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Gender-Inclusive Leadership in Impoverished Mexican Communities

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### Gender-Inclusive Leadership in Impoverished Mexican Communities

As globalization has become an emergent phenomenon (Hanges, Lord, & Dickson, 2000), leadership theories, policies, and practices have been transported globally and have interfaced with different cultures and societies (Dimmock, 2000; Mellahi, 2000). An abundant array of western management and leadership innovations has cross-pollinated throughout the world and is infiltrating traditional cultures (Hallinger & Kantmara, 2000). This interaction has created a need to consider the directions for educational leadership and management (Dorfman, 1996). According to Dimmock (2000), an important direction for educational management and school leadership in the 21<sup>st</sup> century is the embracing of international, cultural, and cross-cultural perspectives. These perspectives underscore the importance of developing theories that transcend cultures (Dorfman, 1996).

The synergistic leadership theory (the SLT), developed by Irby, Brown, & Duffy (1999) and published in 2002 (Irby, Brown, Duffy, & Trautman, 2002), has the potential to become a culturally transcendent theory and a useful theoretical framework for exploring and understanding leadership practices in other cultures because the SLT

1. possesses explanatory power across a range of positions and by gender (Trautman, 2000);
  2. is practical and useful for understanding interactive systems (Trautman, 2000);
  3. is parsimonious (simply integrates a large number of variables) (Holtkamp, 2001);
- and
4. promotes dialogue around a model that is cognizant of female, as well as male, realities (Trautman, 2000).

### The Synergistic Leadership Theory

Traditionally, leadership theories in business and education in the United States have been representative of majority White male leaders (Blackmore, 1989; Glazer, 1991; Shakeshaft, Brown, Irby, Grogan, & Ballenger, 2007), and studies have indicated that current curriculum used to train school leaders continues to be male-based (Shakeshaft et al.). In an attempt to correct this inequality and promote social justice, Irby, Brown, & Duffy (1999) developed the synergistic leadership theory.

Systemic, contextual, situational, transformational, the SLT made the following assumptions: (a) leadership is the interaction among leadership behavior, organizational structure, external forces, and values, attitudes, and beliefs and (b) an alignment of all four factors leads to a harmony and the leader and the organization are perceived as effective and successful, while a misalignment among the four factors results in tension or disharmony that impacts the effectiveness of the leader or organization (Irby et al., 2002).

A tetrahedral model (Appendix A) represents the SLT's four equal and interactive factors: (a) attitudes, beliefs and values; (b) external forces; (c) organizational structure; and (d) leadership behaviors (Irby et al., 2002). In the SLT, attitudes, beliefs, and values are the foundation for guiding principals that "apply at all times in all places" (Covey, 1992, p. 19). As shown on the model, attitudes, beliefs, and values are depicted as dichotomous, as an individual or group would either adhere or not adhere to specific attitudes, beliefs, or values at a certain point in time. They are manifested in actions, such as valuing professional growth, being open to change, and valuing diversity and integrity. Beliefs can change as new information is processed, while attitudes and values are more enduring (Irby et al., 2002).

Leadership behaviors are depicted in the model as a range of behaviors from autocratic to nurturer and include behaviors that are commonly associated with males, and those that are commonly associated with females. For example, leadership behaviors that are traditionally associated with male leaders are self-assertion, separation, independence, control, and competition. Behaviors that are ascribed to female leaders are interdependence, cooperation, receptivity, merging, acceptance, being aware of patterns, wholes, and context (Irby et al., 2002).

External forces represented in the model are those influencers outside the control of the organization or the leader that interact with the organization and the leader and that inherently embody a set of values, attitudes and beliefs. They may include: (a) local, national, and international community and conditions, (b) governmental regulations or laws, (c) demographics, (d) cultural and political climate, (e) technological advances, (f) economic situations, and (e) policy-making boards or councils (Irby et al., 2002).

Organizational structure refers to the characteristics of organizations and how they operate. The SLT presents organizational structures as ranging from open, feminist organizations to tightly bureaucratic ones. For example, bureaucratic organizations are characterized by division of labor, rules, hierarchy of authority, impersonality, competence; while feminist organizations feature participative decision making, systems of rotating leadership, promotion of community and cooperation, and power sharing (Irby et al., 2002).

The SLT creates a framework for describing interactions and dynamic tensions among the four factors of the SLT, leadership behaviors, organizational structure, external forces, and attitudes and beliefs, with focus on the interconnectedness of the four factors. As illustrated in the tetrahedron, all four factors of the theory are considered equal and interactive, rather than

linear (Irby, Brown, & Trautman, 2000). Tension between even two of the factors can negatively impact the perceived effectiveness of the leader or organization (Irby et al., 2002).

The aspects particular to the SLT are: (a) it acknowledges a range of behaviors and organizational structures; (b) leaders at various positions or levels (i.e., teacher leaders to superintendents) may be impacted by the factors of the model in different ways; (c) the interaction of the factors can cause harmony or tension for the educational leader (Irby et al., 2002); (d) it promotes equity and social justice because it is inclusive of female perspectives and applicable to both male and female leaders (Brown & Irby, 2006); and (e) it is systemic, contextual, relational and contingent, exemplifying contemporary leadership practices, thus it is a useful tool for understanding leadership practices and educational organizations (Schlosberg, 2003).

To guarantee the implementation of a new theory, the ability to apply it is essential. The SLT itself was developed through quantitative and qualitative studies; it has also been validated quantitatively and qualitatively across the United States (Bamburg, 2004; Hernandez, 2004; Holtkamp, 2001; Kaspar, 2006; Schlosberg, 2003; & Truslow, 2004). However, it has never been applied in international settings. Hunt and Peterson (1997) debated that leadership is a global concept that should be studied scientifically and internationally. With the increase of globalization, more research is needed in order to understand the boundaries of the current leadership frameworks across culture (Dorfman & Howell, 1997; Helgstrand & Stuhlmacher, 1999). Therefore, the purpose of our study was to determine, through a qualitative case study, the extent of applicability of the SLT to selected educational leaders in a Mexican non-public school setting.

### Context of the Study

Our qualitative case study was conducted in a private school in southeastern Mexico. We selected this school because of the staff's willingness to be included in the study, their unique socioeconomic contextual beginnings, and the administrator's socially just philosophy. The school is a non-governmental, nonprofit organization established by two leaders in 1985. The principal objective of the organization has been to alleviate the injustices and the inequities that exist among low-income youth across Mexico and are particularly prevalent in the area (CEI, 1999) where only 45% of the children finish elementary school.

The school began in the home of the founders with three children from the streets and currently serves 1,500 children and youth and 250 families in the community. It was designed to be a collaborative effort between the learners, educators, and the community to ensure that cooperative learning occurs to improve the whole child, the community, and ultimately Mexico (General Director, personal communication, June 14, 2000). Another goal of the school is to offer an alternative educational system that focuses education on basic survival, academic knowledge, and self-esteem skills needed to end the current public education system that continues to perpetuate the status quo (CEI, 1999). According to the General Director of the school, the purpose of the school was not to prove an educational model, but to "do something to improve the life conditions of the most impoverished sector of society" (CEI, 2000).

The school's educational programs provide services to school-age children enrolled in pre-school to high school. The curriculum was designed to meet the specific needs and socioeconomic challenges of the students of this area and is divided into two main areas: (a) formal education and (b) non-formal education. The formal education includes the basic areas of math, science, social studies, health, Spanish language arts, computer literacy, and character

education. The non-formal education program includes medical services, nutrition, ecology, adult education, community leadership development, and school to work program. This comprehensive school reform effort has created an impact on the community's infrastructure establishing social reform (CEI, 1999).

According to the General Director, three main premises make up the foundation of this educational program: (a) develop a social base to solve problems and combat poverty, (b) empower the children by making them active participants in the solution, (c) encourage the children to become productive as well as change agents in their community (personal communication, June 14, 2000). The school's organizational structure includes a main decision-making body comprised of community members, teachers, founders, parents, students, and sponsors, whose annual projects are supervised by an elected council. The organization's staff encompasses 20 members, 80% are women, from multidisciplinary fields including: psychology, education, sociology, community development, and skilled trades (CEI, 2000). The organization owns the physical infrastructure such as: classrooms, craft workshops, sewing equipment, computer labs, and complete computer graphics and printing capabilities.

A unique feature of this organization is the community leadership program "Children and Youth in Action" (CYA). This community outreach program is coordinated with the National Indigenous Institute. CYA is presently implemented in 10 indigenous and rural communities in the state where our study was conducted. The program is currently training 300 indigenous youths that work with approximately 5,310 community children. The objective of this program is to increase opportunities for Mexican indigenous youth by fostering and developing human competency and social and entrepreneurial skills. In the future, these youngsters will become promoters and instructors in their community, working in adult literacy programs, community

infrastructure improvement projects, ecological and reforestation projects, and local projects to beautify parks and green areas (CEI, 2000; General Director, personal communication, March 12, 2002).

Educational opportunities are needed in order for youth to become successful catalysts for change in their communities. Such opportunities are woefully lacking. This unfortunate phenomenon does not motivate young people to develop a sense of belonging nor empower them to establish the basis for growth and progress in their communities. On one hand, this situation generates serious consequences and socioeconomic change in the urban areas to which these youth tend to migrate; on the other hand, the indicators of extreme poverty, despair, and underdevelopment of their communities and families increase. As these problems increase, they also limit the development of alternative solutions to the socioeconomic crisis that these impoverished and marginal communities undergo in Mexico (General Director, personal communication, March 12, 2002).

Students at the school demonstrated with tangible results how to overcome the traditional common vision shared by their community elders, ancestors, and family members. These youngsters are open to opportunities and have better educational opportunities than that of their elders. They have the time and energy to invest in their own humanitarian and socioeconomic development in their communities, show better communication skills and higher understanding of the modern world, and project a stronger spirit for self-improvement and hope for the possibility to build a better future (CEI, 2002).

## Methodology

### *Population and Sample*

Our study included two Mexican educational leaders (one female, one male); five instructional coordinators, grades 1-12 (four female, one male); 21 school teachers, grades 1-12 (five male, 16 female); six high school student leaders (five female, one male); six community educational leaders (five female, one male); 15 parents (13 females, two males); and one male university professor. All participants with the exception of the professor were from the school. The professor was from the local university and was selected due to his direct involvement with and knowledge of the leadership of one of the leaders.

### *Data Collection*

Our case study employed multiple sources of data and data collection techniques in order to gain insight as to the applicability of the SLT in a Mexican non-public school setting. Data were generated by semi-structured individual interviews, focus group interviews, observations, and to a lesser extent, document analysis.

The interview questions were designed to address the research question related directly to the four factors of the SLT, and held face validity based on a review by two leadership experts. Two sets of interview questions were prepared. Version A was designed to be answered by the educational leaders, and Version B was designed to be answered by the instructional coordinators (Appendix B). One of the researchers completed all the interviews; each of them lasted 30 to 45 minutes. The interviews were taped and transcribed verbatim with no edition into written text. The interview transcription began the interpretative process.

Four separate focus group interviews were conducted for this study including: one with six High School student leaders, one with 15 parents, one with 16 teachers, and one with six

community leaders members (three undergraduate students and two college graduates) of CYA. The focus group sessions were recorded and transcribed. Initial questions for the focus groups were written and were adjusted as the process took place.

Observations began immediately and were unscheduled; during the observations the researcher tried to remain as unobtrusive as possible. After each observation, the observer summarized and reflected upon the field notes to find relationships between the interview responses and the research questions.

Documents were obtained during the site visits and interview sessions. The leaders and coordinators shared with the researcher typical documents which depicted their personal concept of leadership. Mission statements, contents of a speech, interviews with the media, news articles, and organizational publications all reflect leadership behaviors, beliefs, attitudes, values, and organizational structure.

We followed the approach suggested by Miles and Huberman (1994), “trying out coding categories on it, then moving on to identify themes and trends, and then to testing hunches and findings, aiming first to delineate the ‘deep structure’ and then to integrate the data into an explanatory framework” (p. 91). Data were organized in a series of matrixes as well as in narrative form.

### *Data Analysis*

Data analysis began while interviewing was in progress; this ongoing process led to minor modification of the interview guide while providing direction and the possibility of clarifying information in subsequent interviews. There were three sources of categories from which main themes emerged. The interview guide provided the four main assigned categories (Bogdan & Biklen, 1998), reflecting the four factors of the SLT. Additional emerging categories were

identified during the initial interview coding process; category development followed the principles of grounded theory. These categories were initially identified from the literature by putting key words, such as 'risk taker' in the margins. Additionally, categories were developed from the color-coded data by using color-coding system. All the categories were entered into matrices (Appendix C) and were used to draw conclusions, note patterns and themes, and make comparison and contrasts. The codes that emerged from the data analysis were also triangulated with the translated items of the Organizational and Leadership Effectiveness Inventory (OLEI) (Irby, Brown, & Duffy, 2000). The categories were validated through data triangulation. Furthermore, while performing the field study and after the transcriptions were finalized, transcripts were submitted for member checking by emailing to the interviewees the transcribed statements for accuracy and completeness; no changes or modifications were suggested. During the final process, transcripts, field notes of informal conversations, observations, and review of pertinent documents, were analyzed to assure triangulation of the data (Rubin & Rubin, 1995).

#### *Validity and Reliability*

Researchers attempted to strengthen the trustworthiness and credibility of the study by using methodological triangulation, member checking, and low inference descriptors in reporting findings. Methodological triangulation included interviews, observations, and document analysis. Two of the researchers reviewed all data and initial analysis, and all researchers came to consensus. Member checking addressed interpretive validity and was attempted during the data collection process, oral clarification during the actual interview, during subsequent informal conversations, and after completion of transcriptions via email.

## Findings and Implications

### *Factor 1: Values, Attitudes, and Beliefs*

The four factors of the SLT were evident from the data. Each factor is discussed. The review of the literature revealed that values, attitudes, and beliefs are an integral part of the organization's culture and have an impact on the entire system (Deal & Peterson, 1990). In the SLT if there is no congruence among the four factors, tensions will be manifested (Irby et al., 2002).

In order to determine the applicability of this factor and to examine the level of significance for this organization, interviewees were asked to talk about values, attitudes, and beliefs that leaders should instill in their organizations or demonstrate through their own actions. Several of the respondents identified the following as desirable: honesty, sincerity, empathy, integrity, risk taking, open communication, responsibility, commitment, lifelong learner, humility, recognizing vulnerability as a sign of maturity, respect, speaking truthfully, and courage.

Values, attitudes, and beliefs that emerged consistently throughout the interviews and focus groups included: (a) solidarity, sharing, and citizenship; (b) teaching by setting the example; (c) commitment, love, and care; and (d) sacrifice and hard work. These values represent eminent concerns that emerged from the leader's past personal and organizational experiences as well as from their daily interactions with the economic and the political system.

#### *Solidarity, Sharing, and Citizenship*

Solidarity was envisioned at the school as the ability and willingness to help others and to share accomplishments, knowledge, and resources with others. It is a citizen's moral duty to create social consciousness and develop responsibility towards the less privileged people in

society. Thus, solidarity is achieved by serving others and citizenship is acquired by developing solidarity. The following statements are representative examples of these values.

In addressing this question, respondent one noted:

Some values I would like to mention are the “Inviolability of a Person,” and the courage to take responsibility for our own decisions. Once we learn to live by these values, we must also have the courage to have solidarity with others, so they can too benefit from living by these values. This is part of becoming a citizen. It is our moral responsibility to share with other people, to make them aware of these fundamental human values, and to educate them to recognize that everything that affects them, whether it is violence, malnutrition, poverty, or ignorance; all are elements creating an impact on their human existence. The value of inviolability dates back from the time of Enlightenment. Inviolability refers to the premise that nobody has the right to control ones’ willingness, or to force others. In this sense, we live in a continuous stage of outrage; we are forced by the economy, by politics, and at times by our own cultural ideologies.

Respondent four noted:

We teach our students three values; the first is to live for learning. It is very important to instill this attitude towards learning, by keeping this attitude, you will acquire the knowledge you need to succeed in life. Nobody can teach what they do not know themselves, however, by recognizing that you do not possess all knowledge, and there is always something new to learn, you can become a better person. The second value is, live to have a commitment towards others. We need to help the students develop social consciousness; help them understand that they must

have the responsibility to help others. Teach them to remain open-minded and willing to achieve common goals for the benefit of the community as a whole. The third is, live to share. If we do not develop the spirit to serve others, we can not project ourselves in a humanistic way; hence, a process of self-spiritual erosion begins.

*Researchers' reflective, collective voice.* A strong commitment was observed for helping and educating others less privileged, and instilling in them a sense of social responsibility. This goal is manifested in every aspect of the organization, including curriculum and community outreach programs. The students learn skills to develop personal responsibility, working responsibility, family responsibility, community responsibility, and ecological responsibility. They learn these concepts through active participation in individual and group activities at their school and within the indigenous communities. The students are taught that by creating social consciousness and active participation, they can transform society.

The impact of this educational approach is evident in the students' discourse of their views and sense of responsibility towards the indigenous people and especially the children in these communities; as well as in their willingness to volunteer on weekends and during their free time in the different community outreach programs.

#### *Setting the Example*

Setting the example through actions was considered a critically important leadership attitude for the members of this organization. According to one of the respondents, leaders need to practice "moral leadership" and start by setting an example; by setting an example, people will learn to develop the concept of "moral person;" you cannot ask others to do what you are not

willing to do yourself. The following respondents' statements exemplify the importance of this attitude:

Respondent four:

The most effective way to convey values is by setting the example. We believe in three fundamental principles, the first is honesty; you need to be honest to achieve your goals. The second is hard work; you must be willing to work very hard in order to reach that goal you want. The third is to share; you must share the results and achievements and not try to keep them for personal benefit.

Genuine beliefs and values cannot be simulated; authenticity emerges from a person's own experiences acquired while striving to achieve a vision. Leaders must stay in touch with vision and feelings, and let these dictate their actions. Our school motto is, "Vision, feelings, and actions." We live in a society where double standards are constantly conveyed. Parents tell their children "don't smoke," but they are smokers themselves; our leaders tell us "don't steal," but they themselves, are thieves.

Respondent two:

Respect, honesty, camaraderie, and collaboration, are some examples of the values that leaders must exemplify. I cannot ask others for respect, when I do not show respect for others. If you ask others to emulate these values and live by them, you must be living by them yourself. Unless you believe strongly in these principles, you can't convey them to others.

*Researchers' reflective, collective voice.* Setting the example has been one of the key values that the school's leaders used to promote growth and gain the support and trust of their

community. It is important to gain trust by setting the example. It was not effective communication alone that made this project succeed, but active, constant participation. The school itself is evidence of this value; the leaders knew that current public education was not meeting the needs of the children in this area, and they set out to change this. They encountered resistance at first, perhaps because the idea of private education for disadvantaged children was hard to conceptualize. They had a vision, but most important they had the courage to act upon it. Through their actions they demonstrated that the impossible can be possible. It is evident that they had high expectations from their supporters, but it is also evident that they have never asked for anything that they have not already given themselves. The leaders set the example.

#### *Commitment, Love, and Care*

Evidence of the values of genuine caring, compassion, and love was demonstrated by members throughout this organization constantly in their actions, interactions, and statements. These qualities emerged continuously during the interview. The following statements are just a few samples that illustrate the values of commitment, love, and care.

Respondent two stated:

I believe people need to have the courage to become better by loving and serving each other. I know this is possible because I see it all the time demonstrated by the leaders of this organization. They have an immense genuine capacity for compassion, care, and love towards humanity.

Another respondent stated:

He (referring to one of the school's cofounders) believes in people, in their capability for self improvement, and their inner ability to change themselves and their destiny. His commitment and convictions to bring social change is such that his vision has

empowered the inhabitants of the surrounding indigenous communities. People in these communities did not see themselves as agents for improvement and change. By motivating them and helping them develop self-esteem and courage, the inhabitants of these communities have transformed their quality of life. Every action and decision he makes is always keeping the well being of others in mind.

A third respondent noted,

Something that I have always admired about them (referring to the cofounders) and that I am convinced is part of who they are, is the capacity to believe in themselves and care for others. To have strong convictions that people have the ability to better themselves and transform the world they live in. I have observed them conveying and infusing that idea to everyone that joins the project. They not only believe we can change the world, they believe we can start right now, beginning with ourselves in our everyday lives.

#### *Sacrifice and Hard Work.*

Sacrifice and hard work are regarded as human and social duties by the leaders of the school. They are convinced that sacrifice in the sense of putting the well being of others before their own, and making an extra effort to achieve common goals is a necessary element to create change and transform the current society. They know, based on their own previous experiences, that hard work and persistence are attributes that they must possess to succeed and achieve their goals. Sacrifice and hard work are not perceived as punitive, but as a way of life that will enable all citizens to stop the cycle of poverty, improve their life styles, and enrich their spirit. The findings indicate that leaders and members of this organization are willing to sacrifice a higher income, time with their families, personal gains, job opportunities, and themselves in order to

achieve a common vision of justice and egalitarianism. The following statements illustrate this way of thinking:

Certain things in life require sacrifice and a leader should be willing to constantly sacrifice and to stay focused. You can not deviate from the vision, because there are people that are depending on you to acquire knowledge, to follow your steps, to believe in a common goal; you no longer belong to yourself, you belong to others. In a way you are like a father that needs to provide for your children and the children come first.

Elaborating on this same theme, the same respondent continued:

You must work honestly and with the spirit of sacrifice. We are the generation of sacrifice, the next generation ought to be the generation of effort, and the following generation ought to be the generation of respect. Respect towards everything that the rest of us achieved. In our society people tend to forget; we quickly forget our parents' achievements and errors, and our parents forgot our grandparents' achievements and errors. Thus, we are not building on the foundation that previous generations laid down for us. We need to capitalize on previous generations' experiences; learn to listen to those with true knowledge, those who had good work ethics, the true leaders; and develop from their wisdom common work ethics and a common idea for social growth.

Respondent one stated:

She (referring to a cofounder) has a strong and commitment towards her vision. She is tenacious, persistent, and does not give up; she will attempt several different ways until she achieves her goal. Many times her views create controversies and these

controversies create pressure, nevertheless, she stays focused on her objectives. She is continuously reflecting on the achievements of the organization, giving of herself selflessly in heart and soul to create a better life and to build a future for the poor and disadvantaged children in Mexico. Sometimes these virtues have created animosities among her acquaintances who, even though do not disagree with the vision they are not as giving and altruistic as she is. These situations forced her many times to pass over some of these people in order to provide for these children.

Respondent two stated:

Working on this project has taught me many things, among them to persevere and to be patient. I have discovered that projects with a focus on social reform, things do not happen immediately. It is a slow process in which you must continue to plow ahead day by day. It is a slow process that demands hard work day by day. At times, the work requires you to be stubborn and persistent; something like being patient during impatient times.

*Researchers' reflective, collective voice.* The importance of the value of sacrifice was evidenced by the researcher's observation that personal time was sacrificed for the good of the organization. Upon arrival at 6:00am, Saturday looked like a regular working day. The office was full of people, working on different projects; coordinators, teachers, and students were busy planning, and working together. When asked what they were doing there on a beautiful Saturday morning, they stated that they had a couple of deadlines coming up, and that they had agreed to come and work on that day because they wanted to have everything ready ahead of time, just in case they ran into a problem. When asked if they received comp time, they indicated they were

volunteering. During a Sunday afternoon interview, the interviewee indicated she had just arrived from spending Friday and Saturday at one of the indigenous communities.

*Discussion of the Findings: Factor 1*

Values, attitudes, and beliefs are evident and considered important in both the societal culture and the organizational culture. Findings indicate that some societal values, such as family and solidarity are central principles for both cultures; however, the meaning of these values is fundamentally different (Bjerke, 1999). According to Martinez and Dorfman (1998), Mexicans place high value on their families; presence of this value in the organizational culture is illustrated by the statement made by a respondent: “In a way you are like a father that needs to provide for his children and the children come first.” Reading this statement will lead a reader to believe that this organization follows the traditional patriarchal model, where the leader provides security and protection in exchange for loyalty and hard work (Martinez & Dorfman). However, nothing could be farther from the truth; when this statement was made, it meant that the group’s needs were more important than the individual’s needs.

Solidarity in the Mexican workplace is valued by both the business leaders and the workers (Martinez & Dorfman, 1998). Findings show that solidarity is also an attribute valued by the members of the school; while in the Mexican business world it means to have sympathetic feelings towards others. For the school’s members, solidarity is a process to transform society by introducing an alternative way of life.

Findings of our study demonstrate that values, attitudes, and beliefs of the leader are reflected in the leader’s behaviors and in the organizational culture. The presence and importance of factor one of the SLT to the leaders was irrefutable; substantiation for this argument was

evident in the content of the interviewees' statements. Therefore, cross-cultural applicability of this factor was observed among the Mexican leaders in our study.

### *Factor 2: Leadership Behaviors*

The leadership behaviors factor encompasses administrative behaviors and interpersonal behaviors that a leader demonstrates daily. The SLT acknowledges a variety of leadership behaviors ranging from nurturing to autocratic (Irby et al., 2002). In this sense, the SLT does not endorse any particular leadership style as an indicator or determinant for success or failure. In our study, two themes emerged from data related to factor two: (a) leaders' personal perception and (b) others' perceptions of leadership behaviors.

#### *Leaders' Personal Perception*

The leaders described their leadership style as a function of satisfying and providing for the needs of their supporters, and intimately intertwined with Mexico's cultural, historic, and socio-economic context.

The type of leadership that I practice is unorthodox, deeply rooted in the commitment towards work and responsibility. Through direct participation and positive influencing, I seek the involvement of others towards achieving a common goal.

Another respondent noted:

The leadership I pursue can be best described as positive group organization. I focus on the group feature of leadership, because effective leadership should not depend on a protagonist. The focus is not on the leader, it is on achieving a shared vision. Additionally, our leadership style is contingent upon our nation's history and current social realities. It responds to socioeconomic needs of a specific group.

Leaders were asked to describe desirable interpersonal leadership behaviors. From their responses, which relied heavily on contextual examples, emerged two main behaviors: (a) having persuasive communication skills to convey a vision and (b) developing reflective skills. The following statement illustrates these contentions:

It is extremely important for a leader to have the communication skills to appeal and to motivate other people to buy into a vision. You need to gain your supporter's trust by setting the example, by sharing ideas or showing humility. It takes humility to recognize that sometimes others' ideas are better than your own.

Another respondent noted:

Leaders need to be very reflective, especially in our country. In Mexico, we live under the notion of the Four Riders of the Apocalypse. We live in a Country of Lies, everyone lies, we are deceived by our governors, by our fathers, by our teachers, by the mass media, by everyone, and everyone lies to survive. In this culture, it is very difficult to speak the truth because you are perceived as aggressive. The second Rider is fear; we need to overcome our fears. If you see that something is wrong, you need to have the courage to speak out, even if this means going against the rest. The third Rider is corruption; Mexico is a country that has reached high levels of corruption. We were taught to think, give, and act only in relation to our own selfish interests. We need to realize that these principles are wrong and rebel against corruption. The last Rider is to think that we do not need anyone. On the contrary, we need to understand that we cannot solve our problems alone, that only by making alliances with other people and countries we are going to solve our social problems and build a better future.

*Researchers' reflective, collective voice.* In reference to Mexican educational policy, public education stands as the great social equalizer; however, according to the participants in our study, they believed that the real condition of public education was deplorable. This view is supported in the literature, which indicates, as of approximately 10 years ago, that the current Mexican educational system perpetuates the class system and creates a great disparity between the upper and lower classes in the quality of education, wealth, and power (Martinez & Dorfman, 1998). In this sense, formal education is subordinated to social forces in which dominant interests prevail (Martin, 1996). The school's leaders believe that marginalization in Mexico is perpetuated by the actual educational programs offered by the state, because they do not attend the real needs of the learners. This negative perception has created cohesion among the supporters, who see the school educational model as an alternative to public education and the beginnings of social educational reform. According to one of the respondents, the school's educational model has the potential to become a stimulant for social reform because it fosters democratic leadership and develops social responsibility, humanistic values, and moral citizenship.

#### *Others' Perceptions of Leadership Behaviors*

The supporters described their leaders' behaviors as democratic, situational, transformational, and shared. The following statements illustrate this:

1. For the most part, they are democratic, although sometimes I do not agree with way decisions are taken; nevertheless, if I were to put myself in their situation, perhaps I would do the same.

2. I perceive them to be democratic and not authoritarian. I am free to work and make decisions as needed; they consistently encourage participation and professional growth.
3. I can't say that they have a definite leadership style. They show different behaviors according to different situations. I have observed them being very assertive and almost demanding when they have been pressured for time, or when they expected immediate results. But for the most part, they listen and look forward to our input, preferring for us to handle a situation before getting involved. I prefer to describe it as a multi-faceted leadership style.
4. I perceive different types of leadership styles from each of the leaders in this organization that compliment each other to create harmony among the teachers, parents, and students.
5. They are very energetic, inspirational, innovative, and always planning ahead. They have a strong conviction that things can be changed and improved, and all their energy is geared towards achieving that vision. I consider myself lucky for having the opportunity to share with them this experience.
6. Their leadership style emerges from a conviction to fight social injustice and to improve the quality of the public education in Mexico. This passion and commitment sometimes is perceived by others as authoritarian and aggressive, especially by people that have different values and do not identify with their vision. It is clear that they are constantly promoting active participation and their organizational structure reflects attributes of shared leadership.

The responses describing administrative leadership behaviors varied widely among the respondents. However, the descriptions of interpersonal behaviors were very consistent, with mostly supportive and humanistic leadership traits prevailing. “They are open, in the sense that they listen to us, they are flexible and humanitarian; humanitarian in the sense that they advocate taking care of others, the students, parents, and the community as a whole.” Interpersonal leadership behaviors that emerged from the text included the following: people oriented, highly energetic, active participation, optimistic, empathy, humanistic, compassionate, good communicator, reflective thinker, receptive to ideas and change, accessible, sociable, team player, trusting, discrete, and dependable.

#### *Discussion of the Findings: Factor 2*

The SLT encompasses behavior complexity, cognitive complexity, and social intelligence; thus, it helps to explain the wide discrepancy found in our case study among the supporters’ perceptions of their leaders’ behaviors. It is noteworthy to mention that when the respondents elaborated on their perceptions of authoritarian behaviors, none of the examples depicted authoritarian processes in which members’ participation was nonexistent or devalued, nor indicated a discrepancy between the leaders’ talk and actions. The examples were related to specific situations in which decision making took place without reaching consensus; these authoritarian behaviors were apparently connected to the nature of the organization, as one of the respondents noted: “When you work on social reform projects, you can’t waste any time, nor can you wait for things to happen.”

The findings of the current study indicate that servant leadership is a component within factor two of the SLT. Servant leadership is considered in this study, in view of the fact that it best represents the kind of leadership advocated and practiced in this organization. Thus, it is a

fundamental element to understand the nature of leadership behaviors and attitudes, values, and beliefs of this organization. Findings demonstrated that the second factor of the SLT was acknowledged by the members of this organization. Therefore, cross-cultural applicability of this factor was established.

### *Factor 3: External Forces*

According to the SLT, external forces encompass all elements that are out of the leader's control, exert influence on the leader and interact with the organization (Irby et al., 2002). These forces may vary from one organization to another; however, "significant external influencers or forces relate to local, national, and international community and conditions, governmental regulations, laws, demographic, cultural climate, technological advances, economic situations, political climate, family conditions, and geography" (Irby et al., 2002, p. 305). To examine this factor, the participants were asked to describe external forces and to discuss their impact on the organization and on the leaders' ability to accomplish goals. The external forces identified in these data resulted in four themes: (a) economic situations, (b) ideological and religious influences, (c) governmental regulations, and (d) interference.

#### *Economic Situations*

Most of the respondents agreed that the most significant external force was economic; referring to the national economy, local economy, and lack of funds to maintain the school. Mexico's economic struggles over recent decades have perpetuated the disparity in the quality of education, wealth, and power that exists between the upper and lower classes (Buenfil-Burgos, 2000). One of the respondents noted: "The Mexican economy daily generates more poor people, whom have less opportunities to improve their quality of life."

Driven by the lack of employment in their communities, indigenous youth from rural areas migrate to large cities in Mexico and foreign countries. According to the General Director (2002), the state in our study was one of the three states in Mexico that generated most of the migrating youth in the early part of this decade. Such migration creates serious consequences and socioeconomic imbalances in the urban migrating areas, while increasing despair and underdevelopment in their communities.

According to one of the parents interviewed, the families participating in the project have changed considerably, from being primarily low income families to a mix of middle and low income families. Although there is a sliding scale tuition fee schedule, the school is a nongovernmental, nonprofit organization that relies heavily on local and foreign financial support to cover operational expenses. Financial support, as noted by the participants, is getting harder to obtain, creating economic hardships for the teachers and staff of this organization. “We continuously face situations where we can’t cover our basic needs and expenses, these economic situations have forced us to forfeit income and salary increases.”

#### *Ideological and Religious Influences*

An ideological situation mentioned by the respondents pertained to teachers’ cultural and educational formation. “Historically and culturally, Mexico has been a subjugated nation trained to fear and obey authority, without reflecting or questioning motives or abilities. Mexicans were taught to regard educational and government establishments as sovereign authorities. These beliefs are ingrained in our people’s minds and it is difficult to change this perception. For projects that seek social transformation, this mentality becomes a limitation.” Mexican education is characterized by being morally and intellectually conservative, fostering authoritarian discipline and puritan values dating back from 1920 (Buenfil-Burgos, 2000). This conservative

mentality is evident at the teaching preparatory college or Escuela Normal Superior (Buenfil-Burgos), which is the college where most of the elementary school teachers graduate from (Erickson, 2002). Thus, teachers' formal education becomes a negative external force. In order to counteract some of this conservative influence, teachers at the school receive training and staff development once a month. The topic includes a variety of subjects including: curriculum development, effective teaching strategies, behavior management, motivational strategies, conflict resolution, participatory curriculum, reflective critical thinking, problem solving, cultural sensitivity, and educational theory. One respondent noted, "Nowadays, university students do not possess social responsibility towards the lower class; they lack consciousness of the national reality. Educational institutions continue to foster current social values, such as the *stabilization of having* versus *stabilization of being*." Another interviewee noted, "We are fighting the beliefs and the educational system in which we were raised and educated."

Concerning the outreach program, a situation mentioned by the respondents related to the inhabitants' reluctance to perceive themselves as change agents. The people in the communities have learned to be passive and are less willing to participate in programs that require their time and commitment. A respondent noted,

The people in the indigenous communities are used to a patriarchal government. Dependent on governmental agencies to provide everything to them, without requiring any effort on their behalf; contrary to this belief, our program aims to break this dependency and instill self-reliance to improve their own living conditions.

According to the respondents, during the beginning stages of the project, the local clergy and the local governmental authority felt threatened and did not welcome the project. The priest and the municipal president organized the members of the community to frighten and drive them

out of town. There were several violent incidents, vandalism, and threats, but in spite of all the adversity, the leaders continued to work and remained in the neighborhood until they are able to purchase a building on the other side of town. The animosity towards the project continued for several years until it finally subsided. Currently, local religion becomes an external force in the sense that it determines their working schedule; “We need to be sensitive to the community’s religious beliefs, if we are to obtain their acceptance and participation.”

### *Governmental Regulations*

The Secretaria de Educación Publica (SEP) has laws and mandates regulating private and public education agencies (SEP, 1993). Mexican national educational policy determines academic programs, basic knowledge skills, and curriculum for elementary and secondary schools (SEP). Responsibility for monitoring and implementing mandates depends on each state Local Education Agency. Thus, the SEP becomes an external force regulating and monitoring the school’s academic program. However, according to the respondents, the impact that this agency exerts is minimum, since it is limited to mere paperwork requirements and timelines.

### *Interference*

The target communities for the school’s outreach programs are extremely poor; basic services, such as sewage, electricity, and schools are controlled by the local authorities. Caciques and municipal Presidents are continuously blocking the efforts of these programs; sabotage takes several forms from discouraging participation to cutting public services. One of the respondents stated, “The local authorities feel threatened and openly told people not to participate or allow their children to participate in our programs.” Another respondent elaborated, “One of the CYA members, tried of confronting the municipal authority, got help from outside agencies and

purchased a water pump, so they wouldn't have to go to the local spring to collect water anymore.”

*Researchers' reflective, collective voice.* Based on informal conversations with some of the parents and teachers, we were able to infer that the reason that the SEP was not creating negative tensional relations was because the parents and teachers had developed coping mechanisms to deal with this particular external force. They knew what they needed to do to keep harmonious relationships with the SEP.

### *Discussion of the Findings: Factor 3*

The respondents were asked to discuss the impact of the external forces; the responses indicated both a negative and a positive impact. Negative impact resulted mostly from the economic situation and governmental and ideological influencers. Positive impact was in the form of motivation; rather than getting discouraged, these challenging situations served as motivators. In spite of adversity, these forces have not affected or limited the leaders' determination and ability to lead or to expand the project, which recently expanded to ten additional communities. When respondents were asked to discuss strategies used to cope with these external forces, the responses were consistent: courage, hard work, and effective communication. It is evident that these three elements helped the leaders build a broader support base that changed the perspective of the community, while allowing them to continue their mission.

According to the SLT, external factors that affect educational organization vary (Irby, Brown, & Trautman, 2000), and certainly were observed to vary in this cultural milieu as well. Findings of our study demonstrated that given the national and local economic situation and political environment where the school was located, external forces, such as governmental

regulations, ideology, and religion exerted unique influences on the operation of the school, and thus school leaders had to learn to cope with the external forces or to adapt in order to accomplish their goals.

*Factor 4: Organizational Structure*

According to the SLT, organizational structure encompasses the organization's characteristics and operational modalities. Organizational structures range from open transformational organizations to inflexible bureaucratic organizations (Irby et al., 2002). To examine the applicability of this factor, the leaders were asked to describe their organization's characteristics and to reflect on the supporters' satisfaction. The supporters were also asked to reflect on their own satisfaction with the organization.

Bolman and Deal (1997) stated, "Organizations need leaders who can provide a persuasive and durable sense of purpose and direction, rooted deeply in human values and the human spirit" (p.379). In describing the characteristics of their organization, one of the participants stated,

I consider this school a project, a dynamic social project in constant growth, and not a finished product or a formal organization. It is open, reflective, and constantly learning; it is a project that emerged from a social need, rooted in the past and projecting into the future. It is a vision that guides us to achieving a utopia.

Addressing the supporters' satisfaction, responses indicated different satisfaction levels depending upon the conviction to and longevity with the organization. Some respondents believed that supporters who had been with the project longer were more satisfied, because they had a better understanding of the vision and a higher level of involvement. Their conviction to a common vision, along with experiencing challenging events and financial struggles, developed

their dedication, allegiance, and emotional attachment to the project. “Working on a social project like this demands sacrifices. If you do not embrace the vision, you will not last long.”

Reflecting upon their level of satisfaction, one of the participants noted, “This organization satisfies my needs because I am empowered and I feel part of it. I am not an employee; I am an associate.” Evidence of this humanistic orientation was observed in the organization’s democratic processes and open communication procedures. The staff and student involvement in decision making and problem solving was systematic and included activities and interactions where group members were brought together for a common purpose. Another participant noted, “This organization is open, with plenty of opportunities for leadership and professional growth; however, you need to be willing to work hard and get involved.” Responses indicated high levels of emotional satisfaction; attributed to their commitment to the organization’s vision and to their leaders’ disposition to provide opportunities for them to achieve their own feelings of power and success. A participant noted, “The satisfaction of making a difference in someone’s life is more gratifying than any title or salary.” In this sense, the feeling of empowerment follows the same principles as love; the more you give to others, the more you get in return (Tracy, 1990).

According to the respondents, dissatisfaction among the staff is low, since most of the dissatisfied employees can not handle the work demands and leave. Staff’s dissatisfaction with the project is due to their attitude and job expectation. As one participants remarked,

They do not understand or chose to ignore the philosophy of the project. They want to work nine to five and leave; their unwillingness to invest extra time and the lack of involvement in the program have limited their ability to share the vision.

Basically, they want a job that provides an income, but they are not interested in social change, or in making a real difference in the students’ life.

*Discussion of the Findings: Factor 4*

Perhaps the most important indicator of a healthy organization is the level of trust. According to Galford and Drapeau (2002), “Trust is the most valuable, and vulnerable, assets of any organization. When people trust one another, they can work through disagreement, both personal and professional, successfully in the context of the greater fabric of the organization” (p. 4-5). In this sense, trust enables employees and leaders to work towards the achievement of company goals; becoming the most important determinant for an organization’s success. The level of trust among the individuals of the school was evident in every aspect of the organization. Parents, teaches, and students trust their leaders to make decisions concerning curriculum and instruction issues, grant writing, funds appropriation, outreach program implementation, and personnel hiring. The leaders in turn seek their collaborators’ active participation and input for every decision that takes place in this organization. Input to the leaders is given by the different committees and groups within the organization: the faculty advisory committee, the parent association, and the student association. During the focus interviews, several members of these committees stated that they feel confident to express their viewpoints freely because they trust their leaders. Leaders’ trust was also evident in their employees’ ability to make decisions regarding instruction and program implementation.

One of the researchers observed high-involvement strategies which strengthened the bond between individuals and the organization. The school promoted from within, provided training, and shared the fruits of success. Other strategies empowered the workers and gave significance through participation, teaming, democracy, and egalitarianism. The findings of our study demonstrated implementation of these strategies and revealed a positive impact of the school

model of organizational structure on their members; therefore, cross-cultural applicability of the fourth factor of the SLT was observed.

#### Interaction Among Factors

The SLT is based on the unique concept of a systematic interdependent interaction of four factors: (a) values, attitudes, and beliefs, (b) leadership behaviors, (c) external factors, and (d) organizational structure (Irby et al., 2002). This theory provides a framework for understanding the interaction of these factors that allows the identification of effective leadership practices and areas needing improvement. Based on the data in our study, the SLT is contextual, relational, and contingent.

Interactions among factors emerged from the coding process, demonstrating the applicability of the SLT in this case study for the selected Mexican leaders. Findings revealed interactions among all factors. According to Bolman and Deal (1997), organizations are reflections of their leaders' values and beliefs, which influence how issues are interpreted and acted upon. This interaction can be best illustrated with the following statement,

Their leadership style emerges from a conviction to fight social injustice and to improve the quality of public education in Mexico. This passion and commitment sometimes is perceived by others as authoritarian and aggressive, especially by people that have different values and do not identify with their vision. Although it is clear that they are constantly promoting active participation and organizational structure reflects attributes of shared leadership.

Thus, core values, such as social justice, influence and shape the leadership behaviors, the interaction with the external forces, and the organizational vision and structure.

## Conclusions

Leadership has been studied in many different ways; however, leadership research relating to theory has been characterized by narrowly focused studies. Embracing a theory in a broader view, we examined a case study of Mexican leaders. Specifically, in our case study we sought to determine if the SLT could be applied to selected educational leaders in a Mexican school. Findings demonstrated that each of the four factors of the SLT had cross-cultural applicability to the selected Mexican educational leaders. Thus, the SLT was observed as a culturally transcendent theory.

The SLT is contextual, relational, contingent, and transformational. Findings demonstrated that leadership is closely associated with the notion of change and includes transformation of the views, beliefs, attitudes, and motivations of followers, as well as transformation of the organizational structure. For example, risk taking was an integral part of leadership and living, and could not be avoided; risk involves change, and change involves risk (Parry, 1998; Snyder, Dowd, & Houghton, 1994). In this sense, every leader in our study who makes a difference develops the ability to evaluate ideas and the courage to act upon them. The findings also revealed that new forms of leadership were needed to address the type of educational changes desired by the leaders in this study; the rarely seen forms of leadership at that time were those of shared responsibilities and serving others. This new concept of leadership focused on empowering others and not on personal gain; allowing any members of the organization to exhibit leadership, while inducing others to take action, to restructure a social situation (Parry).

In addition, our case study showed that there are both national and organizational cultural differences in the way people perceive and think of leadership; however, this concept differed drastically between national and the organizational cultures within the same culture in our case

study. We determined that cultures, as external forces, can have impacts on the perceived effectiveness of the leader or organization. Our findings revealed that the organizational leaders' awareness of national cultural traits that could potentially hinder development of practices and behaviors are considered desirable for the growth of organization. The SLT is useful in anticipating potential problems in organizations while indicating which steps need to be taken to change or adjust leadership behaviors, values, and organizational structure in order to promote growth.

We found that there is an alignment of the four factors of the SLT in the organization studied. For example, attitudes, beliefs, and values includes commitment, hard work, and love and care; leadership behaviors are described as democratic, transformational, situational, and shared; and organizational structures are open, reflective, and constantly learning. Additionally, a recognition by the leaders of external forces and ways in which they could align those forces with their beliefs were critical to the continuation of the organization. It was evident that the alignment of all these factors led to a harmony which had a positive effect on the success and leadership effectiveness in the Mexican school.

The findings in our study are of particular use for the educational leaders of the school and may be applied to other Mexican educational leaders in similar settings. We determined that each of the four factors of the SLT was useful in understanding a Mexican educational organization and its leaders. Therefore, it provided a glimpse of international cultural educational leadership research and added to the body of knowledge of international cultural educational leadership theories and applications.

In conclusion, leadership is a socially influencing process that needs appreciation on a broader social-cultural context. A qualitative methodology is a particularly useful approach to

examine these aspects in depth; however, a case study in one Mexican private school is not sufficient. It is important that other organizations (i.e., public schools, institutions in higher education) be studied to determine the alignment of the four factors of the SLT and their applicability to educational leaders in other cultures. Recommendations for further research would be a combination of qualitative and quantitative studies in different organizational and cultural contexts.

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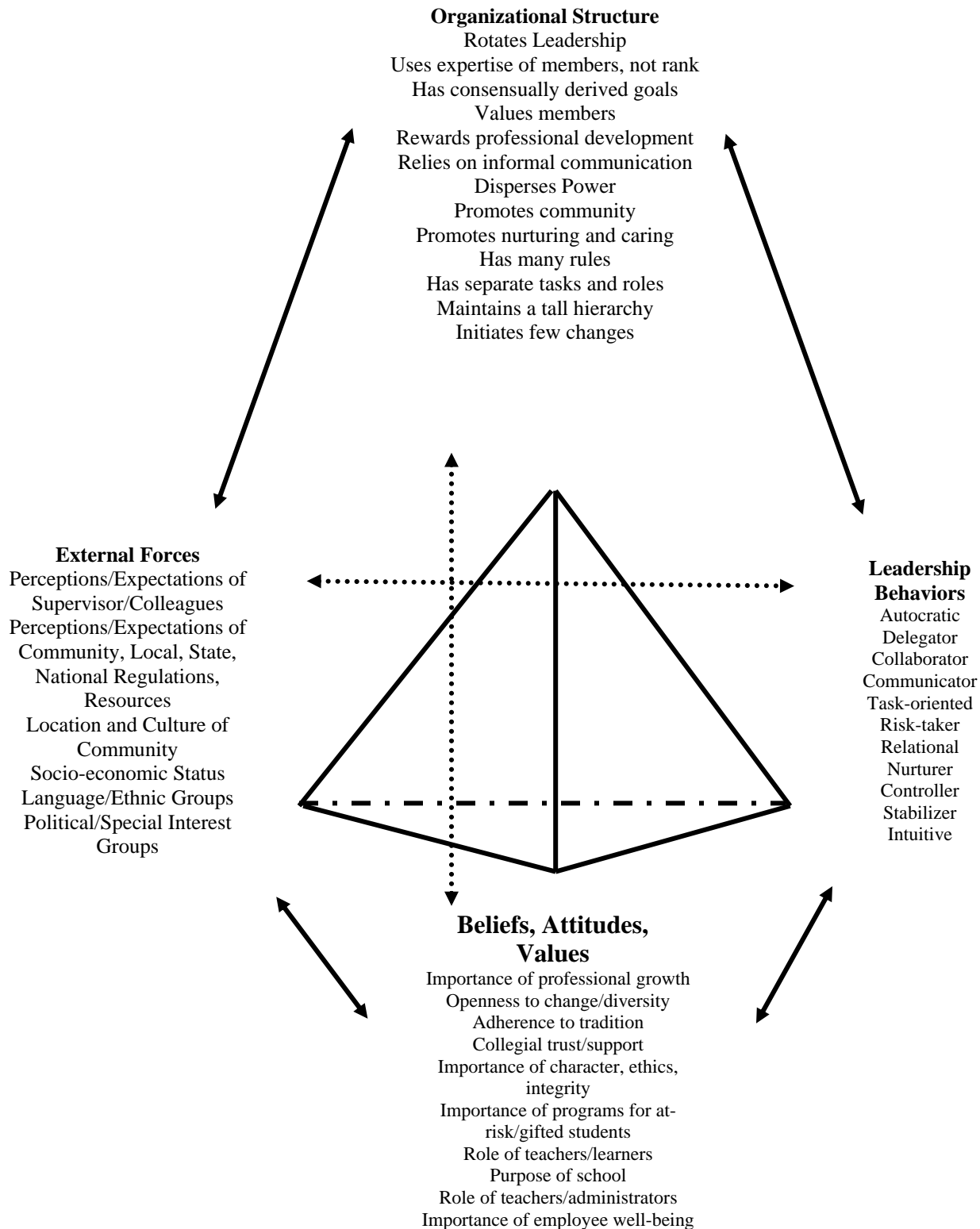
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Appendix A  
Tetrahedral model for the synergistic leadership theory\*



\*Examples under the factors are not all-inclusive.  
 © 2000, Irby, Brown, and Duffy. This model appeared in Irby, Brown, Duffy, & Trautman, 2002.

Appendix B

Interview Protocol

*Form A (Spanish)*

*Part I*

Por favor describa su estilo de liderazgo.

¿Qué tipo de conductas usted cree que debe de manifestar un líder?

¿Que tipo de características o conductas interpersonales debe de poseer un líder?

*Part II*

¿Qué tipo de fuerzas externas usted percibe?

¿Afectan su capacidad como líder?

¿Ha habido alguna ocasión en el que las fuerzas externas no hayan estado alineadas con sus creencias o con su filosofía?

¿Qué tuvo que hacer para crear una armonía?

*Part III*

Por favor describa las características de su organización.

¿Cree usted que sus empleados están de acuerdo con su filosofía?

¿Cree usted que sus empleados están de satisfechos con la organización?

*Part IV*

¿Qué tipo de valores, actitudes, y creencias debe de promover y fomentar un líder?

¿Cree usted que sus empleados están de acuerdo con su filosofía?

¿Cómo cree usted que sus empleados lo perciben como líder?

*Form A (English)*

*Part I*

Please describe your leadership style.

What type of behaviors do you believe a leader must exhibit?

What type of interpersonal characteristics should a leader possess?

*Part II*

What type of external forces do you perceive?

Do they have any effect on your ability to lead?

Has there ever been a time when the external forces were not in alignment with your beliefs or objectives?

What did you do to promote harmony?

*Part III*

Please describe your organization's characteristics.

Does your staff agree with your philosophy?

Do you believe that your staff is satisfied with your organization?

*Part IV*

What values, attitudes and beliefs should a leader emphasize?

Do you believe that your staff agrees with your vision?

How does your staff perceive your leadership?

Interview Protocol

*Form B (Spanish)*

*Part I*

Por favor describa el estilo de liderazgo de su líder.

¿Qué tipo de conductas usted cree que debe de manifestar un líder?

¿Qué tipo de características o conductas interpersonales debe de poseer un líder?

*Part II*

¿Qué tipo de fuerzas externas usted percibe?

¿Afectan la capacidad de su líder?

¿Ha habido alguna ocasión en el que las fuerzas externas no hayan estado alineadas con las creencias o filosofía de su líder?

¿Qué tuvo que hacer para crear una armonía?

*Part III*

Por favor describa las características de la organización de su líder.

¿Cree usted que los empleados de su líder están de acuerdo con su filosofía?

¿Cree usted que los empleados de su líder están satisfechos con la organización?

*Part IV*

¿Qué tipo de valores, actitudes, y creencias debe de promover y fomentar un líder?

¿Cree usted que sus empleados están de acuerdo la visión de su líder?

¿Cómo cree usted que sus empleados lo perciben como líder?

*Form B (English)*

*Part I*

Please describe your leadership style.

What type of behaviors do you believe a leader must exhibit?

What type of interpersonal characteristics or behaviors should a leader possess?

*Part II*

What type of external forces do you perceive?

Do they have any effect on your leaders' ability to lead?

Has there ever been a time when the external forces were not in alignment with your leaders' beliefs or objectives?

What did he or she have to do to promote harmony?

*Part III*

Please describe your organization's characteristics.

Do you believe that the staff agrees with your leaders' philosophy?

Do you believe that the staff is satisfied with the organization?

*Part IV*

What values, attitudes and beliefs should a leader emphasize?

Do you believe that the staff agrees with your leaders' vision?

How does the staff perceive your leaders' leadership?

## Appendix C

## Assigned Categories Matrix

Person	Factor 1 Values, Attitudes, Beliefs	Factor 2 Leadership Behaviors	Factor 3 External Forces	Factor 4 Organizational Structure
1	Solidaridad pensar en función de los demás. Comunicación (19) Valores Humanos Fundamentales Formación de la Ciudadanía Formación Política	Alcance de metas (58) Liderazgo contextual Pone el ejemplo (10) Tiene expectativas altas (26) Persuasiva (29) Agente de cambio (53) Persistente (40) Comparte su visión (38) Liderazgo compartido (52) Democrática Flexible (21) Es reflexivo (9)	La SEP La economía nacional	Se toma en cuenta a la gente (82) Se valora a los miembros como seres humanos (84) Liderazgo compartido
2	Convicción (44) Honestidad (5) Mejoramiento Profesional (1) Colaboración (24) Amor, compasión a la humanidad (28) Sinceridad Empatía (25) Tolerante a nuevas ideas Paciente Constante/perseverante (20) Valorar la amistad	Figura moral, pone el ejemplo (10)	La formación de los maestros Económico No existe la cultural del servicio Los padres de familia Las autoridades locales	Se toma en cuenta a la gente (82) Se valora a los miembros como seres humanos (84) Se comparte el poder (86) Le da sentido y significado a la vida por eso la gente se queda
3	Honestidad (5) Compañerismo (30) Colaboración (24)  Se dan oportunidades Se fomenta la innovación (7)	Comunicación (19) Pone el ejemplo Solidaridad Gestor Conciliador Iniciativa Compartido Organizador (64) Motivado (37) Involucrar a otros Empático (25) Influyente (54) Es organizador (64)	Económicas La comunidad (los caciques)	Organización no tradicional Abierta al cambio Con metas a ayudar a los demás Busca el desarrollo personal, familiar y de la comunidad Se da oportunidades Se Comparte el poder (86)
4	Integridad (5) Honestidad Sacrificio Compartir Valores morales (84)	Liderazgo ortodoxo Entrega Trabajo Responsable (42) Siempre hay algo que aprender (22) Reflexivo (9)	La estructura social y el sistema que ya caduco Fuerzas sociales, políticas y religiosas	Existe una relación muy emocional entre la organización y los miembros

		Decisivo (47) Agresivo		
5	Integridad (88) Tomar riesgos (18) Hablar con la verdad (88) Le da importancia a los programas para niños y jóvenes de bajos recursos (6) Enfatiza la fuerza de carácter, la integridad, y la ética profesional (88) Fomenta la practica reflexiva (91)	Claro Directo (45) Influyente (54) Coraje/valiente (44) Liderazgo contextual Compartir ideas Poner el ejemplo (10) Transformador (36) Escuchar Tomar riesgos (48) Motivador (7) Interpelar/Persuasivo (65) Capacidad de amar a tu país, a tu cultura Liderazgo de tipo moral Compartir	Política deshonesta Económicas Las creencias Formación El clérigo local	Es un proyecto, no una organización Es una empresa social que tiene vida Una proyecto con historia Un proyecto en constante evolución Un proyecto en donde los miembros tienen diferentes niveles de compromiso
6	Comunicación (3) Honestidad (88) Justicia Vulnerabilidad	Democrático (47) Apodera (39) Saber escuchar Flexible (21) Humano	Económica La pobreza local (71)	El compromiso con la organización surge del contacto y las vivencias dentro de la misma La gente encuentra un significado personal en esta organización
7	Respeto Congruencia Entusiasmo	Practico Preparación académica (6) Accesible Calido Filosofía de si se puede (9)	Política	
8	Respeto Honestidad (88) Verdad (88) Se fomenta el crecimiento profesional (92)	Liderazgo situacional Fluctúa dentro de lo democrático y impositivo (16/47) Analítico (22) Transformadora (41) Inclusiva (45)	Economía (71) La comunidad y la población local Las autoridades locales	Es una escuela abierta Hay oportunidad para crecer personalmente y profesionalmente (1) El compromiso con la organización surge del contacto y las vivencias
9	La superación personal La posibilidad de cambiar (53) La honestidad (5) La solidaridad Amor por el trabajo	Democrático (16) Autoritario positivo (46) Situacional Toma decisiones (47)	Económicas	Se dan oportunidades de mejoramiento Se fomenta el crecimiento profesional (1) Se valora a los miembros como seres humanos (84) Existe un lazo emocional muy fuerte entre la organización y los

				trabajadores
10	Humanitarios (84) Empáticos Sensibles (15) La igualdad	Visionario (8) Aquí hay varios tipos de liderazgo según la persona Agresivo Negociador Carismático Conciliadora Agradable Compañera Comprensiva Autoritario (46)	Recursos económicos La escasez de maestros	Le da importancia a los programas para niños y jóvenes de bajos recursos (94) Estamos de acuerdo con la filosofía del proyecto
11	Creer en la gente acción inmediata Hacer todo con conciencia (76) Transformar la sociedad Autoestima Vulnerabilidad Creer en lo que haces Reflexión (9) Igualdad Tener una actitud de servicio Enfatiza la fuerza de carácter, la integridad, y la ética profesional (5) Fomenta la practica reflexiva (9)	Motivador (37) Optimista Tomar riesgos (48) Persuasivo (65) Exigente Inspirante (37) Comparte su visión (38) Receptivo hacia nuevas ideas (7)	El dinero La disposición para ayudarse a si mismos Política paternalista Las leguas locales Las autoridades locales	La organización satisface mis necesidades Se valora a los miembros como seres humanos (84)
12	Honesto (5) Responsable (42) Veraz Sentido a lo que haces Amor a los semejantes Querer y respetar a tu escuela, a tu familia Auto estima	Agradabel Que establezca confianza	La comunidad La autoridad local La SEP	Estamos de acuerdo con la filosofía del proyecto

*Note.* Numbers indicate correspondence with items in the OLEI.