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Chapter 3

Know Thyself: The Power of Transgression to Break Barriers

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ABSTRACT

This chapter discusses the social justice implications of moral instructional practice, according to bell hooks. Also identified are the practical uses of educational leadership in classroom instruction utilizing transgression of the status quo. It is incumbent for educational practitioners to maintain healthy and ethical relationships with their students. As a result, an educator's moral practice is analyzed through the various ethical theories of the common good, social justice, liberation practice, essentialism, feminism, diversity, equity, inclusion, and belonging. From a deontological perspective and as a result of liberation practice, relativism and moral instruction is the way forward to ensure the greater good. Notwithstanding, the field of education must transform to embrace heightened awareness and respect for individuality, equity, and justice. This chapter will utilize the example of Dr. Mary Mcleod Bethune to demonstrate practical applications for transformative leadership in higher education.

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INTRODUCTION

Teaching to Transgress, Bell Hooks

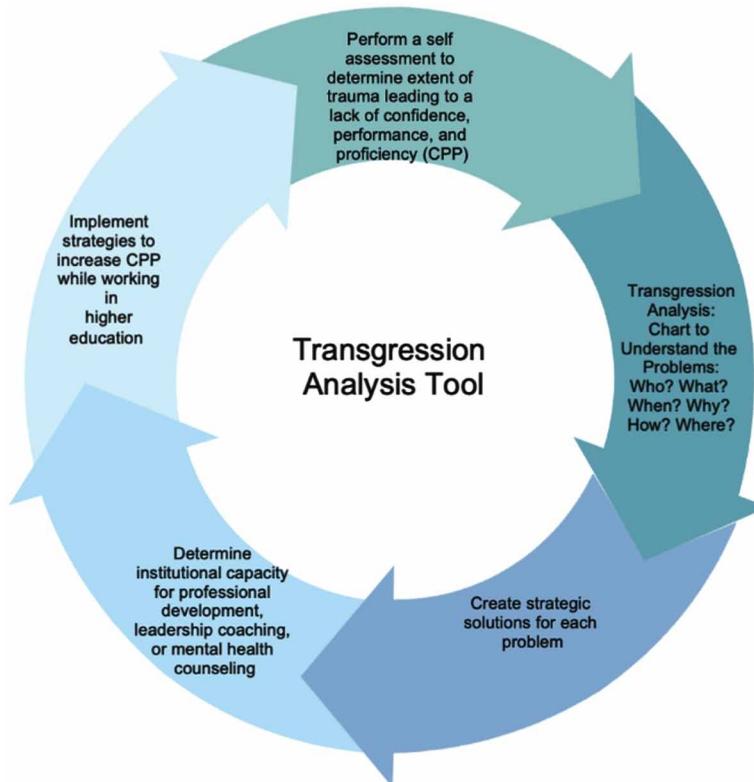
It is rare that any professor, no matter how eloquent a lecturer, can generate through his or her actions enough excitement to create an exciting classroom. Excitement is generated through collective effort (hooks, 1994, p. 8).

Teaching to Transgress is an educational practice of freedom (hooks, 1994). Likewise, hooks (1994) refers to the exercise of intentional reflection about education practices to improve and provide compassionate education. The goal is to counter subjection practices in educational practices. Moreover, the premise is that current educational practices marginalize students; thus, there is a necessity to make substantial changes in educational applications. Regarding the obstinacy of racism and the different isms that are part of the existing culture, hooks (1994) implores individuals who are advocates to impact educational equity for sustainable change. Furthermore, hooks encouraged those who work as social justice stewards because they may experience alienation and condemnation intended to prevent progress. The power of transgression allows instructors to contextualize their encounters in education and to those endeavoring to adapt to the existing societal framework (Krynski, 2019). Further, the role of educational progressives is to address the need to liberate oneself from systematic racism and abuse within academia. Most appropriately, one should practice this work to improve society locally, regionally, nationally, and globally. Last, transgression is for individuals who seek to inspire youth, students, and educational practitioners alike (Watson et al., 2021). Ultimately, transgression provides a framework for those who challenge the status quo. Further, bell's theoretical framework of transgression alludes to student social and psychological

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empowerment reconciled by the relationship between moral instructional methods and organizational commitment to ensure students are treated with dignity and respect.

Figure 1. Transgression Analysis Tool

**Engaged Pedagogy**

Professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply (hooks, 1994, p. 22).

Working at the nexus to establish theoretical and practical knowledge in graduate-level education connects pedagogy to andragogy in the sense that hooks (1994) prompted African American educators to examine their capacity to question ideas identified with marginalization. The goal is to become proficient at marginalization mitigation to cultivate an environment for transformative learning. Notwithstanding,

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there are difficulties related to incorporating transgression into institutions of higher education as students, staff, faculty, and administration rarely evaluate and examine its definitions and implications. There must be commitment made by students to question how and what they are taught, and administrators must be willing to understand the demands of transformative instructors (Zembylas, 2022). Thus, learning can take on new meaning when students are actively engaged in the process of curriculum identification, development, and design.

Further, Woodson (2020) has promulgated that as black female leaders strive to eliminate the glass ceiling with efficacy, exuberance, and excellence within institutions they have made clarion calls to their respective administrations to support diversity, equity, inclusion, and belonging (DEIB). Moreover, black female leaders have created convincing systems for evaluating discourse and conduct, both esoteric and peripheral to black female leaders discourse networks. These structures are underestimated in traditional norms. Additionally, well-being is an idea that positions certainty as a marker of context-oriented solace. Further, black female leaders 's activism is needed to break down how individuals in the black, indigenous, people of color (BIPOC) communities rectify their own discourse and ways of behaving, especially when they do not see the academia as safe. Woodson (2020) explicates that sociolinguistic, conjectural, and humanistic experiences of BIPOC academicians is needed to address issues of inequity and belongingness in higher education. There must be a collaborative effort to mitigate exclusion in academia and transdisciplinary approaches must consider the social and cultural factors that could persuade black female leaders to participate in discussions about well-being and to eliminate the glass ceiling for once and all. In doing so, efforts such as these will increase motivation, inclusion, and healing.

A Revolution of Values: The Promise of a Multicultural Change

All of us in the academy and in the culture as a whole are called to renew our minds if we are to transform educational institutions-and society (hooks, 1994, p. 34).

Furthermore, hooks (1994) contended that racial domination is provocative and exacting, raising images of colonialists, settlers and progenitors of past destruction, oppression, and segregation. As an author who is seemingly comfortable and candid in race discourse, transgression indicates that systematized xenophobia or covert racism is apparent in subjective approaches and inequitable educational practices. hooks (1994) argued that racial domination is the most valid term to express in context to marginalization because the constant maltreatment of marginalized people is not lost on people of color. Even people of color who live an intellectual life are not shielded from racial domination. Thus, for racial domination to be effective,

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one group of people must dominate another group against their will. hooks (1994) conveyed her experiences with white feminists who wanted to lead African American feminists' groups, much like xenophobe progenitors had. Moreover, hooks (1994) found that some Caucasian instructors and administrators were more comfortable with people of color who showed proficiency in their subjects if they behaved and thought as they did.

Indeed, Achola (2019) determined that deciphering multicultural examination and hypothesis elucidates issues, challenges, and opportunities for populations who come from prevalently socially and ethnically diverse groups. As a result, academies struggle to support black female leaders in their careers because institutions have not invested significantly to mitigate issues of DEIB. Further, consideration of transformational practices such as change management, cultural awareness, and cultural intelligence (IQ) are needed to contextualize the current state and future state opportunities. Institutions must collaborate with black female leaders to develop, execute, evaluate components of multicultural human resources, and also teaching methods to avoid future impacts of subjugation.

Embracing Change: Teaching in a Multicultural World

When I first entered the multicultural, multiethnic classroom setting I was unprepared (hooks, 1994, p. 41).

The topic of how to instruct successfully from a social equity viewpoint that enables students to think about models of social change has been a challenge for dynamic instructors. Instructors can use a social equity instructive focal point to treat the subject of subjugation in ways that meet their commitment to authentic and engaging education. Social equity education is helpful in defining a social equity point of view to construct strategies for curriculum development, reasoning, facilitating activities in social change, reflection, and building multicultural communities. Instructors who provide social equity in their classrooms, also provide examples for others to follow.

Incorporation of social equity theories in educational elements is fundamental, yet if not careful can conceal oppressive educational practices. Therefore, hooks implored (1994) instructors to utilize critical race theory to deconstruct xenophobia to thwart exploitation in education. Utilizing an interdisciplinary way to understand systematic racism, instructors are better equipped thwart permanent scars, impressions that propagate the institutional muting of race discourse in instructor education. Likewise, instructor education programs must investigate systematic oppression in education because if they do not, few individuals have the courage or interest to do so on their own.

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Further, a depiction of social exchange theory, equity theory and penetration theory and their effect on how relationships are managed or fragmented within institutions ensues (Branscombe & Baron, 2017). Moreover, institutional stakeholder engagement preferences determine the degree of attachment in affective commitment and engagement (Branscombe & Baron, 2017). Social exchange theory is an idea based on the connection between two entities, which are created through an agreement (Aslam et al., 2018). Subsequently, social exchange theory signifies reciprocity in relationships. Equity theory is an idea in modern and authoritative institutional culture that underlines how and why black women leaders do not get equal treatment in the workplace (Branscombe & Baron, 2017). Equity theory is based on the idea there is alignment between data sources and outputs, retrospective of different viewpoints (Lloyd & Mertens, 2018). Penetration theory exhibits the closeness that is created between people assuming communication starts at an impersonal or non-private level and advances in a deliberate and calculated way to a more profound and more respective level (Branscombe & Baron, 2017). Penetration theory indicates how relationships get more personal over time when people share experiences with one another (Mangis et al., 2020). Connection styles show a specific manner by which an individual speaks with others (Branscombe & Baron, 2017). Accordingly, how individuals interact with one another is indicative of how they are treated within institutions and how they come to feel inclusive and belonging.

Paulo Freire

Authentic help means that all who are involved help each other mutually, growing together in the common effort to understand the reality which they seek to transform (hooks, 1994, p. 54).

Conscientization is focal point in Freire's conceptualization of education as a type of freedom. Moreover, the student learns best by applying experiences to what is learned. Epistemologically, there exist a connection between the student, instructor, and knowledge. In transformational learning, one of these points empowers the others to change. The goal of the instructor is to effectively set the student upon a journey of learning material in a socially responsible manner, whereas students then present knowledge they have discerned. Students are then responsible for their learning and others. In this way, instructors can then reconstruct or modify their role in the course.

Theory as Liberatory Practice

By reinforcing the idea that there is a split between theory and practice or by creating such a split, both groups deny the power of Liberatory education for

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critical consciousness, thereby perpetuating conditions that reinforce our collective exploitation and repression (hooks, 1994, p. 69).

Gender studies scholars agree on the standards and objectives of gender studies pedagogy, yet hooks (1994) raised genuine concerns about the authenticity of these techniques. Pedagogy advocated by gender academicians and activists is instructive for scholars when they encourage production of communities of learning. Regardless of a person's race, sexual orientation, age, or socio-economic status; students need validation of their personal experiences. When instructors encourage students' social understanding and activism, they help them to develop critical thinking capacity. hooks (1994) implored instructors to unequivocally support basic Liberatory practices.

Essentialism and Experience

Authority of Experience" have already been determined by a politics of race, sex, and class domination (hooks, 1994, p. 81).

Committedly, hooks (1994) deliberated that disintegration of transgression for those who are theory-practice reformers is connected to individual experiences. Perhaps they have experienced traumatic deconstruction and thus feel insecure about their ability to lead others through the process. Nonetheless, the personal stories of those who instruct or those who intend to instruct should deconstruct to get to the root of the isms that reside deep inside in all. The goal is to transgress traditional teaching methods to encourage students to expand their mindsets past essentialism from personal realities embedded in childhood, adulthood, innate abilities, and personal visions.

Holding My Sister's Hand: Feminist Solidarity

Contemporary discussions of relations between African American women and white women (whether scholarly or personal) rarely take place in integrated settings (hooks, 1994, p. 101).

Globalization, ecological corruption, and financial mismanagement have affected communities of living and learning. Along these lines, it is more important than ever that in communities of learning that women listen to each other's stories. These stories should be held in the spirit of love authenticity, solidarity, and transformation.

Know Thyself**Feminist Thinking: In the Classroom Right Now**

Are you strong enough to handle the isolation, the criticism? (hooks, 1994, p. 117).

Furthermore, hooks (1994) conjectures that women's experiences in education are controlled by cultural, political, and economic existences in which they live. Women in many cultures suffer suppression and thus bound by this connection. Therefore, the very system they are born into is status quo and some women see no choice but to voluntarily relinquish their own liberation. The concept of women's rights is based upon the idea and bias of the predominant academic conventions of the West. The social and political objectives of the women's liberation movement were primarily based on liberal rights and equity for women. Further, the women's liberation movement provides a critique of poststructuralism. As a result, the women's liberation movement has experienced impediments because those who wish to transform society must choose alternative frameworks instead of trying to modify existing ones. There are challenges in transforming the self, much less society.

Feminist Scholarship: Black Scholars

...contemporary feminist movement created the necessary cultural framework for an academic legitimization of gender-based scholarship without explicitly naming itself as feminist (hooks, 1994, p. 126).

The intersections of social constructs and academia for women of color is defined by who they are in the sense that their career is not necessarily their own. For instance, as a person of color, one is seen as the representative for students, faculty, and staff. Unfortunately, the needs of marginalized communities become an obligation to people of color serving in academe. As a woman of color in academe, one may acquiesce to the hypothetical ideal of women's liberation as characterized by theoretical assumptions veiled as evidence-based scholarly interpretations of what reality is actually like for marginalized people in the academy.

Building a Teaching Community: A Dialogue

Significantly, those of us who are trying to critique biases in the classroom have been compelled to return to the body to speak about ourselves as subjects in history (hooks, 1994, p. 139).

Consequently, hooks (1994) prompted exploration and contended that teaching communities are a requirement to cement the practices of transgression. For instance,

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teaching communities create an awareness of the self, instructor, and the whole. Students are urged to take part in self-reflection and self-exploration with respect to their own attitudes toward topical information and its application to practice.

Language: Teaching New World/New Words

Shifting how we think about language and how we use it necessarily alters how we know what we know (hooks, 1994, p. 174).

Educators at all levels must embrace the rationale for language-conscious education regardless of status quo leanings. Language-conscious education incorporates a diversity of perspectives and opportunities for individuals to take latitude, which provides inclusion for all into scholarly dialogues. Likewise, language-conscious education must extend to evaluative measures in every space in the academia to ensure equity and provide for more accurate data sets.

Indeed, educational institutions operate in a global context. Leaders must understand intercultural and intracultural concepts and the background of cultural contextualization and globalization, which is essential to understanding institutional stakeholders (El-Amin, 2022). As institutions operate in geo-political economic environments, strategic insight provides a wide range of options that combine to form educational program development and business-model strategy. Additionally, understanding the global context supports strategic decision making, how decisions are made, and how educational leaders develop their abilities to make decisions. Regardless of making decisions locally, domestically, or globally, educational leaders must use principles and ethics to direct institutional activities. As a result, educational leaders must “lead by example” to improve their organizations’ moral culture and behavior. Moreover, the global educational space is challenging to navigate when working with multiple nations because of language and cultural differences, trade policies, tariffs, embargoes, and currency exchange. However, adept institutions and educational leaders succeed interculturally by incorporating knowledge acquisition into institutional strategy.

Confronting Class in the Classroom

Class is rarely talked about in the United States; nowhere is there a more intense silence about the reality of class differences in educational settings (hooks, 1994, p. 177).

A transformational classroom must include students’ assessments, instructors’ perceptions, interviews with students, interviews with several African American

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women educators, and discussions with an array of staff. In this way, diversity of thought is encouraged. This is a departure from traditional lecture style classrooms. Most importantly, communities should be invited into the classroom as this encourages diversity of experiences and thought where students can gain perspectives from those of the different or same race, class, sex, physical ability, and sexual orientation. The instruction and learning process become more dynamic when power relationships are challenged, and their dependence is decreased in the aforementioned elements. On the other hand, given the cultural dynamics of oppression in Western instructional environments, instructors of color may have issues implementing transformational classroom practices because some students will be resistant with dynamic and culturally aware classroom pedagogy or andragogy.

Eros, Eroticism, and the Pedagogical Process

Understanding that Eros is a force that enhances our overall efforts to be self-actualizing, they it can provide an epistemological grounding informing how we know what we know, enables professors and students to use such energy in a classroom setting in ways that invigorate discussion and excitement critical imagination (hooks, 1994, p. 195).

Notwithstanding, hooks (1994) implored instructors not to underestimate the power of love in the classroom. Love in teaching, for teaching, and students is necessary for fully implementing transformational education and helping students transgress from traumatic educational experiences. The recovery needed is not isolated to people of color, but everyone who has been educated in an institutional environment and extends to those who are in nontraditional settings are taught by someone who was educated institutionally. Emphasis on organizational characteristics of status quo systems underscores the significance of love as an educational standard. hooks (1994) determined that antiquated academic notions of teaching from the head and not the heart is a thing of the past...that is if instructors want to connect with students in multi-dimensional ways.

Ecstasy: Teaching and Learning Without Limits

The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility (hooks, 1994, p. 207).

Likewise, hooks (1994) contended that instructors do not have the fundamental knowledge to impart transgressive practices in the classroom, yet they can learn.

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The underlying issue is that instructors must begin the journey of introspection and self-inquiry to comprehend how teaching to transgress can transform instruction and students. Incorporating hook's (1994) method may be challenging, but possible. Additionally, teaching to transgress requires planning and giving oneself permission to fail in the process, so that one can learn and implement changes in perpetuity.

Moreover, hooks (1994) sought to revitalize instructors by helping them to understand that instruction is not always delightful and at times, educational stewardship can be quite perplexing. Nonetheless, most instructors and leaders are passionate about education and helping people; thus, instructors must maintain a steadfast connection to what inspired them to teach in the first place. Finally, co-creating communities of learning provide edification in educational environments, with the goal of motivating students to share what they have learned in the classroom and around...*Each One, Teach One.*

EXEMPLARY LEADERSHIP: DR. MARY MCLEOD BETHUNE

Dr. Mary Mcleod Bethune (1875-1955) was an impactful African American leader with characteristics of wisdom, optimism, confidence, compassion, and oration. Dr. Mary Mcleod Bethune led the progressive policy culture of her day and provides an exemplary educational leadership model for which to base pride, transgression, and leadership. Bethune was one who achieved greatness by believing in herself and then acting on those beliefs. Bethune led a life where optimism, faith, arduous work, and proper planning to help her achieve community and national educational equality objectives. Another leadership trait that Dr. Mary Mcleod Bethune had was a talent for collaboration; however, in the end, Bethune made final decisions about the direction of initiatives. Moreover, Bethune understood the power of collaboration to gain assistance and support for essential frameworks. As such, a key to her leadership effectiveness was multiple consciousnesses.

Dr. Mary Mcleod Bethune – Transformative Leadership

I leave you a thirst for education. Knowledge is the prime need of the hour. ~ Dr. Mary Mcleod Bethune in My last Will and Testament in 1954 (Smith, 1996).

Dr. McLeod Bethune was a staunch educator and activist, served as president of the National Association of Colored Women, and founded the National Council of Negro Women. As a child of former slaves, Bethune graduated from the Scotia Seminary for Girls in 1893 (McCluskey, 1991). Bethune believed that education wholeheartedly provided the key to racial advancement, so in 1904 Bethune constructed the Daytona

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Normal and Industrial Institute, which would become Bethune-Cookman College. Bethune founded the National Council of Negro Women in 1935. Bethune transitioned in 1955 (Biography, 2020; Alston, & McClellan, 2011).

Early Life

Conceived Mary Jane McLeod on July 10, 1875, in Maysville, South Carolina, Mary McLeod Bethune was a foremost educational leader and social equity pioneer (Gaines, 2016). Bethune experienced childhood in scarcity, as one of 17 youngsters Bethune was birthed to former slaves. Everyone in the family worked, and many drudged in the fields, picking cotton. Bethune was the unrivaled child in her family to go to school and when a teacher opened a school for African American youngsters, she attended. Journeying miles every way, she walked to class daily and put forth a valiant effort to impart her newly discovered information to her family. Bethune later received a grant to the Scotia Theological School (presently Barber-Scotia School), a school for young women in Harmony, North Carolina. In the wake of attending theological school in 1893, she went to the Chicago Bible Institute (now the Moody Bible Institute) in Chicago, Illinois. As a result, Bethune finished her examinations two years later. Coming back toward the South, she started vocation as an instructor (Hanson, 1997).

Acclaimed Educator

Bethune was an instructor for over ten years. She wedded another educator, Albertus Bethune, in 1898. The couple had one child together, Albert McLeod Bethune, before their marriage's dissolution in 1907. Further, Bethune established the Daytona Normal and Industrial Institute for Negro Girls in Daytona, Florida, in 1904 (McCluskey, 1991). Beginning with just five students, she progressively developed the school to 250 students over the following years. She accepted that education gave way to racial progression. In educational leadership, she remained its chief administrator until she joined the Cookman Institute for Men in 1923 (a few sources state 1929), which birthed the Bethune-Cookman School. The school was one of only a few institutions where African American students could seek higher education. Bethune remained with the school until 1942 (Biography, 2020; Alston, & McClellan, 2011).

Activist and Advisor

Notwithstanding, Bethune's commitment to educational leadership did much to add to American culture on leadership achievement. She became the leader of the Florida Section of the National Council of Negro Women for years. In 1924, Bethune

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then became the association's national chief. Bethune likewise was involved with government-supported organizations, lending her skill to several presidents. President Calvin Coolidge welcomed her to participate in a meeting on children and family welfare. As a result, she served President Herbert Hoover on the Commission on Health and Human Services and delegated to a board of trustees on child welfare. Be that as it may, her most revered position in presidential administrations originated from President Franklin D. Roosevelt (Biography, 2020; Alston, & McClellan, 2011).

In 1935, Bethune was an extraordinary leader to President Roosevelt on minority issues. That same year, she likewise started her social equality association, the National Council of Negro Women. Bethune made this association speak to various gatherings taking on issues for African American women. In the next year, she would receive another appointment from President Roosevelt. In 1936, she accepted the executive role of the National Council of Negro Women. One of her principal concerns at the time was to help young adults secure jobs. Nonetheless, her official post in the Roosevelt organization was as a close companion and guide to President Roosevelt and his wife, Eleanor Roosevelt (Biography, 2020; Alston, & McClellan, 2011).

Later Years and Legacy

One of the country's driving instructors and activists, Bethune spent a significant part of a mind-blowing remainder dedicated to social causes in the wake of leaving Bethune-Cookman School in 1942. She took up living arrangements at its new National Board of Negro Women base camp in Washington, D.C., in 1943 and lived there for a long while. An early proponent of the National Association for the Advancement of Colored People, she spoke to the assembly at the 1945 meeting of the United Nations alongside W.E.B. DuBois. In the mid-1950s, President Harry Truman named her to a board of trustees on national safeguard and designated her to fill in as an official representative of Liberia's presidential mission (Vezzosi, 2013).

In the end, she returned to Florida for her retirement; Bethune transitioned on May 18, 1955, in Daytona, Florida. Bethune's work advances both the privileges of both African Americans and women. Before her decease, Bethune wrote "My Last Will and Testament," which existed as a reflection of life and inheritance of bequest matters (Bethune, 1951). Among her lists of otherworldly estates, she stated, "I leave you hungry for training. Information is the prime need of great importance." Bethune ended with "If I have a heritage to leave my kin, it is my way of thinking of living and serving." (Biography, 2020). Since her passing, Bethune is revered and respected from many perspectives. In 1973, she was recognized in the National Women's Hall of Fame. The U.S. Postal Service presented a stamp with her likeness in 1985. In 1994, the U.S. Park Administration purchased the previous home office

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of the NCNW. The site is presently known as the Mary McLeod Bethune Council House National Historic Site.

For the People – Activism

Dr. McLeod Bethune was one of the preeminent African American activists of her time. Her life represented African American women's battle for individual self-rule, poise, and training just as racial, social, monetary, and political equity. Bethune utilized a multifaceted methodology in her quest for racial headway, social, financial, and political correspondence, and women's privileges through her work in training with African American women's associations and government.

She had a remarkable capacity to inspire collaboration, inspire, and provide a vision of things to come. Bethune's work inside women affiliated organizations urged African American women to make successful interracial relationships, create a female initiative, and advance women's political activism. Her work inside and outside the legislative framework permitted her to develop feasible systems to improve conditions for the time being while at the same time attempting to impact long haul change. She drove African American women in changing social developments into political developments and, in the process, turned into a political pioneer who represented almost one million African American women. Bethune's understanding, assurance, and persuasive forces moved African American women from equivocalness to noticeable and significant progress in American life's social, monetary, and political circles.

Bethune was a visible individual from a transitional age that connected African American women's political concerns with formal political cooperation in the post-World War II. The establishment of African American women's political activism and the advancement of female-focused political establishments through a contextual investigation of Mary McLeod Bethune. Underscored is the progress of Bethune's political ideas and her perspectives on race, sexual orientation, and class through her work in training and women's associations, just as in her job as an administration representative and as the founder of the National Council of Negro Women. Bethune's legacy launched the advancement of African American women's political development in the twentieth century. It gave critical awareness of African American women to improve the governmental issues of social, financial, political, and racial equity (Alston & McClellan, 2011; Hanson, 1997).

Rhetoric or Reticent

Dr. McLeod Bethune is one of the most profound and influential African Americans in the history of American democracy (McKenzie, 2012). To some, she was often

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described as the female Booker T. Washington because she was held in high regard by both White and Black people of her era (Gaines, 2016). She was notably revered for her passionate determination to uplift the African American race, advocating quality education and civil rights for all. Bethune's life and work single-handedly changed U.S. race relations and educational leadership.

Unfortunately, Bethune is not well known in rhetoric. Provided is a rhetorical examination demonstrating Bethune's rhetorical strategies to self-define herself, exalt Black womanhood, and challenged status quo notions of femininity. Mary McLeod Bethune was iconic as a political activist and leader in the fight for racial advancement, or the "race uplift ideology" (McKenzie, 2012). Her criticism, "What Does American Democracy Mean to Me?" exemplifies her conviction in a "dream" of equality guaranteed by the U.S. Constitution. As an ideology, Bethune's rhetoric reflected the period in which she existed and proposed analytical insight into the elucidation of her worldview concerning what could be and the possibility of transformational rhetorical engagement (Bethune, 1951).

Servant Leadership

Moreover, Long (2011) identified essential factors propelling Bethune to lead and uncover the skills and methods she exuded in her roles as an educator, political leader, social justice advocate, and activist. Many works exist about Bethune's life, in which they analyze her leadership traits as she sought to elevate racial equality and social justice while also promoting interracial collaboration. Moreover, historical analysis is aligned with the contemporary leadership theory of servant leadership to provide a model of leadership, learning, and service for leaders seeking fair and equitable social change in educational and political systems (Long, 2011; El-Amin & George, 2020). The legacy of Dr. Mary McLeod Bethune encourages leaders to examine the impetus, implementation, and sustainability of their leadership traits on their work.

Leadership on a National Scale

Leadership innovation is defined as the development and implementation of new ideas by leaders who, over time, engage in transactions with others to improve individuals and organizations (Machiavelli, 1992). Bethune embodies this sentiment. A further explanation focuses on four fundamental factors (innovative ideas, people, transactions, and organizational context)—an understanding of how these factors is related led to four underlying problems confronting most leaders. For example, (1) a human problem of managing attention, (2) a process problem in managing innovative ideas into productivity, (3) a structural problem of managing contextual

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relationships, and (4) a strategic problem of organizational leadership. These four fundamental problems suggest these elements work together to provide an overall framework to guide leaders in their pursuit of innovation in organizations and communities (Van de Ven, 1986). Bethune was especially adept at the amalgamation of factors or multiple consciousnesses as she could adapt in many situations and scenarios (McCluskey, 1994).

Calling Upon Gender

Traditional definitions of feminism do not fit for many African American women like Mary McLeod Bethune, who overcame the dual burdens of race, sex, and class during the early part of the 20th century to build a school for African American girls racially tense South (McCluskey, 1991). Bethune seized every opportunity offered by the rhetoric of domesticity and particular stereotypical views of African Americans to elevate the “higher cause” of uplift and self-sufficiency for African American women through education. Further, Definitions of feminist activism need expansion to include women such as Mary McLeod Bethune, who, while clinging to traditional views of domesticity and racial uplift, overcame both racist and sexist barriers in building a school for African American girls in the segregated South of the early 1900’s.

Mary McLeod Bethune is renowned for her tenure as president of Bethune-Cookman College, the coed institution that grew from her one-room school for girls, founded in 1904. Even today, she is esteemed for her role as adviser to President Franklin Delano Roosevelt and director of the National Youth Administration’s (NYA) office of Negro Affairs and her many civic functions. Her role as founder of a school whose mission was to teach African American girls to “earn a living” is lesser known. Bethune was one of several African American women educators who addressed the shortage of educational opportunities for African American youth, particularly African American girls, by starting schools of their own and becoming teachers themselves.

Application: Implications of Teaching to Transgress in Education

In context, an appraisal of higher education has been deeply considered considering hook’s (2014) critique of the need for African American women and generally all educators to transgress to become better instructors. Currently, higher education is an exercise in which instructors use a blend of contextual research, individual assignments, and likewise focused on results and achievement. For instance, hooks

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(1994) indicated that assignment assessment is potentially dangerous to student development if not executed without bias and with a focus on holistic development.

As a result, the transgressed facilitator must provide context to classroom discussions regarding asking critical questions: what went right, wrong, and can be improved in their education; so, students feel encouraged to openly share their experiences in the classroom. The instructor may find challenges engaging students due to interest in method, discussion, or time constraints. Student engagement is a persistent obstacle for instructors, yet through well-organized course construction and supportive agency, and this concern can be lessened. The ability of the instructor to provide honest and unbiased context in academic development is critical for future learning.

The Bystander Effect

Black women often experience the bystander effect in higher education, which refers to the decline of helping others in the presence of other people, which has been explained primarily by situational influences on individual decision making (Hortensius & de Gelder, 2018). Determined are the ways in which distribution of responsibility, pluralistic unawareness, and victim outcomes can influence helping behavior. Further social and cultural pressure, and beliefs about “self” affect helping behavior (Branscombe & Baron, 2017). Diverging from this view, highlighted is contemporary evidence of mechanisms of psychologists and dispositional factors that determine apathy in bystanders. Emphasizing conjectural viewpoints integrates logical, social, and diverse perspectives of the bystander effect (Jones & Dovidio, 2018). With the help of compassionate bystanders, individual concerns are improved, and aversion of crisis occurs (Branscombe & Baron, 2017). This alternative point of view indicates that bystander apathy results from a reflexive psychological response reliant upon the value construct of the bystander.

Many teamwork and collaborative initiatives include an emphasis on the job of bystanders and outsiders in teamwork training. Key to this perspective is the social and psychological examination of the bystander effect (Levine et al., 2020). Notwithstanding, ongoing investigation of the bystander effect is not diminished in crises because of social media. In fact, issues may be exacerbated by social media (Jurgens & Helsloot, 2018). For instance, individuals who witness violent or traumatic events are significantly more predisposed to share their encounters on social media, regardless of whether they intervene or not in events. On the other hand, individuals often adopt a passive approach to intervention. Meta-analyses and amalgamation show that the presence of others can work with inhibited intervention in crises (Levine et al., 2020). Investigations of real-life bystander behavior and bystander intervention are the standards that increase the probability of bystanders recoiling

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to instances of negative groupthink situations. Groupthink affects the decisions made by groups (Branscombe & Baron, 2017). As a result, critical psychological and behavioral factors lead to groupthink. The reduction of groupthink or social loafing is based upon mitigation strategies (Ying et al., 2014). Groupthink happens when individuals on a team begin thinking the same or placing unlimited confidence in a leader (Branscombe & Baron, 2017). Further, critical thinking and standard countermeasures include training and development of individual team members.

Encouraging Training and Development

One justification is the viability of training and development programs in this regard, which is a method to encourage bystanders. Training and development programs should distinguish that some intervention is likely even though it may not generally be effective in organizational development; considered as a course to effective intervention as opposed to a danger to the probability of any single individual becoming an intervener; inform bystanders of the genuine dangers of exploitation; use the force of social relations between bystanders, victims, and perpetrators to transform effective intervention; and attempt to convey bystander intervention training in circumstances, instead of away from the environment of the traumatic events (El-Amin et al., 2021).

Further, some employees often remain quiet instead of communicating with upper-level managers regarding interpersonal concerns or crises (Hussain et al., 2019). Therefore, employees can remain in obscurity about issues that are generally significant to frontline leaders. Hussain et al. (2019) indicated that individuals in a group are inclined to the bystander effect. Accordingly, certain information is divided between workers. Indeed, the less a specific employee feels responsible for communicating information with managers increases the probability of the bystander effect. An appreciation for high-quality relationships with managers provides social imputes for employees to intervene in crises on behalf of other individuals or the organization itself.

Managing High-Performance Groups

Strategic management empowers leaders to manage groups better and distinguish issues at the inception of an organization to alleviate performance issues (Groysberg et al., 2018). Moreover, proactive strategic management is characteristic for individuals who practice such techniques in managing performance issues. Consequently, strategic managers must invest energy and application to alleviate any adverse consequences of the bystander effect. Communication helps leaders to relay performance issues (Groysberg et al., 2018). For instance, controlling performance issues in strategic

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development is viewed as a significant aspect of organizational success. Yet, strategic management is underachieved because strategic managers do not always intervene regarding issues of relational issues due to the bystander effect. Also, numerous organizations strive for increased performance yet are plagued with concerns, which diminishes strategic achievement. It is best to use best-practice methods of strategic development while utilizing compelling communication to ensure high-performing organizations.

SUMMARY AND RECOMMENDATIONS

The importance of elevating organizational sustainability requires communicating via social media, which has its pros and cons (Jurgens & Helsloot, 2018). Moreover, while technology has its benefits, personal interaction is favored. One aspect to consider in developing an organizational sustainability group or teamwork strategy is determining how well groups or teams operate in times of crisis (Groysberg et al., 2018). Organizations must determine the barriers of groups or teams in normal operations and crises. Organizations must determine the system-wide effect of groupthink on groups or teams from a situational analysis framework. Organizations must determine groups or team best practices to connect with internal and external stakeholders. Also considered must be organizational or leadership aspects of groups and teams dynamics. The organization must be prepared to implement sustained group or team practices. Leadership must implement the group or team context. Additionally, the organization must address emerging group or team developmental issues.

As an educational leader, Dr. McLeod Bethune thrived in environments where she could engage in dialogues that examined their interests and perspectives against others and applied them to organizational and political goals. In perspective, stakeholders of organizations need to reflect critically and base their understanding of historical, cultural, and biographical motives for organizational missions' needs and interests. As an educator, Bethune progressed through steps to achieve goals deliberately. She was a dynamic leader, where there is an emphasis on several factors, such as environmental, personalities of stakeholders, cognitive processes, and contextual methods. When combined, these aspects develop experiences of autonomous community development. Likewise, Bethune assumed primary responsibility for planning, implementing, and evaluating leadership experiences to realize effective leadership (McCluskey, 1994).

To facilitate effective leadership, leaders must possess skills to assist stakeholders' complete needs assessments, locate resources, choose methods, and evaluate strategies to make community or organizational development meaningful. Further,

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the intersection of social constructs for African American women is defined by their ancestry. Often persons of color in higher education are perceived as a representative of other African Americans. Unfortunately, the needs of marginalized communities become an obligation to people of color serving in higher education. As a result, the power of transgression is a powerful tool as educational leaders or instructors, may acquiesce to the hypothetical idea of liberation as characterized by theoretical assumptions veiled as evidence-based scholarly interpretations of what reality is for marginalized people in society. *Know Thyself*.

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KEY TERMS AND DEFINITIONS

Bystander Effect: Refers to the decline of helping others in the presence of other people, which has been explained primarily by situational influences on individual decision making (Hortensius & de Gelder, 2018).

Teaching to Transgress: Is a method that aims to address one's own commitment and duty to education. It is a method that emboldens instructors and students to take advantage of the lessons of transgression (hooks, 1994).

Transformative Leadership: Transformative leadership implores leaders to inspire and encourage institutional stakeholders in change management and transformative organizational processes. It is important for leaders to provide motivation so that subordinates thrive through change initiatives and maintain daily task obligations. Developing others is a true mark of leadership. Leaders must also embrace change, be open to new paradigms, and communicate vision and ideas to provide a plan for execution (El-Amin & George, 2020).