

# The TALO Leadership Theory©:

*Leadership might be colorblind, but ethnicity is central*

**TALO** rhymes with “halo” and stands for **“Traditional African Leadership Oath.”** The **TALO Leadership Theory** is an important component in diversity and ethnic leadership studies and training. It suggests that for all people, understanding the pan-human African experience and ethnic identification is key to understanding leadership knowledges in organizations; academic and media, corporate and small business, non-profit and for-profit, and national and international.



**For black people and non-black people, the TALO Leadership Theory provides ten incentives that apply to each respective group:**

1. Opportunities to re-affirm one’s heritage.
2. Opportunities for increased financial rewards.
3. Opportunities to change real lives in real time.
4. Opportunities to correct leadership inaccuracies.
5. Opportunities to improve personal and group relations.
6. Opportunities to be current and future transdisciplinary leaders.
7. Opportunities for expanded cultural proficiency and diversity measurements.
8. Opportunities to continue serving as positive cultural and ethnic role models.
9. Opportunities to prevent self, community and cultural lynchings and genocide.
10. Opportunities to more fully know their own histories because no one else should ever know more about another’s history than the members of that group.

**For organizations, the theory offers three incentives:**

11. Opportunities to prevent the spiral of silence effect.
12. Opportunities for improved cultural proficiency skills and outcomes.
13. Opportunities to now begin to honestly harness the issues of power, politics, fear, fit, racism, race and positioning in organizations.

**For further information:**

**(209) 473-4687**

**[invrhew@gmail.com](mailto:invrhew@gmail.com)**

# The TALO Leadership Theory©:

## Leadership might be colorblind, but ethnicity is central

Keith Orlando Hilton, Ph.D.  
INVR Standards / HHEW

**ABSTRACT:** *The TALO Leadership Theory premiered online January 20, 2009 @ [www.invrhew.info](http://www.invrhew.info) and [www.taloleadershiptheory.info](http://www.taloleadershiptheory.info) during the same hour that Barack Obama was sworn in as the 44<sup>th</sup> President of the United States of America. The theory predates his seminal emergence on the United States political stage, but its core premises are validated by his image, successes and shortcomings. TALO rhymes with “halo” and stands for “Traditional African Leadership Oaths.” The TALO Leadership Theory is a “best practices” theory encompassing curriculum development, organizational leadership, African-American studies, white privilege, ethnic/ALANA studies and cultural proficiency. By encouraging people to develop an expanded schema, the theory re-positions the traditional examination of leadership. It is transgenerational and recognizes the core multi-ethnic circumstances of organizations and individuals nationally and globally. It suggests that for all people worldwide, understanding ethnic identification and the pan-human African experience is key to deeper leadership knowledges and desired proficiencies within organizations; and that the eight traditional leadership profiles and patterns of Acknowledged Africans (black people) provide a transdisciplinary lens and newshole (a.k.a. case study) for examining: 1) leadership and 2) how dominant leadership knowledges play out within perhaps the second or third largest population in the world. Leadership knowledges include attitudes, beliefs, skills, programs, resources, tools, and values across an organization in support of its mission. For additional information on the TALO Leadership Theory go to: [www.geniusjournal.info](http://www.geniusjournal.info).*

**Key research words:** Curriculum development, organizational leadership, leadership theories; African-American studies; white privilege; ethnic/ALANA studies; cultural proficiency; diversity training.

### I. Pre-Western; yet 21<sup>st</sup> century

In his 2001 book, *The Essential Drucker*, management guru Dr. Peter Drucker said, “The future may be ‘post-Western’; it may be ‘anti-Western.’ It cannot be ‘non-Western. Its material civilization and its knowledges all rest on Western foundations: Western science; tools and technology; production; economics; Western-style finances and banking. None of these can work unless grounded in an understanding and acceptance of Western ideas and of the entire Western tradition” (p. 291). *Harvard Business Review* (December 2003) identified 200 of the most influential living management thinkers and business intellectuals and Peter Drucker ranked fourth on the original list. *HBR* then asked those same management leaders to identify the “gurus behind the gurus” and Peter Drucker was mentioned more than anyone else. *The Wall Street Journal*, among other popular and scholarly sources, frequently referred to Drucker as the father of modern management. The online version of *The Economist* (Oct. 17, 2008) proclaimed him “the most enduring guru of them all.” Drucker died in 2005 at 95.

This theorist has a Ph.D. from the same private, research extensive university that Drucker was affiliated with and where the university’s school of management is co-named after Drucker. In addition, this theorist’s library is filled with many Drucker books, including his very first one, *The End of Economic Man: The Origins of Totalitarianism* (1939), however his “Western foundations” conclusion is somewhat problematic for people with cultures from Asia and Africa, because many cultures pre-date Europe, and some of these cultures now also influence many Western knowledges.

TALO rhymes with “halo” and stands for “Traditional African Leadership Oaths.” The TALO Leadership Theory is not a direct creation as a result of Drucker’s Western diktat; however, it does underscore the importance of pre-Western cultural integrity and analyses, and the ongoing role of culture and ethnicity in 21<sup>st</sup> century analyses of leadership. In addition, the seminal management book, *Classics of Organization Theory* (2001), also supports Drucker’s overall thesis while also demoting the importance of ALANA contributions. ALANA stands for African, Latino, Asian and Native American, and is a term that is growing in acceptance in academic and journalism circles, replacing the deficit term “minority” (Hilton & Arnold, 2003).

The terms “Acknowledged Africans” and “Unacknowledged Africans” used within this theory have been around for at least three decades, and reinforce the objective of “post-racial,” which in essence means to move beyond race. It is this paper’s position that in order to become “post-racial,” it is important to first allow that there is only one true race, and not numerous races as often debated. The Ohio State University professor and psychologist Linda James Myers, for example, was one of the first to refer to two groups of people, those of acknowledged African descent and those of unacknowledged African descent (Tatum, 1997, p. 15). I build upon these distinctions within this theory by locating people as Acknowledged Africans (e.g. black people, Pardos, some Pretos, some Latinos, some people from the Middle East/Asia Minor, some Asians, etc.) and Unacknowledged Africans (white people and other non-black people; some people who don’t want to be black, and some who don’t know that they are).

The peril of a sole “Western foundations” point cannot be emphasized enough, because it is quite likely that most people are not aware of how widespread institutions are that overtly and covertly buttress these foundations – from professional sports to the judicial system to images of Christ to research – while at the same time invalidating the cultural foundations of non-Europeans. While recognizing the Western-centeredness of many of the world’s institutions as sophisticatedly pointed out by Drucker (2001) and Shafritz and Ott (2001), the TALO Leadership Theory attempts to “grow the leadership box.” Further, Drucker’s points suggest that science, technology, business, economics, etc., are based on interpretation and are not necessarily neutral. This should also be sticky for social and physical scientists, especially in light of details by Trompenaars and Hampden-Turner (1997) and Holt and Muczyk (2008, p.277). Holt and Muczyk noted that “to succeed in today’s economy, multinational and transnational organizations must have strong leaders who are versed in global leadership principles.” It is, therefore, hoped that TALO Leadership Theory examiners understand that American and world demographics are changing to also reflect real ALANA numbers and leadership values, and the additional step of “living” the theory is recommended as a way of expanding one’s leadership skills set. For example, the Mensan science writer Isaac Asimov (1966) made an expansion point that “...in 600 B.C., ...the entire Universe known to man was a patch of flat ground, and not a very large patch either” (p. 13). Today it is equally necessary for leadership theories to examine, expand, and include theories that are global and African-centered, much in the same manner that the fields of astronomy and anthropology were expanded with the inclusion of the existing myths and visions of the Dogon tribe of West Africa and the Egyptians of northern Africa, who identified the

complete Sirius star system years before parts of it were reported by the German astronomer Friedrich Wilhelm Bessel in 1844. And in the case of the Dogon, the existence of Sirius goes back at least 5,000 years (Temple, 1998).

## II. Scarce Research on Racism and Race in Organizations

The TALO Leadership Theory re-positions leadership from a pan-human African perspective. Its focus is on moving the world toward the often discussed 21<sup>st</sup> century “post-racial” society, as it creatively focuses on one of the strongest and most central components of all people; ethnicity. The TALO Leadership Theory is based on the point that because of contemporary and historical evidence of the migration of humankind, cultural patterns, and archeological finds, Africa, Africanisms and Africans worldwide are still central and fertile with intellectual and social capital that behooves all people to embrace, rather than reject, deny or pity.

For example, in spite of some (white) racism, some self-imposed (black) victimization elements, and other frequent socio-economic barriers, today there are hundreds of African-American Fortune 1000 managers, thousands of African-American elected officials, tens of thousands of African-American businesses, millions of African-Americans attending colleges and universities, and at the global level, the African Union, which was proposed before the formation of the European Union, is now taking assertive peace-keeping actions throughout Africa. Finally, according to *Forbes* magazine, “China’s trade with Africa has gone from \$10 billion to \$50 billion in five years” (2007, p. 96). Africa, Africanisms and Africans worldwide, therefore, are not entities dying of AIDS, crime, illiteracy and poverty, but rather current and enduring.

The TALO Leadership Theory is an inclusive leadership theory synthesized in the 21<sup>st</sup> century that recognizes the core multi-ethnic circumstances of organizations and individuals. The advantages and disadvantages of the TALO Leadership Theory, including its oaths, are examined in this paper. A working definition of an oath within this theory is that it is a “solemn usually formal calling upon God or a god to witness to the truth of what one says or to witness that one sincerely and humbly intends to do what one says.” Within the African-American leadership tradition of the pre-20th century, for example, individuals such as Harriet Tubman, Morris Brown, Denmark Vesey, David Walker and Frederick Douglass emerged and consistently matched this definition. In Latin America, there were historic, heroic efforts during the Malê Revolt of 1835 in Brazil (which for all intent purposes helped dissolve official slavery in Brazil), and by individuals throughout the region such as Zumbi (Brazil), Bussa (Barbados), Paul Bogle and Queen Mother Nanny (Jamaica), and Zamba Boukman (Haiti), just to name a few. Later during the U.S.A.’s official civil rights era, African-American pioneers in corporate America such as George Lewis of Phillip Morris, Darwin Davis of Equitable, James Avery of Exxon and Clifton Wharton of TIAA-CREF also exhibited a level of determination and pattern of modesty, while opening doors for the next generation. Although not always formalized, today many African-American leaders continue this oath tradition. Appendix IV provides one example of this oath tradition.

All organizations are first and foremost comprised of individuals; individuals who, for the most part, are members of organizations as diverse as the Girl Scouts of America or the U.S. Congress or Bank of America or a university or a mega church. They believe in the organization's mission and want it to be strong, effective and competitive. The TALO Leadership Theory is offered as a means of helping these organizations become stronger and vibrant as they affirmatively expand on the factual strength that all individuals belong to one or more ethnicities (not to be confused with "race"), and that the positive luggage of ethnicity generally outweigh negative baggage. The TALO Leadership Theory suggests that for all people, regardless of race or ethnicity, understanding ethnic identification and the world's oldest human experience, which is the pan-human African experience, is key to deeper leadership knowledges and desired proficiencies within organizations; and that as a case study, the eight traditional leadership profiles and patterns of Acknowledged Africans (black people) provide a transdisciplinary lens and newshole (a.k.a. case study) for examining; **1)** leadership and **2)** how dominant leadership knowledges play out within perhaps the second or third largest population in the world. Leadership knowledges include attitudes, beliefs, skills, programs, resources, tools, and values across an organization in support of its mission.

A detailed review of major leadership and management theories include themes such as servant leadership, the fifth discipline concepts, emotional intelligence, vision, transformational leadership and appreciative inquiry. Discussion and implementation of the TALO Leadership Theory should further introduce to thousands of new examiners these concepts and top business intellectuals and management thinkers such as Michael E. Porter, Peter Senge, Gary Stanley Becker, Hal Varian, Rosabeth Moss Kanter and Lester Thurow. Yet according to Frank Scruggs and Janet Lilly, "Very little research on leadership or management reveals discussions of the roles of race or racism in organizations in the writings of most management thinkers, and when these topics are usually mentioned, they are generally secondarily or lightly touched upon" (HHEW Leaders Conference, Las Vegas, June 23, 2007). It is hoped that the above mentioned and other business intellectuals and management thinkers will now include the TALO Leadership Theory with their literature sources and lectures. In fairness to the aforementioned group of business intellectuals and management thinkers, perhaps this lack of discussion is similar to the lack of focus on the topics of power, politics, fear and fit in organizations. Pfeffer (1981, p. 7) suggested that power "is a force, a store of potential influence through which events can be affected." Kanter (July-August 1979), in the *Harvard Business Review*, wrote that "power" is America's last dirty word.

Bennis and Nanus (1997, p. 16) further noted that "we must learn to perceive power for what it is. Basically it's the reciprocal of leadership. Our ignorance of this has led to human transactional short-circuitry." Power, however, may be neglected for several reasons, including; **1)** the topic makes people uncomfortable and **2)** because of the traditional role of management writing in the management process (Pfeffer, 1981). According to Pfeffer, "Topics such as power and politics are basically incompatible with the values and ideology being developed; therefore, it is reasonable if not theoretically useful, to ignore topics which detract from the functions being served by the writing, and this includes tending to ignore or to downplay the topics of power and politics" (p. 10),

even though they are crucial in understanding organizations. The TALO Leadership Theory suggests that the lack of mention of racism has similar roots. With all due respect to Rosabeth Moss Kanter's point about power, this theorist believes that "racism" may still be a dirtier word than "power". The TALO Leadership Theory, attempts to expand the boxes of leadership and leadership theory by first acknowledging the place of power, politics, fear, fit, racism, race and positioning in organizations.

### III. A Theory of Leadership Change

Some people regard theory as dull, irrelevant and difficult to understand, however there are few things more practical than a good theory because theories make life better as they organize, describe, explain and predict phenomena. Severin and Tankard (2001, p. 18) describe a theory as "a general statement or set of statements that summarizes our understanding of the way the world works, and is testable." Dessler (1986, p. 3) noted that organization theory is "concerned with understanding, explaining, and predicting how to best structure an organization to fulfill its goals." Davies and Harre describe positioning theory as "attempts to articulate an alternative way of reading and understanding the dynamic of human relationships within a social constructivist paradigm" (<http://www.massey.ac.nz/~alock/theory/subpos.htm>). Reis and Trout (2001), who, in 1972, coined the marketing term "positioning," described "positioning" as not what you do to a product, but "what you do to the mind of the prospect" (p. 2). The significance of these points needs underscoring because within the TALO Theory, leadership is viewed via the analogies of a lens and newshole, rather than as a snapshot.

Regarding leaders, John P. Kotter, Harvard Business School professor, noted, "They are open to people and ideas, even at a time in life when they might think – because of their successes – that they know everything. Often they are driven by goals or ideals that are bigger than what any individual can accomplish, and that gap is an engine pushing them toward continuous learning" (1999, p. 77). Batson, Ahmed and Tsang (2002) also noted that egoism is a motive for acting for the common good. An additional perspective was offered by Dr. Martin Luther King, Jr. in 1958, when he said, "I neither started the protest nor suggested it. I simply responded to the call of the people for a spokesman" (D.T. Phillips, 1998, p. 33). And in *The Audacity of Hope* (2006), Barack Obama offered the following regarding the values of a leader; "If we aren't willing to pay a price for our values, if we aren't willing to make some sacrifices in order to realize them, then we should ask ourselves whether we truly believe in them at all" (p. 68).

The heuristic functions of the TALO Leadership Theory as literary, cultural and journalistic works are consistent with the writings of W.E.B. DuBois, Vijay Prashad, Carl Sandburg, Wole Soyinka, Toni Morrison, Ralph McGill and Studs Terkel. For example, according to Stanfield (1993, p. 11), "One often forgets that the most influential race relations statements made by William E.B. DuBois, Zora Neale Hurston, and Robert E. Park were found in their literary work rather than in their empirical scientific research." These individuals demonstrate that not all intellectuals are black, however, Banks (1998) specially noted the relevance of black intellectuals' analyses of social thought. Madhubuti (1994, p. 14) also stated, "African-American people need an African-centered

pedagogy because racism and worldwide Eurocentric hegemonic attitudes and practices are still the order of the day.” The late Trinidad & Tobago prime minister and Oxford University trained scholar Dr. Eric Williams also reflected on this need for a new perspective when, in classic Creole, he said, “Massa day done” (Sealy, 2004, p. 191). The African-American social scientist and researcher Charles Johnson (2008), for a slightly different reason, further suggested that “for the 21<sup>st</sup> century we need new and better stories, new concepts, and new vocabularies. A new century calls for new stories grounded in the present, leaving behind the painful history of slavery” (p. 32).

The TALO Leadership Theory, however, does not abandon or deny the histories of slavery (including European vs. European, Asian vs. Asian or the transatlantic or Arab versions), but rather it embraces the fact that current and future African world experiences are much longer and lasting than slave narratives. Walters and Johnson (2000) also noted the importance of African-American leaders and their perspectives to various local communities and issues. The early political success of Barack Obama as a community organizer in New York City and Chicago also supports this perspective.

This researcher cautions that the way some younger and current Acknowledged African (black) and Unacknowledged African (non-black) discussants now scrutinize race may be somewhat unclear, naïve, disingenuous and/or lacking in a richer sociological context. Some of these discussants, for example, accuse older Acknowledged Africans (black people) of seeing the world from a narrow perspective of older, distant, and black vs. white. Yet few of these discussants dare disconnect the Western values or visions of the nation’s founding fathers from those of today’s white youths or even from the missions of today’s politicians or captains of industry. Yet they now downplay and often disregard key older Acknowledged Africans’ reactions to and analyses of race and racism, as if they are generational; ignoring the fact that it is possible for one generation to produce various positions, such as in the cases of a W.E.B. DuBois, Booker T. Washington and Marcus Garvey in the early 20<sup>th</sup> century. Today examples would be in the different perspectives of contemporary Jewish journalists such as Naomi Klein, Diana West and Campbell Brown; or even between Obama book authors as diverse as David Mendell, Jerome R. Corsi and Kevin Alexander Gray; each having valid, yet different, takes on his life. The TALO Leadership Theory proposes leadership profiles, which are truer measures, and are more realistically transgenerational.

One example of an “unclear” view is found in Farai Chideya’s, otherwise, fine 1999 book, *The Color of Our Future: Race for the 21st Century*. Chideya wrote, “Our notions of race depend heavily on our age, our generation. The future will be created by the Millennium Generation, today’s fifteen to twenty-five year olds. They are the most racially mixed generation this nation has ever seen – the face of the new America” (p.15). However many of the Millennium Generation she interviewed in her book were not trying to find transdisciplinary answers, but rather attempting to find a place or answers “within the western way.” The western way, “transdisciplinarity” and the eight dominant Acknowledged African leadership profiles are discussed in this paper. In fact, she incorrectly continued several questionable racial categories, when she wrote, “I treat black, white, Native American, Asian and Latino as races” (p.18). This is inconsistent

because a person can be “black and Hispanic” or even “white and Hispanic,” and so forth. Bakari Kitwana, author of *The Hip Hop Generation*, also attempts to flush out the notion of generational differences when he uses the term “ ‘hip-hop generation’ ...interchangeably with Black youth culture” (2002, p.xiii). According to Kitwana, via the University of Chicago ([http://www.uchicago.edu/features/20080428\\_kitwana.shtml](http://www.uchicago.edu/features/20080428_kitwana.shtml)), he further believed that hip hop was an emerging political force. In fact, he believed that the pundits and political analysts had the Obama phenomenon backward. “It wasn’t the campaign of Sen. Obama that drove the youth voters to polls in record numbers’, he said, “Young voters have already been mobilizing. Obama just happens to be the beneficiary.” This theorist does not believe that the term “hip-hop generation” can describe Africans in America any more than referring to an older generation as the “blues generation,” etc.

Regarding ethnicity, all people worldwide belong to one or more ethnic groups; and ethnic groups are usually initially viewed as monolithic. Monolithic can be defined as massive, solid, uniform, whole, a worldwide movement. “Ethnicity is a less loaded term than race,” noted Henze, Katz, Norte, Sather and Walker (2002, p. 9). Ethnicity is, according to Yinger (1976, p. 200), “a segment of a larger society whose members are thought, by themselves and/or others, to have a common origin and who share important segments of a common culture.” For example, in the United States, although the media now often refer to African-Americans as being the nation’s second largest minority group, this is misleading. In reality, African-Americans are perhaps the nation’s largest or second largest ethnicity, surpassing the other six largest ethnic groups; English-Americans (e.g., politician Hillary Rodham Clinton; actress Tuesday Weld, being examples of), Irish-Americans (e.g., priest and author Reverend Dr. Andrew M. Greeley; business guru Jack Welch), Mexican-Americans (e.g., boxer Oscar de la Hoya; journalist Maria Hinojosa), Italian-Americans (e.g., politician Rudy Giuliani; author Gay Talese), Cuban-Americans (e.g., singer Gloria Estefan; actress Eva Mendes) and German-Americans (e.g., news anchorperson Keith Olbermann; actress Sandra Bullock). It is also very important to note that there are many multi-ethnic and bi-ethnic groups and people.

Worldwide Acknowledged Africans may represent the second or third largest group, a population which continues to also grow technologically and educationally (Wright, 2004). Edward S. Marek, president, The Marek Enterprise, Inc. (1996), noted that many African nations have “dynamic emerging economies” ([http://www.africa.upenn.edu/Articles\\_Gen/tech\\_afam.html](http://www.africa.upenn.edu/Articles_Gen/tech_afam.html)). Today Acknowledged Africans and Acknowledged African leaders are in worldwide fields as diverse as, but not limited to, business, politics, the ministry, the military, education, the arts, sports and media. At all times they are expected to master their professions while balancing ethnic neutrality and identification. From a transdisciplinary studies perspective, this theorist categorizes these leaders into eight fluid, broad, leadership profiles and patterns, regardless of their professions, individual work accomplishments, political affiliation or academic intellect.

#### **IV. Expanded forms of learning and problem solving**

What is transdisciplinary? “Transdisciplinary,” according to Bryan Schneider in *Flame* magazine (Winter, 2003, p. 12), “can be found in academic texts at least as far



back as the 1960s. It gained broader appeal in recent years with the establishment of transdisciplinary research institutes around the world and events such as the First World Congress of Transdisciplinarity, which convened in Portugal in 1994.” In addition, the International Center for Transdisciplinary Research (CTR) described “transdisciplinarity” as being “radically distinct from multidisciplinary and interdisciplinarity because of its goal, the understanding of the present world, which cannot be accomplished in the framework of disciplinary research” (<http://perso.club-internet.fr/nicol/ciret/>). Transdisciplinarity is further defined as “a new form of learning and problem solving, involving co-operation among different parts of society (incl. academia), in order to meet complex challenges of society. Solutions are devised in collaboration with multiple stakeholders. Through mutual learning, the knowledge of all participants is enhanced” (<http://www.bio.vu.nl/vakgroepen/bens/HTML/transdisciplinair.html>). Within a transdisciplinary and African-centered approach, the TALO Theory draws heavily from the social sciences, humanities, communication and management theories and practices.

Furthermore, regarding theory, African-centered theory or “Afrocentricity is the placing of African people in the center of any analysis of African phenomena. In terms of action and behavior, it is a devotion to the idea that what is in the best interest of African consciousness is at the heart of ethical behavior” (Asante, 2003, p.2). Neither Afrocentricity nor the TALO Leadership Theory is about a blanket glorification of Africa; rather they are critical analyses. The continent of Africa, for example, has had its share of rogues and villains who presided over economic and social ruin or over genocidal regimes; however the positive ancient and contemporary leaders far exceed these individuals. A diverse list would include people such as Hatshepsut (Kemet/Egypt), Imhotep (Egypt), Anton Muziwakhe Lembede (Azania/South Africa), Kwame Nkrumah (Ghana), Wangari Maathai (Kenya), and Asha Haji Elmi (Somali). Afrocentricity and the TALO Leadership Theory, at their roots, have the presumption that Africa and Africans worldwide are to be viewed as equal contributors to discourse rather than as deficit research subject matter. The theory suggests that without African-centered voices included on panels, staffs, boards and in workshops, etc., the most core Acknowledged African constituencies’ voices are muted, and Unacknowledged and Acknowledged Africans all also miss opportunities to self-reflect and grow. Thirteen incentives for accepting or rejecting this presumption are noted in Appendix II.

Within Western, Eastern and Continental African environs, the positive long-term future of many organizations may now heavily rest on the success of the eighth traditional Acknowledged African leadership pattern, one that actively encourages organizations to highlight positive Africanisms found as a way of improving organizations and ethnic relations. Africanisms are defined as elements of culture that are traceable to an African origin (Holloway, 1991). Examples of Africanisms in the Americas, the Caribbean and Latin America, according to Dr. Carter G. Woodson (1936/1968), would include technical skills, arts, folklore, spirituality, attitudes toward authority, a tradition of generosity, and influences in religion, music, dance, drama, poetry and oratory. In addition, the importance of African heritage to Unacknowledged Africans is also documented by Philips (1991). He documented current examples of African heritage in white Americans in four broad categories: cuisine, dialect, music and

religion. Miller (1985) also noted the following Africanisms found in Mexico; animal husbandry, folk medicine, marketing techniques, ceramics, music, marimba and oral traditions. Africanisms are also found worldwide (Diop, 1974; Fontaine, 1991; Rashidi, 1993; Van Sertima, 1985). It is also worth noting that today many Unacknowledged African ethnic groups have also impacted the Acknowledged African world experience. However, in light of the fact that many white people, some Asians and some Latinos are in denial of their African heritage, and in some cases hostile to this possibility, there are several challenges to overcome.

For example, according to a past student president of Cimarrones, a black student union of Caribbean, Central and South Americans at Howard University, “Within the population of what are considered Afro-Latinos, not all people identify with being black, so they’ll join the Latino organizations because it’s more of an assimilation of being white” (Esdaille & Hughes, 2004, p. 112). Positive exceptions to this in the greater Latino community would include Afro-Latinos such as the late historian Arturo Schomburg, Edward James Olmos, Carlos Santana, Soledad O’Brien, Marta Morena Vega, Rosie Perez, and the late recording artists Celia Cruz and Tito Fuentes, just to name a few examples. In addition, for example, during Spelman College’s 2003-2004 Year of the African Diaspora, Spelman, one of the nation’s most prestigious women’s colleges, welcomed a visiting group of Afro-Latinos from Spanish-speaking South American nations, who discussed the significance that Africans played in all societies in the Americas (Esdaille & Hughes, 2004).

Additional challenges include; **1)** the excessive tendency of placing African issues within the “misery” contexts of “minority” and “canary in the coal mine” research categories, **2)** the fact that there are also some real cultural differences between groups in Africa, and also between some Continental Africans, African-Americans, and Afro-Caribbeans, **3)** some Acknowledged and Unacknowledged Africans believing that merit and hard-work always supercede racism and race/ethnicity, **4)** some Acknowledged Africans, such as some athletes and entertainers, not considering themselves to be leaders or role models in spite of the fact that their roles match classic leadership descriptions, and **5)** an attempt by some researchers to downplay racism and now focus more on class and gender, which are less thorny to discuss. None of these challenges are insurmountable, but do suggest the need for finding and affirming positive Africanisms.

The TALO Leadership Theory notes how Acknowledged African leaders have often successfully and unsuccessfully modeled with their constituencies. These leaders number in the millions when we broaden the cadre and “lens shift” to include more parents, educators, athletes, activists, laborers and students, etc. This millions figure, which encompasses class and gender, also immediately refutes a common media image that the black community is rudderless. In fact this common media image is also a “lens shift” often perpetuated because of the agenda setting role of the media. Agenda setting theorizes that the “media not only tell us what to think about, but also how to think about it, and consequently, what to think” (McCombs and Shaw, 1993, p.65).

*White News: Why local news programs don't cover people of color*, a 2000 book by Don Heider, a white professor at the University of Texas, Austin, also pointed out that coverage of ALANAs is usually placed in two categories: crimes and festivals. Larson (2005, p. 95) noted that “Blacks are commonly represented in crime and sports stories but not in economic, foreign and political news.” Also regarding black images, media scholar Donald Bogle (1974; 2001) noted that there are five major African-American media stereotypes still used everyday: toms, coons, mulattoes, mammies and bucks. Hilton (2003) also noted that African-Americans have over the years looked at their media images, roles and performances from a different lens, a lens that captures the African-American presence in a different cultural hue and within five groupings. These images and roles may also equally apply to Acknowledged African leadership:

- “Kings and Queens” (those characters that African-Americans deeply admire)
- “Divas and Players” (a.k.a. hustlers, argumentative and cantankerous characters)
- “Self-haters and Villains” (a cross between Bogle’s “Uncle Toms” and “Coons”)
- “Brothermen, Sisterfriends and Lovers” (very close attachments to)
- “Props and Tokens” (backdrops to an Unacknowledged African dominant environment)

## V. Extremely Challenging

As noted, Afrocentricity is the placing of African people in the center of any analysis of African phenomena. Within the context of the TALO Leadership Theory, those who are identified as “African” by Dr. Molefi Kete Asante are classified as Acknowledged African here. “Acknowledge” means to recognize as genuine; to recognize the rights; authority or status of. “Unacknowledge” means to deny; not to proclaim; to disavow. Can an Unacknowledged African (non-black) become an Acknowledged African or gain “honorary Acknowledged African” status? To assume that once an Unacknowledged African says that s/he is now “African,” that makes him/her Acknowledged African, is premature. However for Unacknowledged Africans (e.g. whites, Asians, Middle-Easterners, etc.) to become more sensitized with regards to building pan-human African leadership and cultural bridges, six criteria must be met. Again Unacknowledged African is a term that can represent numerous groups such as some Japanese, Jews, Palestinians, Koreans, Italians, Germans, Pakistani, Mexicans, etc. Likewise, blanket, negative behavior on the part of Acknowledged Africans (black people) towards Unacknowledged Africans (non-blacks) is also unacceptable.

1. Unacknowledged Africans (non-black people) should not abandon the positive aspects of their own cultures, but rather expand these to also reflect broader pan-human African experiences.
2. Unacknowledged Africans must actively research and identify positive Africanisms in their organizations and cultures.
3. Unacknowledged Africans must actively recognize the roles of Acknowledged Africans and positive Africanisms in their organizations.
4. Unacknowledged Africans must challenge others and change their own attitudes toward Acknowledged Africans, African issues and Africanisms.

5. Unacknowledged Africans must enthusiastically encourage and support positive Africanisms and Acknowledged Africans within their organizations.
6. Unacknowledged Africans must be open to constructive criticism about their own attitudes toward Acknowledged Africans, African issues and Africanisms.

In addition, to transition from Unacknowledged to Acknowledged African, four factors are offered as markers and movements: **1)** have outward phenotype (physical) that is recognized by Acknowledged Africans as being Acknowledged African, **2)** recent and consistent direct genotype (genetic) Acknowledged African heritage, **3)** exhibiting consistent Africanisms and **4)** actively living the six previously noted criteria.

The TALO Leadership Theory also accepts the fact that all leadership profiles and patterns of Acknowledged African leaders today are not necessarily African-centered primarily, and that they, regardless of fields of expertise, have rightfully earned some markers of merit in their fields because of their own individual work ethics and efforts. This does not matter if they are conservatives (Joseph C. Phillips), liberals (Donna Brazile), feminists (bell hooks), nationalists (Maulana Karenga), scholars (Charles Ogletree), theologians (T.D. Jakes), Democrats (David Paterson), Republicans (Condeleeza Rice), entrepreneurs (Earl Graves), entertainers (Beyoncé Knowles), athletes (Venus Williams) or organization managers (Bruce Cobbs), etc. It is noted that these minute categories should not suggest that an individual can only fit one category. For example, a person can be a nationalist and a scholar, a Republican and a manager, a liberal and a feminist. Nor does it matter if the locale is the Caribbean, the Pacific Isles, Europe, Asia or Asia Minor/the Middle East. Individuals and organizations from these regions can also insert their own individual examples.

Setting aside social and political constructs of race, it is now linguistically, genetically, archeologically, and anthropologically accepted that Africa is the birth laboratory for the human race. Today, all ethnic groups and socially constructed races worldwide, including those in Europe and Asia, chronologically remain descendents of black people from Africa, north and south of the Sahara Desert. Diop (1996, p. 207) noted that “from the appearances of homo sapiens from the earliest prehistory until our current timeline we are able to trace our origins as a people without significant breaks in continuity.” Bamshad and Olson (2003, p.78) also noted that “over the past 100,000 years or so, anatomically modern humans have migrated from Africa to other parts of the world, and members of our species have increased dramatically in number. This spread has left a distinct signature in our DNA.” Archeologically this also means that in practically every present day nation, the oldest remains and artifacts are usually turning up “African.” In China for example, in a 1998 *Los Angeles Times* article by Robert Lee Hotz, according to Chinese senior scientist Li Jin, most of the population of modern China owns its genetic origins to Africa. This now “undercuts any claim that modern humans may have originated independently in China” (p. A1).

However because of unawareness, denial, racism and biases, some people of some ethnicities and nationalities prefer not to acknowledge their contemporary or historical African lineage. It is again noted, however, that many do recognize this, especially those

who have migrated to the United States or are in countries with growing black consciousness movements, such as in Brazil, Jamaica, Britain, Cuba, India, Egypt and Australia. However, this point is still significant when researchers such as Mindiola, Flores Niemann and Rodriguez (2002, p. 103) only refer to Latinos or Hispanics as “having skin color ranges from very fair and Anglo-looking to very dark, Indian, and mulatto in appearance,” ignoring the obviousness of the African roots that go along with the Amerindian and European heritage in Mexico, Peru and Ecuador, for example.

## **VI. Explaining “excuses”**

The TALO Leadership Theory also attempts to remove, yet explain, excuses that are used by some liberal, moderate, conservative and Millennium Acknowledged African leaders, spokespersons and prominent personalities, who have moved away or have been moved away from consistent leadership profiles that have enabled them to move beyond quantitative survival to qualitative productivity. It is not surprising that some leaders may resist the essence of the theory because; **1)** of ego, **2)** some will prefer Unacknowledged African profiles to their own, **3)** of the spiral of silence theory that suggests that a person is less likely to voice an opinion on a topic if one feels that one is in the minority for fear of reprisal or isolation from the majority, **4)** it may mean undoing Western and Eastern privilege and other markers that come with being viewed as non or less threatening to Unacknowledged Africans, and **5)** some just have not yet read the growing body of literature or participated in cultural proficiency workshops and forums now entering formal and informal educational and media means.

This theorist, as an Acknowledged African researcher and journalist, who has also studied the wonderful Mandarin (Chinese) language, professionally and personally, understands the real and perceived advantages and pressures that come with “honorary white” or “honorary Asian” status that Acknowledged African professionals are often bestowed, and sometimes even seek. “Honorary” status suggests privilege, acceptability and recognition, but it also sometimes means isolation, queerness and “the few”. For example, Cose (2002) equated the bestowed, yet well earned, Fortune 500 CEO appointments of Franklin Raines, Stanley O’Neal, Richard Parsons and Kenneth Chenault to “joining the gods of the corporate universe” (p. 42). However “honorary white” status even within “white shoe firms” still falls short of societal “white privilege,” a concept researched by McIntosh (1988). Often it also seems easier to fly below the racial radar screen, minimize issues of race, blame the victim or settle for less confrontational and more assimilationist operations, however, the TALO Leadership Theory suggests that beneath the surface and at the root of relationships between leaders and constituencies are active degrees of ethnicity, Africanisms and the pan-human African experience.

According to social cognitive theory, people learn and reject through observation of others, using imitation, identification and modeling (Baran and Davis, 2003). Identification springs from wanting to be and trying to be like the model with respect to some broader quality (White, 1972). According to Chavez and Guido-DiBrito (1999), “Racial and ethnic identity are critical parts of the overall framework of individual and collective identity” (p. 39). Hall (2005, p. 102) also noted, “Identity is an important part

of every interaction. One of the ways in which cultures function to make sense of the world for us is through our understanding of different identities and what to expect in relation to these identities.” For Acknowledged Africans, a positive identification with Africa and Africanisms also prevents cultural and psychological genocide.

The TALO Leadership Theory also draws upon the research of feminists/womanists such as Waters and Conaway (2007), Shorter-Gooden and Jones (2003) and James and Sharpley-Whiting (2000). James and Sharpley-Whiting noted, “Since their forced migration to the Americas, women of African descent have struggled with the multiple realities of gender, racial, and economic or caste oppression shaped by the American experience” (p.1). The TALO Leadership Theory reflects the realities of Acknowledged African women before this migration, because the roles of Acknowledged African women are much older and richer than solely the Americas experience. In addition today more women are becoming business leaders, and according to Rosener (2005), “Women are far more likely than men to describe themselves as transforming subordinates’ self-interest into concern for the whole organization and as using personal traits like charisma, work, record and interpersonal skills to motivate others” (p. 185).

This theory also challenges some emerging literature, ironically developed by some ALANA scholars. Whereas much of this emerging literature is cutting edge, some of it borders on being anti-African or anti-black while alleging to broaden discussions by replacing a perceived Black/White binary model with one that is allegedly more ethnically and gender diverse. The TALO Leadership Theory also addresses this “Black/White binary” issue with the more inclusive “Acknowledged/Unacknowledged African” model, which encompasses the entire pan-human experience. The TALO Leadership Theory, therefore, does not negate other ALANA scholarship searching for important answers about ethnicity, class or gender diversity, but rather challenges these same scholars to also be more overtly inclusive of their African roots. For example, many, if not all, Latinos have a combined contemporary African, Amerindian and European cultural base, yet Spain and Spanish -- their colonizer’s nation and language -- are most often overly diagnosed as center in Latino culture, when in fact Latinos/Hispanics are discriminated against in Spain much in the same way that Amerindians are throughout Latin America, Haitians in France, Dalits and Siddis in India and Pakistan, Afro-Caribbeans in England and African-Americans in the United States.

The TALO Leadership Theory also does not dissuade study of the historical or contemporary richness of European or Asian cultures worldwide or even the notions of being bi-racial or multi-racial, but rather it strongly encourages these same groups to embrace the pan-human point that there is only one race, the African race, which is the human race. This is a point that many Asians have also been very slow to embrace as they enter through doors often opened by Acknowledged African struggles in the United States. For example, Prashad (2000) noted that many desis or East Indians try to distance themselves from African-Americans and Afro-Caribbeans because they do not want to be mistaken as black. A desi, according to Prashad, is a person who claims ancestry of South Asia. Many also consider themselves to be superior to black people. This is in spite of the fact that as far back as 1938, W.E.B. DuBois was encouraging positive

relations between the two groups, while much of India wanted to be regarded as Aryan, even though Germany and England viewed the nation as an unequal.

## VII. Measuring Acknowledged African Leadership

Using Institutional Review Board (IRB) standards, the TALO Leadership Theory is qualitative research that attempts to produce a distinct explanation about a given situation or phenomena. It is designed to be assessed, discussed and reviewed often as a measure to also better understand ongoing ethnic identification leadership relationships between Acknowledged African leaders, Acknowledged Africans and Unacknowledged Africans within diverse organizations, systems and societies. Acknowledged African leaders, Acknowledged Africans and Unacknowledged Africans are all integral parts of discussions and data as active participants. They are also the investigators at the descriptive level, generalizing data along with scholars and synthesizers, who further examine and interpret the details at the analytical level. At the analytical level, the theory is also a marker for ongoing inquiry for scholars, practitioners and synthesizers examining interpersonal, intercultural, intracultural, transgenerational and transcultural relations. At this level anecdotes are not enough.

The TALO Leadership Theory is a particularly realistic measure for Acknowledged Africans who wish to effectively identify and select leaders based on substantial criteria. It goes beyond the slender selection process of supporting or choosing a leader solely on ethnicity or race, although this leadership theory clearly identifies ethnicity as central, but not enough. This theory, at this point, does not focus on the direct measurement of Unacknowledged African leadership or why most Unacknowledged Africans appear to “hate” Africa and Haiti, for instance. These scales are currently being formulated, tested and synchronized. Likewise methods of implementing the TALO Leadership Theory are not offered in this paper, but will come based on transdisciplinary cooperation and subsequent workshops. In *Race Matters* (1994), Princeton University professor Cornel West noted, “Quality leadership is neither the product of one great individual nor the result of odd historical accidents. Rather, it comes from deeply bred traditions and communities that shape and mold talented and gifted persons” (p. 56). Dr. West is not an Afrocentrist, yet his points about history, tradition and communities also suggest the probability of rich African experiences before the new world. The TALO Leadership Theory is based on the premise that quality leadership traditions were in place when Africans arrived, and remain largely in place.

Former Howard University president H. Patrick Swygert, in a 1998 interview with then *Black Issues in Higher Education*, noted, “[Research] should be consistent with, and complement, the aspirations of the larger African-American community” (p. 26). Ironically this same Howard University, considered the premier black institution of higher learning in the world, refers to itself as the “Mecca” of black higher education (*Ebony*, 2003), when it seems that it would or should be more intellectually and culturally bold to speak of itself as the “Timbuktu” of all contemporary world higher education scholarship because this would send a much more powerful message in a more succinct manner, especially because of the intellectual importance of the legendary University of

Sankore in Timbuktu, Mali. Ezzell and Schexnider (2008) also noted that regarding the nation's historically black colleges and universities (HBCUs), "In today's environment, if an organization is not reinventing itself, it is not likely to survive" (p. 4). Although Ezzell and Schexnider provide several solid suggestions, they also play it safe and fall far short of utilizing or even recommending several built-in African-centered leadership and fellowship models that still remain largely in place. Their management recommendations are typical of many made by Acknowledged African leaders fitting profiles 4, 5 and 6.

One final point about Timbuktu and the future of HBCUs; there is a West African proverb that states that "salt comes from the north, gold from the south, and silver from the country of the white men, but the word of God and the treasures of wisdom are only to be found in Timbuktu" (de Villiers and Hirtle, 2007, copyright page). Timbuktu was considered one of the most superb scientific centers of the time period corresponding to the European Medieval and Renaissance eras (Rashidi, 1993). How does this relate to HBCUs in general and Howard University specifically? It is rare if ever that one hears Mecca, Saudia Arabia, identified as the "Harlem of Saudia Arabia" or Oxford University as the "Howard University of Europe."

### **Eight profiles; 22 questions**

From an African-centered perspective, from the moment Acknowledged Africans left Africa in mass during the official Maafa periods, also known as the African Holocaust or Holocaust of Enslavement periods (Transatlantic slave trade -- 1520s - 1860s, and the earlier Arab slave trade -- 8th - 14th century), Acknowledged African leaders, throughout the Diaspora, knew and consistently fit the same leadership profiles and patterns that most today still understand from the moment they leave their homes for leisure or the workplace or worship place or study place:

- The longest running leadership profile, while maintaining African values and Africanisms, is a logical separation from those groups that have historically and continue to discriminate against Acknowledged Africans, and with a "return to Africa" mentally, physically or spiritually as the ultimate goal. (worth 8 points)
- A second long running leadership profile in the African Diaspora encourages openly maintaining African values culturally, scientifically, economically and linguistically, with a possible return to Africa, physically or spiritually. These values are now linguistically expressed in Yoruba, Kiswahili, Ebonics, Spanish, French, English, Mandarin, Arabic, and so forth. (worth 7 points)
- A third long running leadership profile is to encourage the development of interim survival skills while with those who are discriminating against them, but with an understanding of maintaining African values and Africanisms. (worth 6 points)
- A fourth long running leadership profile is to actively encourage Acknowledged and Unacknowledged Africans to accept "universal" bonds between the groups, but with little explicit emphasis on Africa or Africanisms. (worth 5 points)
- A fifth long running leadership profile is "encouraged assimilation" with those who are discriminating against them, but with little or no emphasis on Africa or Africanisms. (worth 4 points)



- A sixth long running leadership profile or pattern in the African Diaspora is to have Acknowledged African leaders actively encourage Acknowledged Africans to follow Unacknowledged African leadership or objectives. In layperson's terms, this means black people are encouraged to vote for, obey, follow, endorse, etc., non-black people and/or their goals. (worth 3 points)

There is a seventh leadership profile that also has a pronounced history that needs to be featured. This profile is usually not generated by Acknowledged Africans, but has consequences that impact Acknowledged and Unacknowledged Africans:

- Some Acknowledged African leaders are granted approval by Unacknowledged Africans to supervise Unacknowledged and Acknowledged Africans to maintain "western and eastern foundations." However this profile has often been problematic because some Acknowledged Africans and Unacknowledged Africans are often suspicious of these leaders for different historical reasons. This is now a common profile that many Acknowledged African leaders, supervisors, politicians, and professors, etc., find themselves in today. (worth 2 points)

Finally, there is an eighth profile that has emerged in recent years, partly as a result of some aspects of black, ethnic, women's and ALANA studies:

- Acknowledged African leaders assertively persuade Acknowledged Africans and Unacknowledged Africans to accept significant African knowledges within and among the groups as an alternative to status quo ethnic/race relationships. (worth 9 points)

There is constant movement within and between these profiles because leaders, as agents, are also constantly changing. This point is crucial because these leadership traditions became more firmly pronounced as a result of the Maafa periods (a.k.a. Transatlantic and Arab slave trades). During these two periods, captured Acknowledged Africans were referred to as slaves or mamluks, however, it can be argued that they could be more accurately described as prisoners of war, because they did not participate willingly. When Acknowledged Africans were stolen, their first and strongest reactions were resistance and rebellion, and to maintain their cultures. And this remains true by and large today. It is unlikely and impractical to propagate that they arrived happily and eager to give up their customs and declared: "Free at last!"

In addition to the eight leadership profiles, twenty-two qualitative questions (Appendix I) are imperative to the theory and need to be discussed and scored in order to better understand the theory's functionality. Scorers are to refer to the eight profiles and then fill in the appropriate blanks in the exercise section with well-known people or people they personally know. At the end scorers add numbers. Incidentally, there is no leadership profile worth ten points at this time, because ten infers perfection. All profiles have value because all leaders have levels of success that need to be recognized. Those with African-centered perspectives, however, receive more weight. Because the TALO Theory is qualitative research, scores are primarily to generate focus and discussion, not

primarily to rank order. This theorist attempted to create profile scales that were rigorously equal to or more inclusive than the ones initially offered by Abraham Maslow for his self-actualization scale. Maslow used a biological analysis, but has been criticized for his narrow selection of a small group of historical figures as his standard for defining self-actualization (Boeree, 2006, [http://www.social-psychology.de/do/pt\\_intro.pdf](http://www.social-psychology.de/do/pt_intro.pdf)).

### **Real and perceived matches**

What do the numbers mean? On the descriptive level, these eight profiles and twenty-two questions show that all parties are and should be active participants in leadership discussions. However, what is also suggested is that there may be differences in how Acknowledged and Unacknowledged Africans identify with or identify Acknowledged African leadership. It is also suggested that further discussions will help Acknowledged Africans understand which leaders and prominent personalities may have their best interest at heart. It is noted that Acknowledged African leaders, often because of their ALANA status, may not always take overt African-centered risks or decisions in organizations that Unacknowledged Africans are in the majority, but it is still expected that they acknowledge African-centered positions, and certainly ideally they should be overtly African-centered and pre-Western knowledgeable. As mentioned, some Acknowledged and Unacknowledged African leaders may be hostile or resistant to the theory initially because it could appear to undermine their positions of authority, privilege or status. But Unacknowledged and Acknowledged Africans should also view profiles one, two and eight as very important cultural bridge foundations.

On the analytical second level, for Acknowledged African leaders, the significance of discussions is that they now have a systematic, practical and theoretical roadmap that will either strengthen and confirm their relations with their core constituencies or expose shortcomings that are not in sync with long running leadership profiles in the Acknowledged African Diaspora. It is this theorist's position that the eighth profile is very crucial in the long-term, not just with Acknowledged Africans, but with all their constituencies, because it helps place leaders and organizations in the role of elevating the knowledge bases of all individuals by serving as technical experts (individuals), role models (individuals) and positive change agents (individuals and organizations). But leaders can expect to encounter some obstacles from some of their constituencies, regardless of their professions, because of some resistance to new knowledge, and also because of racism, denial and discomfort.

The analytical second level significance of this theory for Unacknowledged Africans is that they may now better understand and appreciate the contemporary and historical place of Africanisms and African knowledges in their cultures, as well, and those hostile to this information will hopefully abandon the scenario of "Us vs. Them," which is more accurately and subliminally "Us vs. Themselves." It is noted that there has always been an active and rich tradition of some Unacknowledged Africans very open to joining the very best of humanitarian transcultural causes with Acknowledged Africans. But in some cases, some Unacknowledged Africans have also been patronizing as sometimes demonstrated during the abolitionist movement and more recently during the

civil rights era and with some aspects of the current diversity coalitions movement. They are, however, still very crucial in cultural bridge building. The TALO Leadership Theory, which will be frequently modernized and updated, provides Unacknowledged Africans with an additional focused instrument.

### **VIII. “At the end of the day”**

Now it is known; there is only one race, the African race, which is the human race, which all people belong to. This is “post-racialism” at its pinnacle. If at some point Acknowledged Africans choose to replace the term “Africa” with Afrika, Kemet, Ta-Merry, Alkebu-lan, Orion, Eden, the United States of Africa or some similar self-descriptor, so be it, because this would also demonstrate further leadership. The TALO Leadership Theory suggests that leaders with clear African knowledges need to be active participants and also set the bar and design the roadmap with regards to individual and organizational issues in diverse environments, including HBCUs, predominantly white colleges and universities (PWCUs), Corporate America, and world leadership bodies, etc.

Unacknowledged Africans, specifically, have a vital role to play with regards to leadership and organizational management. Absorbing and learning the TALO Leadership Theory does not give Unacknowledged Africans a license to exploit Acknowledged Africans, communities or institutions. This is already happening unfortunately by some Unacknowledged and Acknowledged Africans. The TALO Leadership Theory is designed to encourage them to respect Africa and themselves in organizations in a deeper way. This is the essence of cultural proficiency, which is “a way of being that enables both individuals and organizations to respond effectively to people who differ from them” (Lindsey, Robins & Terrell, 2003, p.5). This is a crucial stage toward ultimately accepting the merits of the intellectual and social capital of ethnic groups worldwide. This relationship might also include, at this stage, some ongoing narrative therapy that will better help Unacknowledged Africans appreciate their deeper African roots, and also challenge their historically abusive behavior toward Acknowledged Africans. Narrative therapy is nonhierarchical and takes into account the nature of living systems (Evans, 1996).

Harvard professor Linda Hill noted about leaders in her 2003 book, “They must devote time and energy to building a network of developmental relationships (superior and lateral, internal and external to the organization). These relationships can be helpful only if the managers are willing to take some risks, disclose some of their shortcomings, and open themselves to constructive criticism—admittedly a tall order” (<http://hbswk.hbs.edu/item.jhtml?id=3629&t=leadership>). In 2008, she further noted another leadership style with an African perspective; “leading from behind.” She said that she got the idea from reading Nelson Mandela’s autobiography, *Long Walk to Freedom*, “ ‘...and I came across a passage in which Mandela recalls how a leader of his tribe talked about leadership. A leader, he said, is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind’ ” (<http://www.mbadepot.com/content/14950/>).

All Acknowledged African leaders, especially those within profiles one, two and eight, are positioned to grow and develop. They have already devoted extensive time and energy to building networks of developmental relationships. Those committed to these profiles and patterns are also better positioned to remain genuine 21st century leaders, because Acknowledged and Unacknowledged Africans are now equipped to measure and assess ethnic identification leadership markers. The TALO Leadership Theory, via public and intellectual scrutiny, is now positioned to grow as transdisciplinary, African-centered, qualitative research. It provides a succinct understanding of the way the world works, and is testable.

Like any theory within a robust, intellectual environment, the TALO Leadership Theory will need to successfully maintain academic rigor and incorporate marketing strategies to effectively reach and impact large audiences. By doing this, it will be positioned in the minds of appropriate publics, individuals and organizations open to examining the place of ethnic identification leadership and the pan-human African experience in their organizations and lives. These organizations and institutions are diverse and range from business, education, the media, politics and beyond.

Although Dr. Peter Drucker pointed out in 2001 that the future “may be post-Western or even anti-Western, but not non-Western, and that civilization and its knowledges all rest on Western foundations,” when asked in 2004, the year before his death, to name the greatest manager of all time, Drucker said, “The greatest manager of all time was the man who conceived, designed and built – totally unprecedented – the first pyramid. No manager I am in knowledge of could possibly accomplish what this fellow did” (Krames, p.137).

Ironically, those first and most famous pyramids Drucker mentioned were built in Africa (the Sudan and Egypt), therefore the greatest manager of all time, as an Acknowledged African, understood Africa, Africanisms and Africans. The TALO Leadership Theory offers a 21<sup>st</sup> Century systematic leadership approach that attempts to build on the skills set that that “fellow” had, along with those needed by men, women and youths today. It recognizes the core multi-ethnic circumstances of organizations and individuals nationally and globally. It also understands that growing one’s leadership box entails some creative tension, but will be worth it because stronger and more productive organizations will be its primary, overarching result.

***About the author and theorist Keith Orlando Hilton (KOH):** transdisciplinary and African-centered; college administration experience; organizational leadership, journalism, social sciences, higher education studies, and ethnic studies instructor experience; syndicated columnist; CEO of INVR Standards / HHEW (a media and education consortium); founded six publications (one scholarly, two literary and three pop); 1<sup>st</sup> African-American to earn a journalism degree from his undergraduate alma mater; Ph.D. from research-extensive Claremont Graduate University, one of only four private research-extensive universities in California (the other three are Stanford, Cal Tech and University of Southern California); married and proud father of three beautiful, intelligent, educated daughters (the youngest is a graduate of the great Howard University). KOH is available for consulting, lectures, discussions and workshops pertaining to the TALO Leadership Theory and issues related to the mission and canons of INVR Standards / HHEW.*

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## Appendix I.

### Questionnaire with 22 Questions:

#### Sample Completed "Scored" Form for Acknowledged Africans:

- 1) Which two leadership profiles do you personally most closely believe in?  
Numbers 4 and 5 = 5 points and 4 points respectively. 9 points
- 2) Which two leadership profiles do you think Dr. Martin Luther King, Jr. as a leader most closely resembled?  
Numbers 4 and 3 = 5 and 6 points respectively. 11 points
- 3) Which two leadership profiles do you think Dr. Martin Luther King, Jr. as a leader thought he most closely resembled?  
Numbers 4 and 3 = 5 and 6 points respectively. 11 points
- 4) Which of the leadership profiles have you heard Dr. Martin Luther King, Jr. directly or closely referred to or identified with?  
Numbers 5 and 4 = 4 and 5 points respectively. 9 points
- 5) Which two leadership profiles do you think Unacknowledged Africans might think Dr. Martin Luther King, Jr. believed?  
Numbers 5 and 6 = 4 and 3 points respectively. 7 points
- 6) Today, which two leadership profiles are most often presented in the general media?  
Numbers 4 and 6 = 5 and 3 points respectively. 8 points
- 7) Which two profiles are most often represented in the Acknowledged African media?  
Numbers 2 and 3 = 7 and 6 points respectively. 13 points
- 8) Which two leadership profiles are most often overall presented in your workplace, worship place, study place or places you conduct business?  
Numbers 5 and 4 = 4 and 5 points respectively. 9 points
- 9) Which two leadership profiles are most often presented in your home?  
Numbers 3 and 2 = 6 and 7 points respectively. 13 points

\* PLEASE TOTAL YOUR POINTS: **90 = C**

#### 44 – 153 – score range after tallying points of profiles with questions

A = 144 – 153	C = 84 - 93
A- = 134 – 143	C- = 74 - 83
B+ = 124 – 133	D+ = 64 - 73
B = 114 – 123	D = 54 - 63
B- = 104 – 113	D- = 44 - 53
C+ = 94 - 103	F = less than 44

#### Questions for Acknowledged Africans:

Age Range\_\_\_\_\_ Gender\_\_\_\_\_ Ethnicity\_\_\_\_\_ Nationality\_\_\_\_\_

(Please refer to the eight leadership profiles)

- 1) Which two leadership profiles do you personally most closely believe in?
- 2) Today, which two leadership profiles do you think \_\_\_\_\_ as a leader most closely resembles?

- 3) Which two leadership profiles do you think \_\_\_\_\_ as a leader thinks s/he most closely resembles?  
 4) Which of the leadership profiles have you heard \_\_\_\_\_ directly or closely refer to or identify with?  
 5) Which two leadership profiles do you think Unacknowledged Africans might think \_\_\_\_\_ believes?  
 6) Today, which two leadership profiles are most often presented in the general media?  
 7) Which two profiles are most often presented in the Acknowledged African media?  
 8) Which two leadership profiles are most often presented in your workplace, worship place, study place or places you conduct business?  
 9) Which two leadership profiles are most often presented in your home?  
 \* PLEASE TOTAL YOUR POINTS FROM 1-9: \_\_\_\_\_

**44 – 153 – score range after tallying points of profiles with questions**

A = 144 – 153	C = 84 - 93
A- = 134 – 143	C- = 74 - 83
B+ = 124 – 133	D+ = 64 - 73
B = 114 – 123	D = 54 - 63
B- = 104 – 113	D- = 44 - 53
C+ = 94 - 103	F = less than 44

**Questions for Unacknowledged Africans:**

Age Range \_\_\_\_\_ Gender \_\_\_\_\_ Ethnicity \_\_\_\_\_ Nationality \_\_\_\_\_

- 10) Today, which two of the leadership profiles do you think (Acknowledged African leader) relates to?  
 11) Which two leadership profiles do you view most positively?  
 12) Which two leadership profiles do you think Acknowledged Africans think you view most positively?  
 13) Today, which two leadership profiles are most often presented in the general media?  
 14) Which two profiles are most often presented in the Acknowledged African media?  
 15) Which two leadership profiles are most often presented in your workplace, worship place, study place or places you conduct business?  
 16) Which two leadership profiles are most often presented in your home?  
 \* PLEASE TOTAL YOUR POINTS FROM 10-16: \_\_\_\_\_

**Range 32 – 119 – score range after tallying points of profiles with questions**

A = 112 - 119	C = 64 - 71
A- = 104 - 111	C- = 56 - 63
B+ = 96 - 103	D+ = 48 - 55
B = 88 - 95	D = 40 - 47
B- = 80 - 87	D- = 32 - 39
C+ = 72 - 79	F = less than 32

**Questions for Acknowledged African Leaders:**

Age Range \_\_\_\_\_ Gender \_\_\_\_\_ Ethnicity \_\_\_\_\_ Nationality \_\_\_\_\_

- 17) Which two leadership profiles do you personally most closely believe in?  
 18) Which two leadership profiles do you think Acknowledged Africans think you most closely believe?  
 19) Which two leadership profiles do you think Unacknowledged Africans think you most closely believe?  
 20) Which two leadership profiles do you think you project in your workplace, worship place, study place or places you conduct business?  
 21) Which two are the realities of your experience at your workplace, worship place, study place or places you conduct business?  
 \* PLEASE TOTAL YOUR POINTS FROM 17-21: \_\_\_\_\_

**Range 31 - 85 – score range after tallying points of profiles with questions**

A = 81 - 85	C = 51 - 55
A- = 76 - 80	C- = 46 - 50
B+ = 71 - 75	D+ = 41 - 45
B = 66 - 70	D = 36 - 40
B- = 61 - 65	D- = 31 - 35
C+ = 56 - 60	F = less than 31

## Appendix I (Continued):

### One Bonus Question:

22) Name one Acknowledged African leader (past or present) for each of the eight leadership profiles. The scorer can combine/total numbers to reach a greater conclusion/suggestion about these profiles.

## Appendix II.

**For Acknowledged and Unacknowledged Africans, the TALO Leadership Theory provides ten incentives that apply to each respective group:**

9. Opportunities to re-affirm one's heritage.
10. Opportunities for increased financial rewards.
11. Opportunities to change real lives in real time.
12. Opportunities to correct leadership inaccuracies.
13. Opportunities to improve personal and group relations.
14. Opportunities to be current and future transdisciplinary leaders.
15. Opportunities for expanded cultural proficiency and diversity measurements.
16. Opportunities to continue serving as positive cultural and ethnic role models.
9. Opportunities to prevent self, community and cultural lynchings and genocide.
14. Opportunities to more fully know their own histories because no one else should ever know more about another's history than the members of that group.

**For organizations, the theory offers three incentives:**

15. Opportunities to prevent the spiral of silence effect.
16. Opportunities for improved cultural proficiency skills and outcomes.
17. Opportunities to now begin to honestly harness the issues of power, politics, fear, fit, racism, race and positioning in organizations.

### Appendix III. Ten Primary Theory Hypotheses:

The TALO Leadership Theory is literary, cultural, journalistic, and international, in light of the fact that Marshall McLuhan's global village is now even closer to a reality based on electronic mass media exposure (e.g. the Internet and Internet Two). Although the epicenter of discussion of this theory draws heavily from the African-American perspective, the theory provides world reference points.

One working definition of a hypothesis is that it is something not initially proved but assumed to be true for purposes of argument or further study or investigation. For anyone genuinely interested in building stronger organizations or at least understanding why certain non-positive historical and current ethnic and organizational conflicts and processes will continue in the workplace until key African elucidations are firmly in place, the TALO Leadership Theory deserves major attention with possibilities. For those hesitant to include avant-garde research that challenges the status quo, the TALO Leadership Theory will cause some discomfort. If the theory is incorrectly interpreted as being like a chess match with some participants believing they win if organizations and/or Acknowledged African leaders are moved away from African-centered leadership profiles or Africanisms, they actually lose because on-site organizational conflicts may continue to escalate and cultural misunderstandings flare-up, in spite of using cultural competency grounded sensitivity and diversity training models in the workplace. It is this theorist's position that most of the current strategies in the United States, at best, are designed to maintain the "western way" as described by Peter Drucker, and then are replicated for "Unacknowledged African ways" globally. But for Unacknowledged and Acknowledged Africans open to scholarship that is increasingly transdisciplinary, the theory provides a foundation with ample literature and paths that re-affirm leadership; but not from a minority, honorary or "less than" position.

The ten primary TALO Leadership Theory hypotheses are: **1)** this theory will allow Acknowledged Africans to "exhale" culturally and intellectually and Unacknowledged Africans to creatively re-examine, with "fresh eyes," much of the social and physical sciences, and theories, **2)** organizations must creatively take into account ethnicity, **3)** functionally and philosophically, effective organizations and leaders should be international, national and very rational, **4)** effective Acknowledged African leaders and prominent figures/personalities are too often confused as the same, **5)** the theory links spirituality, aspects of time-honored humanism and moral universalism with Transdisciplinarity and Afrocentricity, **6)** Africa and Africans worldwide are to be viewed as like contributors to discourse rather than as deficit research subject matters, **7)** investigation of the theory will show that Africa, Africanisms and Acknowledged Africans worldwide are requisite and represent the alpha of humanity, **8)** the theory is timely and timeless because of cyclical public intellectual movements led by Acknowledged and Unacknowledged Africans, **9)** this theory will likely be circulated widely and discussed more fully as a result of the World Wide Web, the internets, and more traditional media, social and academic outlets, and **10)** "living" the theory will represent the pinnacle of a post-racial society, with deeper understandings of organizational leadership knowledges.

## Appendix IV.

# TALO Leadership Oath (circa 2009)

*(Also known as Obama's Other Oath by Orlando.) Although Acknowledged Africans (black people) during the Maafa periods, as Arab and western prisoners of war, did not likely take an identical oath, what was identical were the African beliefs in one Supreme Being, in a distinction between good and evil, in spiritual powers, and in creation and liberation as achievements of God. During those periods, as today, the Acknowledged African experience was about leadership and followship, praise and thanksgiving, pain and joy, and sin and hope. Below is one suggested leadership oath drafted by this theorist\* that can be read or recited in its entirety or excerpted from before or as a part of a cultural event or activity (or even for the official swearing in of an official, including head of state). This oath, similar in purpose as "Lift every voice and sing," reflects much of the African leadership tradition worldwide, not just in the Americas. This oath is also a guide that is open to revisions; however its African-centered essence must remain central in order for it to be true to the eight identified dominant leadership profiles:*

There is only one race, the African race,  
which is the human race.

Where I am at this moment, at this second,  
is where I am suppose to be as a leader.

Leadership, like all of God's humanity,  
is firmly rooted in my experience, therefore,  
I pledge myself to the betterment of humanity,  
and to the fruitfulness of the  
TALO leadership principles.

\* Created and written by Keith Orlando Hilton, Ph.D. (KOH), it was first publicly recited on Friday, June 27, 2008 at the 5<sup>th</sup> annual HHEW Leaders Conference & Retreat in Las Vegas, Nevada. It was introduced by KOH and led by Peter Barrett of Tracy, California. INVR/HHEW is currently making and recording history, therefore, we wish to document whenever the oath is cited. Please use this oath freely. We only ask that you contact us whenever you recite it so that we may document its usage within leadership circles.

[www.invrhew.info](http://www.invrhew.info)  
(209) 473-4687  
[invrhew@gmail.com](mailto:invrhew@gmail.com)



## Appendix V. One organization built around the TALO Leadership Theory:

### INVR Standards / HILTON HIGHER EDUCATION WORLDWIDE



6333 Pacific Avenue, # 512 -- Stockton, California 95207

E-mail: [invrhew@gmail.com](mailto:invrhew@gmail.com) – Phone Number: (209) 473-4687 (INVR)

#### Consortium Profile

##### WORLDWIDE

Organizations & Consulting  
Media & Publications  
Annual Conferences  
The TALO Leadership Theory  
Professional Associations  
The Column

**INVR Standards / HILTON HIGHER EDUCATION WORLDWIDE** is the prototypical media and education consortium for media consumers and professionals, and educators and non-educators – WORLDWIDE. Our philosophy is transdisciplinary and African-centered and connects Acknowledged Africans (primarily African-Americans) with various aspects of the mass media and education, via communications, consulting, policy making, internships, research, professional & student development, financial services, career, legal and personal counseling, academic pursuits and international participation.

**INVR Standards / HHEW** is comprised of six canons: organizations & consulting, media & publications, annual conferences, the TALO Leadership Theory, professional associations, and a syndicated column/blog. We are also positioned to help the efforts of other traditional professional organizations that people may also be familiar with or belong to. Utilizing a network of dedicated professionals, the worldwide web and state-of-the-art and award-winning computer software and hardware, INVR Standards/HHEW documents and communicates accuracy, fairness and efficiency – internationally, nationally and very rationally (INVR).

**Management** – World class advisory boards, focus groups, board of directors, executive directors, association presidents and Keith Orlando Hilton, Ph.D. – CEO. Originally from the East Coast, Hilton is a seasoned veteran of higher education, as an administrator, professor and cutting edge journalist. Also for five years, he was managing editor with a newspaper that won more awards than any other African-American newspaper in the western U.S. during his residency. His Ph.D. is from private research-extensive Claremont Graduate University.

#### Organizations & Consulting Canon (Beginning 2005)

- Starting in 2005 with a public relations unit, a human rights assemblage and a consulting program. Career, volunteer and internship opportunities are available within this division, and the other five.

#### Media & Publications Canon (Beginning 2005)

- Starting with a consortium Web site, a newsletter Web site, a newsletter/news album, and annual conference proceedings.

#### Annual Conferences Canon (Since 2004)

- Annually-held HHEW Leaders Conference & Retreat. The inaugural conference & retreat was held August 2004 in Las Vegas, Nevada. We also actively participate in other local, national and international conferences.

#### The TALO Leadership Theory Canon (Since 2004)

- TALO rhymes with “halo” and stands for “Traditional African Leadership Oath.” The TALO Theory is an important component in diversity and ethnic leadership studies and training. It suggests that for all people, understanding the pan-human African experience and ethnic identification is key to understanding leadership knowledges in organizations.

#### Professional Associations Canon (Since 1990)

- Conceptualized in Washington, DC in 1990, with input from three veteran college educators, today our diverse professional associations are comprised of scholars, educators, entrepreneurs, civic leaders, parents, private citizens and students. The HHEW Group, founded in 2001, is the lead association and one of the primary advisory boards.

#### The Column & Blog Canon (Since 1987)

- The consortium’s cornerstone column, **HILTON HIGHER EDUCATION**, began in October 1987. Since then the column and Hilton’s writings have appeared in over 200 different newspapers, magazines, journals and online media.