



## LEADERSHIP DEVELOPMENT FOR TODAY'S KTUNAXA YOUTH

### *Command Structure versus the Crazy Dog Society*

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Block (2008) opens his book on the structure of belonging with the statement, “[S]ocial fabric of community is formed from an expanding shared sense of belonging...shaped by the idea that only when we are connected and care for the well-being of the whole that a civil and democratic society is created” (p. 9). The concept of belonging has been addressed directly in servant-leadership studies, including belonging to community or organization (Ba Banutu-Gomez, 2004), belonging and resiliency (Wheatley & Kellner-Rogers, 1998), belonging through a sharing of humanity with followership (Birkenmeier, Carson, & Carson, 2003). It can also be argued that it has been examined indirectly, through the examination of characteristics that lead to or are associated with belonging. These include followership perceptions of justice (Mayer, Bardes, & Piccolo, 2008; Ehrhart, 2004), community building and commitment (Spears, 1998; Laub, 1999), love and empowerment (Patterson, 2003), and development of high-quality dyadic relationships (van Dierendonck, 2010).

The theme of belonging found in servant-leadership is summarized by Sipe and Frick’s (2009) synergistic culture of collaboration. In this culture the servant leader facilitates belonging by “honoring each individual contribution *and* molding them into solutions that serve a common good” (p. 80). Sipe and Frick note the emergence of co-labor or a sense of working together that transcends the individual leader or the individual follower; such community building creates a cooperative gravity that pulls leadership and followership into an intentionally designed enterprise. But what happens when a community has had many of its internal collaborating mechanisms replaced with colonial replacements?



Elsewhere, I have shown that the process of colonization has resulted in First Nations membership being separated from their traditional purposes, and therefore from the historical context of many of their social systems. These include the maintenance of oral histories (Horsethief, 2011b), traditional notions of traditional vocational purpose (KNC, 2010), and socio-cultural word creation processes (Horsethief, 2011a). In this paper, I assert the same process in the context of leadership development. The approach I adopt is to shift the units of analysis from Canadian structures of oppression to Indigenous resilience. Stated another way, I will move the discussion of leadership development away from the establishment of new—yet external—Western approaches, back to the qualitative interactions that previously linked members of First Nations communities to their own histories and traditions. Doing so honors Greenleaf's (1977) theory where "[L]eadership emerges from those whose primary motivation is a deep desire to help others" (p. 4), and pursues leadership goals described by Laub (1999). Paramount among these are promoting the value of people, building community, and honoring authenticity.

#### A BRIEF HISTORY OF THE KTUNAXA

To discuss family in the context of First Nations peoples is to simultaneously learn about the primary social organization of indigenous communities as well as the legacy of colonial relations between Canada and hundreds of politically distinct native communities within its Federal jurisdiction. According to the National Collaborating Center for Aboriginal Health (2009), official legislation included a range of "policies designed to assimilate Aboriginal peoples, which involved cultural and linguistic suppression, forced relocation onto reserve lands, alienation from traditional territories and ways of life, and perhaps most devastatingly, the creation of residential schools" (p. 2). Recent Canadian efforts to reconcile the 150-year Federal approach to First Nations assimilation inextricably link the residential schools with child and family welfare. Justice Rene Dussault (2005) of the Quebec Court of Appeal cites the schools as detrimental to "feelings of self-worth, family connectedness, the intergenerational transfer of skills and traditions, and the essential core trust in and respect for others from which all people must draw in order to build loving relationships and healthy communities" (p. 2). Similarly, Cyr (2009) linked First Nations



residential institutional education to the loss of language and culture, of connections to family and community, of cultural identity, and parenting skills (para. 4). First Nations policy response to this cultural trauma has spanned a wide range of health and wellness programs.

As a participant in the British Columbia Treaty Process, the Ktunaxa Nation Council (KNC) is faced with massive systemic change: movement away from Federally defined Status Indians, subject to governmental mandates for education and welfare, to Nation Members capable of matching cultural values to contemporary tribal structures. According to the Ktunaxa Nation Regional Governance Outline (2009), this historic undertaking allows Ktunaxa leaders, managers, and administrators to implement new methods of delivering social, political, and economic services to address the disparity between Canadian and First Nations determinants of health. Key in this process is reestablishing Ktunaxa social mechanisms supplanted by the residential schools, especially initiatives targeting the development of Ktunaxa children.

According to community cultural consultants Herman Alpine and Dorothy Alpine, a Ktunaxa's journey from childhood to adulthood includes a critical cognitive threshold. (H. Alpine & D. Alpine, personal communication, February 2010) This mechanism delineates two distinct developmental stages in the Ktunaxa culture; it is the difference between *ʔilkilwi* (wise thinking) and *klitilwi* (thinking like a child). Alpine and Alpine claim it marks the ability of a Ktunaxa to be self-directed by critical thought and concrete experience rather than legends, morals, and parent's warnings. Ktunaxa community discussion spawned by the 2006 Indian Residential Schools Settlement Agreement has largely focused on the dissipation of these traditional milestones and their effects on Residential School survivors, but less so for their children or grandchildren. Younging, Dewar, and Degagne (2009) argue that the Settlement Agreement's financial compensation for direct survivors lacks a meaningful and comprehensive source of human capital development for their descendants. Alpine and Alpine see a more comprehensive settlement including means for reinstating the *ʔilkilwiyniskil* (onset of adult or wise thinking for us). The thesis of this paper is that contemporary military training can be used to reinvent the threshold in question. A new training program focusing on traditional decision making would need a strong cultural foundation to succeed where previous youth programs have failed. Community members



with United States Armed Forces and Royal Canadian Armed Forces military experience suggested seating training goals in the traditions of the Dogs.

#### THE CRAZY DOG SOCIETY

In his detailed *Ethnography of the Kutenai*, Turney-High (1941) described the Ktunaxa as having a strict social structure due to the close proximity of surrounding tribes. He noted most daily behavior was oriented to the stability of the society and credited this strict tradition with a reduced need for policing within the community. Weydermeyer-Johnson (1969) supported this notion, citing the absence of child-scarers or “policemen” commonly found in neighboring Salish communities. Rather, the Ktunaxa maintained a rigid and disciplined military society to fend off neighboring tribes often considered to be a threat to community resources. Louie (2008) maintains a crucial component of this force were the Crazy Dogs. Turney-High noted that if survival of the camp was in jeopardy word was sent to the Crazy Dog chief and Dog driver leadership dyad who rallied, organized, and deployed the Dogs with a no-retreat order. This society was a supplement to commonplace hunting and warfare roles, and held in regard when called upon. The Dogs were ordinary camp members with extraordinary dedication in times of community endangerment.

Unfortunately for Ktunaxa families, the relationship between the Crazy Dogs and the Ktunaxa community was one of the earliest victims of the Residential School’s attack on Ktunaxa family dynamics. Herman Alpine spoke about the severing of these ties:

In our earliest days at St Eugene’s we were told that our grandfathers, our fathers, and our uncles were drunks. We were told not to trust them. We were told not to listen to them. We were told not to follow them. The (Anglican) fathers would say, “I saw your father in town...he was drinking as usual.” They always made sure they told me that in front of the other kids. Those men were (military) veterans...and we were told to be ashamed of them. (H. Alpine, personal communication, 2009)

For many community members the relation to the men that comprised this trusted society was tainted. Louie supported this, asserting that the notion of men as reliable servants and role models faded as the memory of the Crazy Dogs dissipated. The society had been an appropriate mechanism for defining





the role of a Ktunaxa man as a provider, a servant, and as a warrior. Its existence was a functional embodiment of the ʔilkilwiynam decision-making process.

When KNC staff consulted Ktunaxa veterans to explore possible strategies for developing the decision-making skills of Ktunaxa, youth common themes emerged. While most interviewees agreed there was a general dedication to the collective missions, the most beneficial benefits were personal in nature. Wilfred Jacobs credited his military service as key in the development of his discipline and business practices (W. Jacobs, personal communication, April 2007). Matt Michel and Frank Sam asserted military training as key in developing strong work ethics, timeliness, and dedication to community (M. Michel, personal communication, March 2002, and F. Sam, personal communication, February 2005). Pete Sanchez added that the uniform and the discipline it represents stays with you, long after your term of service is over (P. Sanchez, personal communication, July 2008).

These testimonials are supported by the core values espoused by the Royal Canadian Armed Forces and the United States Army. These include duty, integrity, courage, and professionalism for the Canadian Forces (Capstick, 2008), and the LDRSHP acronym (loyalty, duty, respect, selfless-service, honor, integrity, and personal courage) for the United States Army (Soldier Life, 2011).

Other community members have speculated that military service allows contemporary Ktunaxa to live out the social responsibility of the Crazy Dogs. One community support worker whose husband and daughter are currently serving added:

Our men had a job. Our men had a role 500 years ago. They were protectors, they were providers, and when the reservation or reserve system came in it took that role away. It took a piece of them away. It crippled them. When they had that opportunity to go to war, to be that warrior again, they took it....It was about trying to reclaim a piece of their role.... I think it's a way for our young men especially to learn that role to be a man because their fathers haven't been in their lives to do that. (A. Louie, personal communication, October 2010)

Personal dedication to individual and collective values translates well for Ktunaxa veterans. Even though it is not completely accurate to refer to contemporary military veterans as Crazy Dogs, many traditional Ktunaxa practitioners speak of their veterans in terms associated with the historic society.



## THE ALPHA BOOT CAMPS

In 2009, KNC administrators sought a new direction to address the troublesome collective group self-identity of younger community members. One proposal submitted by Louie and Horsethief (2009) cited an overall objective to “introduce and instill key values in the participants: leadership, responsibility, duty, and respect” (p. 1). A corps of training cadre was assembled from current serving military personnel and prior service veterans, of both enlisted and officer ranks, from the United States Armed Forces, the Royal Canadian Forces, and the Royal Canadian Mounted Police. The KNC Child and Family Services Sector agreed to fund an initial camp; it was dubbed the Alpha Camp.

Training cadre agreed that the key to success was an authenticity in “booting” the individual participants. This term denotes a transformation similar to those in basic military training programs. Generally, training cadre’s job in the military is to prepare a recruit’s attitude to “self-discipline, sacrifice, loyalty, obedience” (Powers, found 2010). The key to success involves removing the “individual” character traits that preclude effective teamwork. For First Nations youth, these problematic traits resemble Sztompka’s (2004) symptoms of cultural trauma, including collective distrust, pessimistic outlook, nostalgic romanticizing of the past, and apathy toward authority. Addressing these obstacles to social development would be key in transforming young Ktunaxa men and women into confident leaders. While the physical demands of the Alpha camp was less severe than Canadian Forces Basic Military Qualification courses or United States military Basic Combat Training it would emphasize the punitive aspects of negative and positive reinforcement required to build unit cohesion.

## THE LEADERSHIP IMPERATIVE

Grooming a leadership cadre is key in the development of human capital capacity. Such a corps has been shown empirically by Yukl and Van Fleet (1982) to have significant impacts on military management, by Roberts and Bradley (1988) as significant in increasing organizational effectiveness, and by Benhabib and Speigal (1992) to be significant in political stability. Qualitatively, Stanford, Oates, and Flores (1995) demonstrated the effectiveness of leadership training on participation and team-based management,



while Roderick (2008) has linked leadership to economic development. In the context of Native North American peoples, Becker (1997) calls for a leadership corps of “capable and respected persons” (p. 3) to coordinate community or group actions. The Alpha participants were asked to envision themselves as such.

While leadership has been studied in a number of settings, the dynamic I am concerned with in this paper is the act of focusing energies for the purpose of common achievements. One concise definition is from Stogdill (1950), where leadership is stated as “the process of influencing the activities of an organized group in its efforts toward goal setting and goal achievement” (p. 3). Similar to this, Northouse (2007) asserts that “leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3). Yet another definition is from Wren, Hicks, and Price (2004), declaring leadership as “the process that facilitates the achievement of societal objectives” (p. xv). Further, consider Block’s (2009) community-building requirement of “a concept of a leader who creates experiences for others—experiences that in themselves are examples of our desired future” (p. 86). Commonalities in these definitions are attracted to two important themes. First, there is a sense of influence where potential leaders facilitate actions, and second, these actions address common social means or outcomes the leader is pursuing. Considering these definitions, the Alpha Camp appeared appropriate for countering colonial trajectories established by the Residential Schools and the Indian Child Welfare Acts.

#### EMERGING LEADERSHIP STYLES

For the purposes of this paper, emerging leadership styles will refer to the leadership theories branching apart from traditional or classic leadership. Beginning in the 1980s, studies began to define the transformational (Bass, 1990; Bass & Avolio, 1994), charismatic (House, 1991; Conger, 1999), visionary (Sashkin, 1996), or meaningful management (Calás & Smircich, 2003) aspects of leadership. Another camp was based on Robert Greenleaf’s altruistic and ethical foundations; servant-leadership. Key in these leadership styles are relationships. McMahon (2007) clarifies this interactive context between individuals and among group members. Here, the ideas necessary to accomplish goals are exchanged between leaders and followers, and vice versa. According to Jackson and



Parry (2008), “These different approaches seemed to signal a new way of conceptualizing and researching leadership” (p. 28). One defining theme in emerging leadership is that followers are changed in some meaningful way; often the change is associated with an ethical or spiritual development of the followers. This moral center provides a great deal of inertia for new leadership change initiatives. More recently Northouse linked emerging leadership’s popularity with its emphasis on “intrinsic motivation and follower development” (p. 175). Taken together, these ideas form a paradigm of leadership applied by training cadre to inspire the Alpha Camp participants to navigate the transactional management strategies inherent in top-down training structures. In the following section I will review emerging leadership styles and provide examples of training exercises reinforcing these goals.

### *Relational*

Like the other forms of new leadership, relational leadership is grounded in empowerment, purpose, and inclusion. What makes this style “relational” is its focus on the process of change, the context of initiative, and the relationships between community members. Here, process refers to the manner by which a community accomplishes its goals. Komives, Lucas, and McMahon (2007) explain the process component as leaders and followers participating to accomplish change. They note, “The process creates energy, synergy, and momentum” (p. 103). Context refers to the environment surrounding a change initiative that a leader must consider. According to Wheatley (1992), “Leadership is always dependent on the context, but the context is established by the relationships we value” (p. 144). Finally, the relationships can refer to the interactions between leaders and followers. From this perspective, Uhl-Bien (2006) contributes the notion that leadership effectiveness has to do with the ability of the leader to create positive relationships within the context of a network of leaders and followers to accomplish objectives.

The Alpha camp facilitators, also referred to as cadre, had unique perspectives of camp participants as their teachers, law enforcement officers, and wellness administrators. Several Alphas had preexisting relationships as family members, some were adversaries, and some had influence over others based on social positions in their home communities. At the onset of the camp two boys with a history of physical altercation were paired up as



a team. They were informed that all personal grudges were to be set aside, and that bickering would not be tolerated. Their relationship was clarified to the other participants:

If you two bitch and moan, everyone can push (do push-ups) till your arms fall off. We can do this all day. Just let us know by your actions. We'll be watching...there aren't enough relationships in the Nation to waste even one. (Cadre statement to Alpha Boot Camp participants)

This is very true to form for basic military training. Another instructor added:

You have a choice every day, with every action. When you wear green there's a saying: do the right thing even when you don't want to, even when you don't have to, even when no one else is looking. It's easier to do the right thing than it is to hate someone. (Cadre statement to Alpha Boot Camp participants)

The participants were spoken to privately and told that their behavior was a resource that could benefit younger participants in a positive way. They were challenged to overcome their past, and demonstrate reconciliation. They answered the challenge positively and demonstrated the value of the relationship. Geib (2007) describes support from informal safety nets as necessary for the redistribution of First Nations community wealth.

### *Transformational*

Northouse (2007) explains the namesake for this style informs us of the focus is on the transformation of the followers. Factors specific to this style include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Dubinski, Yammarino, and Jolson (1995) carried these to the management realm, noting that the transformations of subordinate employees' motivation and self-confidence were to be enhanced (p. 317). In the context of transformation and individual job performance, Walumbwa, Avolio, and Zhu (2008) note, "This body of research has shown that the effects of transformational leadership are woven and mediated through processes such as efficacy, empowerment, trust, and identification" (p. 794). Elsewhere, Jung and Avolio (2000) include a trust component where leaders "engage the emotional involvement of their followers to build higher levels of trust in the leader and his or her mission" (p. 950).



One basic transformation was to incorporate avenues of communication between participants and their families, peers, and community members. Participants were instructed to conduct conversations with each other and record details about teammates. By humanizing fellow Alphas with personal details they were transformed into more than teammates; they were sisters, brothers, cousins, and friends. The usefulness of details in transformation were addressed:

You will keep your composition notebooks at all times...you will write down thoughts regularly. You will also interview each other in 5 question interviews. The purpose is to get you into the rhythm of interaction. You have to write every day, every session, anytime you want to. We will not read it, we will not criticize you or check your grammar. We will check periodically to make sure you communicate your thoughts. Most First Nations youth that have suicidal thoughts feel that they have no one to talk to. That is not the case here...you will have each other once you leave. (Cadre statement to Alpha Boot Camp participants)

Another transformation was offered to the participants. They were given the chance to listen to cadre talk about cultural understandings. Many of the participants admitted they had no one to talk to about Ktunaxa traditional knowledge. While the Ktunaxa have remained extremely closed in discussing ceremonial understandings, training cadre sought the transformation of participants from “kids not knowing and afraid to ask” to “young men and women comfortable with discussion of culture.” Becker argues that incorporating specific cultural values into First Nations leadership “may serve future generations by recording information about their unique traditional leadership” (p. 12). Becker asserts this would require interaction with elders and community cultural consultants. Cultural context to this transformation was explored:

Our elders have been deceived, lied to, beaten and abused. They have watched the bits and pieces of our way of life corrode and fall away. Despite their efforts to hold on many of our very important ideas have been forgotten. The result is a reluctance to talk about them for fear they will continue to be lost...If you ask the old ones, be patient...Don't be ashamed if they don't tell you what you want to know; they may not remember and that makes them feel shame. Tell them that it is alright. Forgive them...do not take it personally. Some of them were made to hate themselves and our ways when they were just scared children...they were



told it would keep them out of Hell. Forgive them, keep your chin up, persevere. (Cadre statement to Alpha Boot Camp participants)

Transformation of participants into more culturally knowledgeable individuals was a direct result of the cadre selected to conduct training exercises: they routinely participated in cultural gatherings, war dances, and traditional ceremonies. Each had been through military or paramilitary training while holding on to and practicing cultural values. Each had been through the physical and emotional hardships of the military training experience. Cadre relayed stories of relying on traditional songs, pictures of family members, and memories of the old ones that helped them to “drink water and drive on.” These motivations were described as the true values that survived the training experience; as individual traits were sheared away, the true values remained. This allowed cadre to return home and lead in their communities.

### *Servant-Leadership*

The final topic is servant-leadership. Generally, this leadership style includes an individual that leads by providing an example through serving. Greenleaf (2002) declares that the leader motivates followers in an ethical manner, toward an inclusive objective, resulting in the betterment of a community (p. 27). This leader is more than a role model, though. He or she is actively concerned with the belief system of their community. Robert Greenleaf prefaced a more just and loving society as “one that provides greater creative opportunities for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them” (p. 62). Elsewhere, Smith, Montagno, and Kuzmenko (2004) credit the servant leader with placing the interest of the followers above the interests of the leader by emphasizing the personal development and empowerment of followers. In the context of management, Munson, St. John, and Buchbaum-Greif (2007) argue that this has more to do with serving associates’ needs than directing (p. 10). Other associations are concerned with the role of influence in leading. For instance, Nehr (2004) clarifies that this style of leadership “fosters growth, autonomy, stewardship, freedom and wisdom in those being led, as opposed to stifling, controlling and criticizing their every action” (para. 2).



Community service was illustrated as a traditional theme throughout Alpha camp activities. Traditional stories relayed the actions of men and women that had taken a stand for the Ktunaxa way of life against neighboring tribes, with frontier soldiers, overseas campaigns, and skirmishes with American and Canadian federal governments into the 1970s. The common theme was a dedication to community. Cadre members had served, or were still serving their respective countries. In addition to military service, however, each had also served by volunteering for traditional events, learning the Ktunaxa language, carrying the ceremonial songs, and offering to pass them on. They often do without seeking or receiving recognition. This particular aspect of traditional Native American leadership is noted by Munson et al. (2007) noting, "Emphasis on service to others was the foundation of their belief system. The involvement of all members of the community in the leadership of the tribes and their leadership participation in the community were steadfast elements" (p. 10). Cadre addressed the connotation of the word:

The term servant sounds like you are being submissive. But what about serving those that cannot serve themselves? What if an Elder cannot hunt, shop, cook, or take care of themselves? What if you are in a position to help someone? What if you turn your back on them? That is being a slave to your own greed or comfort. That is submissive. Do the right thing. Creator knows when you do his work, build the fire, hunt for the people, and remember the songs....Those are acts of serving, and it doesn't matter if they thank you. That is not important. That is your job. (Cadre statement to Alpha Boot Camp participants)

Daily training activities embodied community service themes, including archaeological site monitoring and reporting, patrolling tribal hunting grounds and wetlands for poaching activities, and donating to KNC food donation programs. Acts of serving can foster basic trust building and safe communication environments. Reclaiming trust in Native communities has been the topic of recent research. According to Absolon and Willet (2004), First Nations community development requires "asserting and being proud of yourself; trust in your traditions and cultural identity to inform and guide your process of sharing and creating knowledge" (p. 15). For some of the participants, training exercises were the first time they were recognized for doing a good thing, and not for wrongdoing.





## CONCLUSION

In closing, consider Greenleaf's often-cited criteria for judging the actions of prioritizing people's needs through a servant-leadership lens:

The best test, and difficult to administer, is this: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? (p. 27)

While the immediate goal of the Alpha experience was to strengthen Ktunaxa youth self-identity, it offered a host of culturally appropriate tools for other areas of empowerment.

The participants were consistently reminded of their ties to the Ktunaxa cultural network, providing access to new sources of information regarding health and wellness. Training cadre were able to take tried and true command-and-control structures to introduce new and emerging leadership techniques. While no explicit orders were given that addressed decision making, the implicit directives were for Alphas to develop the relationships and identities to make better traditional Ktunaxa decisions. These were appeals to the heart rather than the head. The Ktunaxa terms *kliitilwi*, *ilkilwi*, and *'at knilwiytiyatin* (to concentrate) all have the same root word: *'akilwi*. This is the Ktunaxa phrase for the heart. The Alphas were taught that learning was a function of the heart and that the Dogs were motivated by their love for their families. Alphas were asked to think with their hearts, and to make more critical and authentic self-directed decisions.

Since the emergence of a leadership corps cannot be assessed at the time of training I will present several observed post-training outcomes from the perspectives of cadre, KNC administration, and Ktunaxa community leaders. First, post-mission debriefings and After Action Reviews were incorporated into everyday activities to regularly conduct constructive criticism. Senge (1999) offers that these reviews are typically conducted in the military to review what worked and what didn't. Today, review discussions allow for immediate self-reflection for the participants as students, servants, and leaders. Subsequent programs benefit from the Alphas' familiarity with and willingness to receive constructive criticism.



Participants were constantly painted into a community picture, regardless of their family status or living situation. Cadre offered ongoing contact, cultural counseling, and their hand in respectful gesture outside the training environment. This resulted in several Alphas requesting Indian names. These names have traditionally been used to honor family traditions or to bring disenfranchised individuals into cultural alignment. Accepting a name requires the holder to take care of the name and the history that accompanies it. According to Duran (2006), "Naming ceremonies are a part of Native traditions and are used to assign spiritual identities to those receiving a name" (p. 31). Seeking a name is a source of both pride and responsibility. Three individuals received names that were no longer in use, effectively serving the community by preserving the names and the cultural properties associated with them.

Finally, several of the participants displayed uncommon dedication to serving at community cultural events. These actions included hunting to feed attendees of community funerals and wakes, providing elk meat for community elders, providing maintenance for community cultural structures, and participating in ceremonial flag-raising activities. These interests demonstrate Munsen, St. John, and Buchsbaum-Grief's (2007) component of First Nations leadership where tribal affiliation "proudly promotes participation in their culture. It is a theory of belief in preservation for the future with an emphasis on education and learning through observing others" (p. 10). Further, by participating in the activities the Alphas themselves took on leadership roles, providing resources to those in need. From my perspective, this is the emergence of Sipe and Frick's collaborative co-labor transcending the efforts of either the individual leader or follower. Such an embodiment implies not only an increased sense of belonging for participants, but also an indication that the participants are actively participating in community.

#### ABOUT THE AUTHOR

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