The coping styles identified were: "attack self, withdrawal, attack other, and avoidance" (Elison et al., 2012, p. 20). The groups were then analyzed based on gender and the type of sport. The authors concluded that gender does play a vital role when it comes to coping styles—women generally favor "attack self," while men more frequently use "avoidance" (p. 32-33). The type of sport also plays a large factor, as more competitive team sports favor "attack other" and "avoidance." Those who fear failure focus on meeting the minimum standard rather than striving for excellence.

Cognitive Strategies

Individuals who fear failure tend to suffer feelings of shame and a heightened sense of failure compared to those who do not fear failure as strongly (Bartels & Herman, 2011, p. 3). Bartels and Herman state, "Individuals who fear failure tend to underutilize cognitive strategies that would enhance academic performance and over-utilize cognitive strategies that increase the odds of failure" (p. 3). Perhaps the most popularly utilized

strategy that increases the odds of failure is "self-handicapping." This is openly defined as placing an obstacle on oneself prior to performance, which has the purpose of protecting one's self-esteem in the event of failure. This cushions the blow of failure so that it is not felt as terribly. Bartels and Herman suggest that it shields the emotional consequences of failure (p. 3). Studies agree with this consensus, as can be seen in the figure below of the results of Bartels and Herman's study on the topic (p. 7). It is clearly noted that negative emotions are felt less among those who limit themselves by placing these barriers than those who fail without self-handicapping themselves. "Ambiguous failure" (p. 6) refers to any type of failure that does not include self-handicapping, such as performing poorly on an exam or making a mistake in a piano recital. On the other hand, self-handicapping refers to when the person themselves puts up a mental barrier to provide that person an excuse to have failed. An example of this would be a college student telling him or herself that they can't pass math 1050 because it is their worst subject. See figure 2.
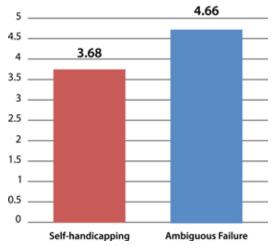

Figure 2. Mean differences in negative self-conscious emotional responses to the self-handicapping scenario and ambiguous failure scenario among participants high in fear of failure.
Bartels, J., and J. Ryan (2011, p. 7)

Another popular cognitive strategy is "self-acceptance." College students are often bombarded with many challenges and in some cases even crises (Arıcak, Dündar & Saldaña, 2015, p. 362). These challenges may include social pressure and the stress of choosing an occupation while maintaining desirable grades. Arıcak et al. (2015) imply

that having a social media network is now a social requirement (p. 362). While it is clear that there are many positive sides to social media, there are also many elements that are concerning. Palfrey and Gasser (2014) state, "Social identities are much richer, more varied, and more persistent—and far less under our control—than ever before" (Arıcak et al., 2014, p. 363). Due to this lack of control, Arıcak et al. defined the importance of self-acceptance as, "an individual's acceptance of all his/her positive and negative sides" (p. 363). In Aricak et al.'s study, 53.4% of students responded that they are authentic when using social media, 41.3% admitted that they are more honest in person than on social media, and 5.3% stated that they are more honest on social media than in person (p. 365). Arıcak et al. (2014) found that personal values affect an individual's self-acceptance (p. 364). Those who chose freedom as their defining personal value were typically more willing to accept themselves for who they are (p. 370). Being able to accept themselves for who they are can be referred to as being able to live authentically.

Motivation

When it comes to how one lives, some may ask the question: Why do certain people do things a certain way? The determining factor is what that person considers important and what motivates them. Motivation is split into sections. Conroy and Elliot (2004) call this the Hierarchical Model of Achievement Motivation (p. 273). Four achievement goals can be identified: mastery-approach (MAp), mastery-avoidance (MAv), performance-approach (PAp) and performance-avoidance (PAv) (p. 273). These have very specific indicators:

> MAp goals are positive predictors of deep processing and intrinsic motivation … MAv goals are positive predictors of disorganized studying and state test anxiety; PAp goals are positive predictors of surface processing, grade aspirations and exam performance; and PAv goals are positive predictors of state test anxiety and procrastination and negative predictors of intrinsic motivation and exam performance. (p. 273-274)

It is also noted that fear of failure is directly correlated with MAv, PAp and Pav (p. 283). At the end of this study, the researchers concluded that reducing fear of failure would reduce performance avoidance goals which is defined as a person attempting to not fail rather than trying to succeed (p. 275). Bartels and Ryan (2013) agree that many achievement goals, in specific, PAv, have been linked to not being internally motivated, having poor performance, and not being able to retain information after an extended period of time (p. 43). They continue to state that there are various consequences for

both fear of failure and achievement goals (MAv, PAp and PAv) that extend far beyond the college campus. Bartels and Ryan discuss some of the physical tolls that can be experienced as being, "more health center visits … anorexia, male sexual dysfunction, and clinical headache disorders" (p. 44). These side-effects are both physically and emotionally taxing.

Academic Progress

Both physical and emotional states can affect the academic performance of a person. A study was performed observing the differences in academic performances of children in junior high. Wach, Spengler, Gottschling and Spinath (2015) questioned whether gender plays as large a role as it was previously considered to. They identified how fear of failure affects adolescents and their academic progress. In the study, the school subjects of German and Math were compared to identify any correlations. The study found that the gender stereotype of females having higher test scores was not found in the study, as male and females had similar performances. It was discovered that fear of failure only affected females noticeably when dealing with mathematics. "A possible explanation for this finding is that Math has a more intimidating effect for girls, maybe again due to gender-stereotyped beliefs that girls perform not as well in Math as boys" (as cited in Wach et al., 2015, p. 110). This is a prime example of self-handicapping.

Interpersonal Relationships

Relationships are what some would consider a staple to our society and have been for centuries. The question may arise: Why do college students undermine this valued staple and have sexual interactions with no intention of committing to one another? Snapp (2014) and other scholars believe that from birth we have the need to seek the attention of others. The attention we seek is known as an "attachment bond" (p. 469). Snapp (2014) also states that this bond, or psychological need, can influence one's sexual behavior; thus, giving these college students the urge to hook up (p. 469).

Snapp (2014) studies three types of attachment bonds: "secure attachment," "avoidance," and "attachment anxiety" (p. 469). "Avoidance" occurs when one individual desires to maintain emotional distance from other parties; however, they may use sexual activity as a reflection of personal importance or an increase in status (p. 470). "Attachment anxiety" is when one feels the need for an extreme closeness with another. They also possess a strong fear of rejection and abandonment (p. 471). When neither of these are present or are minimal, the individual is considered to be in a "secure attachment," or, in other words, they have a positive view on relationships. Both "attachment avoidance" and "attachment anxiety" have a common theme in that

they are both caused by fear, whether that fear is of rejection or of failure. It is clear that the aforementioned college students satisfy this desire by their actions, perhaps needing to feel wanted even if it is only for one night. Many would argue that this is a Pyrrhic Victory—where the victor's losses are as great as those of the loser—in and of itself. It is certain that there are consequences for having sexual relations with a person without having any plans for commitment.

The concept of studying the positive and negative effects with something such as the impact a coach can have on a player, with regard to the fear of failure, has not been studied in depth. Sagar and Jowett (2015) state that "no previous study has examined the adoption of self-control and relationship quality as potentially positive regulatory strategies to diffuse one's fear of failure" (p. 6). As previously discussed, there are five subcategories under which fear of failure can be defined, as shown in figure 1: "fear of uncertain future, fear of devaluating self-estimate, fear of shame and embarrassment, fear of upsetting important others, and fear of important others losing interest" (as cited in Sagar & Jowett, 2015, p. 4). Sagar uses Conroy's model to measure fear of failure, similar to Elison (2012) and Sagar and Jowett (2015). "Fear of shame and embarrassment," "fear of upsetting important others," and "fear of important others losing interest" are all active when a player is performing in front of a mentor or, in this case, a coach. Such a relationship can have many effects, including an increase in trust, allowing the player to become vulnerable to the coach. However, the player can also be affected negatively by feeling pressure to perform well, and this pressure could potentially damage the relationship with the coach. Although research is not conclusive, it is clear that a mentoring role can have both positive and negative effects on those being mentored.

The way that students interact with their peers due to fear of failure must not be overlooked. Another study by Sager et al. (2011) observed how fear of failure affects student athletes on an interpersonal level, both on the field and in the classroom. The purpose of the study was to focus on and be able to predict anti-social behavior of the participants. Anti-social behavior refers to behavior that would not be condoned by others, including aggressive or physical behavior, offensive or rude comments to others, etc. Questionnaires were completed by 331 college athletes—176 male and 155 female—with the average age being 20 years old. The result of the study was that males tend to engage more often in antisocial behavior than females on the field as well as in social aspects. It was suggested that men were antisocial due to higher levels of competitiveness. The authors concluded that fear of failure and sports experience should both be considered when attempting to understand antisocial behavior in men and women (p. 405). Elison and Partridge agree that men and women are affected in

different ways by fear of failure and cope in different ways (2011, p. 32). Sagar et al. (2011) do not call for any course of action, but do recommend considering how fear of failure is affecting the lives of those around us (p. 404-405).

Intrapersonal Relationships

Student relationships are generally viewed as being interpersonal. However, it is important that the student's intrapersonal relationships not be overlooked. As has already been stated, the fear of failure is multidimensional, which refers to the multiple effects that it can have on a person. On the intrapersonal level, Bartels and Ryan state:

> For example, a student's fear of failure in a particular class is, in part, a product of the resultant lowering of perceived ability (i.e., devaluing of one's self-estimate), having to retake the course (i.e., non-ego punishment), and the disappointment of his family (i.e., social devaluation) which may be expected upon failure (2013, p. 42)

The consequences of this situation include shame and embarrassment. These emotions will affect how the student interacts with those around them. Depending on which coping strategy is selected, the consequences could be mere ripples or as large as a tsunami. As noted previously, a male student would be more likely to choose "attack others" or "avoidance", while a female student would be more likely to select "attack self" or "withdraw." Regardless of the strategy used, it would affect each student academically, in other attachment bonds, or in their relationships with others.

Conclusion

The claws of fear of failure are as sharp as glass and as strong as steel. It is difficult to escape its grasp. After much research, it is concluded that fear of failure has many influences on the human body and mind. Many of these influences are overlooked and need to be examined further. These influences affect every aspect of life for college students and young adults, ranging from academic success to sexual behavior. Until now, this topic has often been considered "taboo" to discuss. However, it is essential that the next generation is warned about these daily obstacles. Perhaps it could be discussed in the classroom setting, including health classes and beyond. The evidence is not conclusive, but it does suggest that the majority of the influences of fear of failure are negative. The growing generation will face these negative influences, and there may be nothing that can be done to prevent them. It is important to give future students a better opportunity to succeed in life by helping educate them on how to properly cope with any fear of failing. Rather than allowing students to pursue excellence, fear of failure limits their aim to the average.

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About
the Journal

Contributing Authors and Artists

Ty B. Aller is a Ph.D student in the Department of Family, Consumer, and Human Development at Utah State University. His research interests include parenting, social-emotional development, and mental health education. After graduation, Ty plans to practice as a Marriage and Family Therapist and continue collaborating in academia as an adjunct professor.

Erin Bezzant is a Bachelor of Fine Arts major at Utah Valley University with emphasis in visual communications and interaction design. In her spare time, Erin enjoys donating her work to computer science students who need graphics for 2D and 3D video games. She hopes to eventually turn this into a career as a game developer after she graduates in late 2017.

Jacob M. Christian is working on completing his bachelor's degree at UVU and plans to graduate in 2019. He hopes to attend medical or pharmacy school thereafter. He is a UVU Mentor and currently works as a pharmacy technician.

Megdalynn Fisher anticipates graduating with her bachelor's in economics from the UVU Woodbury School of Business this Spring. She is currently determining which graduate program she will attend in the fall, and serves as Vice-President of the Economics Club and offers Supplemental Instruction in Managerial Statistics.

Douglas S. Gardner completed a bachelor's in family studies at Brigham Young University, a master's in education administration at California State University, Bakersfield, and a Ph.D. in higher education at the University of Illinois at Urbana-Champaign. He is an Associate Professor in the Department of Student Leadership & Success Studies at Utah Valley University. He conducts research on first-generation college students, parent involvement, reading engagement, leadership, and career development.

Brett González is majoring in behavioral science with an emphasis in family studies with the goal of becoming a Marriage and Family Therapist. He currently sits on UVU's student government as a Club Ambassador and has been recently elected as the VP of Clubs. He is an advanced amateur photographer with a great passion for service and leadership.

Gabby Granthem friend, lover, collector of things, artist. As a babe, she crawled now as an adult, she stands, and walks. She's an old soul just playing some jazz in this hip hop loving world. Believing art is a form of natural healing that brings her freedom of the soul, body and mind.

Dillon Harper is currently studying behavioral science at Utah Valley University and enjoys leadership theory. He expects to graduate with his bachelor's degree in 2019. He plans to get his PhD in clinical or counseling psychology and wants to work in private practice.

Sadie Harper has spent much of her life drawing and creating artwork. She is currently the owner of an artwork shop and periodically teaches art lessons.

Peter Hoodes spent 40 years as a business owner, and is now following another passion studying behavioral science at Utah Valley University. He is currently working as a substance use disorder counselor in addition to working with older adult populations. He has not been published previously, but still has a lot on his mind that he wants to share.

Bret Irons is retired from the United States Army and an Iraqi war veteran. He currently works as a member of the Disabled Veterans Outreach Program, helping disabled Veterans find employment. He is currently working towards a degree in emergency management with emphasis in public administration at UVU. Bret is scheduled to Graduate at the end of summer semester 2017. email: bret.irons@gmail.com

Gloria James is a junior at UVU and working towards a bachelors degree in elementary education. She is a mentor in the UVU Mentor Program, and loves to be creative in her free time.

Jonalou SJ. Labor is Assistant Professor of Communication at the University of the Philippines. His work focuses on the Filipino communication experience, on-line self-presentation, and communication education. He is currently working on his dissertation proposal and expects to graduate with a Ph.D. in Communication in 2018.

Brenna Larney: This is Brenna's first time being published, and she hopes it is not the last. She is currently working towards becoming an elementary teacher and expects to graduate from UVU in 2019. She has been a part of the CAL Program on campus for the past two years and has used those experiences as the basis for her piece. Brenna hopes to inspire others to realize the potential in everyone to be a leader.

Joshua Lee is currently working towards a bachelor's in criminal justice and a minor in business management. He is currently serving in the Utah National Guard and has completed a legal internship with Dexter and Dexter. He plans on going to law school and becoming an attorney with a focus on criminal law.

Hannah Mathison is currently working towards her bachelors degree in fine arts at UVU, with an emphasis in painting and drawing. She enjoys painting subjects that inspire people to do something good. Her art has been displayed in many different art shows, including an international art competition.

Emmy Webster is currently a student at Utah Valley University and will be receiving an Associates Degree in University Studies at the beginning of May of 2017. She plans to pursue a bachelor's degree in history education and hopes to one day attend law school. Emmy is currently a member of the Utah Valley University Honors Program and former member of the Utah Valley University Ambassador's Program. email: ewebster123456@gmail.com

Joshua Wirtz is a self taught artist currently working on his bachelors in communications at UVU. He lettered in art while in high school and was one of the stained glass artists for the *Roots of Knowledge* (RoK) project. He plans on developing his talent further and using it to educate others. He also enjoys drawing on his car with chalk. Check his instagram @superchalkboardsubaru

About the Cover

Installed in November 2016 in the newly endowed Ira and Mary Lou Fulton Library at Utah Valley University, the Roots of Knowledge (RoK) is an 80-pane stained glass project (200 feet in length by 10 feet in height) that is a panorama of leadership and the human experience.

Tom Holdman *creator of the RoK shares some of his views on leadership.*

Can you tell us about your student experience at UVU?

As an artist, I was uncertain of the direction to go with my art. The school and the faculty helped me develop my talents, and the other students encouraged me, as an artist, to take my work to the road. At UVU my peers critiqued my work, then offered friendship along with it. To be a successful artist, half of the battle is the belief that you can be one. "The starving artist" is pounded into our heads from society since we are born. UVU helped to change that perception in an even greater way.

How do you view leadership?

Leadership is about inspiring others in a shared vision. They have confidence you will not let them down, and as a team you are stronger; to see the potential in others that they don't even see in themselves; to let them know they will exceed your expectations. There comes a time when you need to trust with confidence in the decisions they make. I believe every person on this earth, no matter who you are or where you come from, will have moments of genius. A leader helps them to act upon that genius before it fades to other thoughts.

How did you become a leader in stained glass work?

I set out on the path of a stained-glass artist realizing the only competition I had was with myself. The one I saw in the mirror. After I finish an art piece I take joy in letting the light take hold of the glass but also ask how can I make it better the next time. Never rest on your laurels. People ask quite often, "What's the best piece of art you have ever done?" It is, to me, the current project I'm working on. I ask, "How can I make this piece the best it possibly can be?"

Were there any influential people that you worked with at UVU?

Barbara Wardle greatly influenced me when I first entered UVU at the age of 21. I took a sculpture class from her. She could see the potential in me. She asked what other forms of art I was involved in. As I had been heavily involved learning stained glass on

my own, I shared how serious I was about the art form. She encouraged me to take her stained-glass class. It even opened up more of my love for the medium and helped me stay on the path.

Why did you approach UVU with your Roots of Knowledge project?

My heart has always been at UVU as it was my school of choice for higher learning. As I saw the school expand and grow at an incredible rate, I always wondered how I could help. When the concept entered into my soul, UVU appeared as the perfect fit. It was a school fresh enough to be open to others' ways of education but established enough for credibility. I saw the great assets the students and scholars could have on enhancing the project to make it better than I could even dream. To be able to do a large-scale art glass like the *Roots of Knowledge* (RoK) when I had made glass at the school 25 years ago brought it full circle.

Can you offer any suggestions for students who are enhancing their formal or informal leadership skills?

Don't get caught in a rut, it is only a grave open at two ends. Sometimes your way is not the only way to Rome. Always gathering ideas is key as you formulate the direction to go. There always needs to be a person to make the final decision and those who follow need to feel that. A person works for 1/3 of their lives. If they don't feel a connection with you, your life and theirs are going to be a bit bumpy.

Instinct is your greatest asset. Your mind and logic say don't leap into the darkness. You can play it safe like millions of people around the world. There are times you will fail. With courage when you leap in the mist most of the times you'll find the bridge, but other times it's not how hard you fall but how high you bounce.

To learn more about the Roots of Knowledge, see http://rootsofknowledge.com/rok/

Founding Statement

To My Fellow Readers,

Utah Valley University is a young, exciting institution of higher education that engages its students in a variety of intellectual, professional, and academic activities. During my academic career at UVU, the university grew in enrollment, space, and scholastic excellence. Now the largest institution of higher learning in the state of Utah, UVU will only continue to grow in its impact.

Utah Valley University matches its growth with opportunity. As an undergraduate, I participated in several programs, including the Center for the Advancement of Leadership. While in this program I completed a leadership course taught by Dr. Benjamin Johnson, faculty member in the Department of Student Leadership and Success Studies. This and other SLSS courses engaged my mind in the literature and theory of leadership, challenged my ideas of leadership, and strengthened my personal leadership values.

During the next several months, I initiated conversations with Dr. Johnson that led to the idea to create an academic journal that addresses leadership concepts. Although UVU already had several journals in operation at the time, it did not have a journal specifically designed to examine literature and theory about leadership. As the conversation developed through the subsequent academic year, Dr. Johnson and I discovered very few journals that focused on student leadership. With this discovery, we decided to move forward with producing a new publication.

Once Eileen Doyle Crane and Camron Robinson joined the Executive Board, and after many hours and dozens of meetings, *The Journal of Student Leadership* developed from an idea into a reality. The *Journal* now serves as a platform for students to become involved in serious academic endeavors within an exciting intellectual and practical space by inviting them to research and write on the topic of leadership. This will undoubtedly prepare them for further scholarly and professional work in graduate schools and career endeavors wherever their future may take them.

I hope you have enjoyed the first issue of *The Journal of Student Leadership*.

Kameron R. González

Journal Description and Call for Papers

The *Journal of Student Leadership* is a double-blind, peer-reviewed, interdisciplinary, academic journal that addresses ideas, theories, and issues of leadership. The *Journal's* two purposes are to:

1. Contribute to the scholarship and discussion on leadership
2. Provide an engaging outlet for research, writing, editing, and publishing

We welcome papers and essays on leadership topics from all relevant disciplines, including business, education, law, policy, social sciences, arts, humanities, and technology.

We invite perspectives on leadership from every sector of the academic community. Young academicians or students are equally welcome to send their papers to the editors of the *Journal* before formal submission for preliminary feedback.

What Topics Are Most Interesting?

Future authors often wonder what topics would be of greatest interest to the editorial board or readers. The following topics are just a subset of appropriate areas that could be addressed: ethics in leadership, the need for diverse leaders, the importance of communication in successful leadership, how to maintain integrity in leadership, why and how people lead, what practices the best leaders implement, examples of excellent leaders and their contributions, and a broad range of other topics that relate to leadership. Likelihood of publication exists for those submissions that are able to incorporate relevant concepts of leadership in their paper.

How to Submit an Article or Essay

For the latest on submission criteria, see the following:

http://www.uvu.edu/slss/jsl
https://journals.uvu.edu/index.php/jsl