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Generative Leadership and the Life of Aurelia Erskine Brazeal, a Trailblazing African
American Female Foreign Service Officer

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A Dissertation

Submitted to the PhD in Leadership and Change Program of Antioch University
in partial fulfillment for the degree of
Doctor of Philosophy

November 2019

This dissertation has been approved in partial fulfillment of the requirements for the degree of PhD in Leadership and Change, Graduate School of Leadership and Change, Antioch University.

Dissertation Committee

- Jon F. Wergin, PhD, Committee Chair
- Laurien Alexandre, PhD, Committee Member
- Richard J. McGuigan, PhD, Committee Member

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As is her custom, Ambassador Aurelia Erskine Brazeal welcomed me into her home on numerous occasions with a warm embrace and a cup of piping hot tea rich with the aromatherapeutic properties of lavender. As I inhaled the soothing aroma and sipped the delicious blend, I invariably feasted on the refreshments she and her daughter, Joan, placed before me. Rea, as she is known to friends and colleagues, did so much more. She opened up her life, papers—family correspondence, speeches, photos and Foreign Service evaluation reports, among other things—to me. In a quintessentially generative manner, she devoted her precious time to this undertaking to share the fascinating details of her trailblazing story with the wider world. I am profoundly grateful for Rea Brazeal’s unwavering commitment and support. Above all, in the process of conducting this research, I came to appreciate that Rea Brazeal constitutes a precious part of the enduring legacy of her parents, Brailsford and Ernestine Brazeal—educational trailblazers in their own right.

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thank them for entrusting to me the seeds of curiosity and perseverance, two invaluable tools I continue to use on my journey.

Abstract

There is a gap in the literature on generativity and the leadership philosophy and praxis of African American Female Foreign Service Officers (AAFFSOs). I addressed this deficit, in part, by engaging an individual of exceptional merit and distinction—Aurelia Erskine Brazeal—as an exemplar of AAFFSOs. Using qualitative research methods of portraiture and oral history, supplemented by collage, mind mapping and word clouds, this study examined Brazeal’s formative years in the segregated South and the extraordinary steps her parents took to protect her from the toxic effects of racism and legal segregation. In addition, I explored the development of Brazeal’s interest in international affairs and her trailblazing diplomatic career. In an effort to understand her leadership philosophy and praxis, the study engaged eight additional research respondents, ranging from protégés and colleagues to Brazeal’s fictive daughter, Joan Ingati. Drawing from the Iroquois Great Law of Peace, this study employed the concept of generativity—concern for the welfare and well-being of future generations—as a focal lens. The research concluded that in order to be effective in the 21st century, leaders would do well to emulate Brazeal’s example as a generative leader. This dissertation is accompanied by 11 audio files. This dissertation is available in open access at AURA: Antioch University Repository and Archive, <http://aura.antioch.edu/> and OhioLINK ETD Center, <https://etd.ohiolink.edu>.

Keywords: African American Women, Ancestral Archive, Foreign Service, Diplomatic Practice, , Generativity, Intersectionality, Leadership, Social Justice, Portraiture, Oral History, Polyvocal Narrative, Prosocial Behavior, Arts-Based Research, Legacy

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List of Supplemental Files

File name	Type	Duration (min: sec)	Size MB
Audio_Dissertation_George_Brazeal1.wav	wav.	3:30	20.2
Audio_Dissertation_George_Brazeal2.wav	wav.	2:24	9.2
Audio_Dissertation_George_Fernandes.wav	wav.	2:12	11.6
Audio_Dissertation_George_Goldbeck.wav	wav.	2:17	12.1
Audio_Dissertation_George_Hull.wav	wav.	2:28	13.1
Audio_Dissertation_George_Ingati.wav	wav.	2:34	13.7
Audio_Dissertation_George_Palmer.wav	wav.	2:09	11.4
Audio_Dissertation_George_Reis.wav	wav.	2:47	14.7
Audio_Dissertation_George_Thomas-Greenfield.wav	wav.	1:16	6.7
Audio_Dissertation_George_Thompson.wav	wav.	2:53	15.2
Audio_Dissertation_George_Ya'll_Prayer.wav	wav.	6:35	69.7

Chapter I: Introduction

Our stories illustrate our inherent connectedness with others. The stories of our lives are sacred even before we realize it, because they are guided by the same underlying cultural patterns and enduring elements that tie us all together as human beings. When we become aware of these lasting, universally human elements, in our own stories, we recognize their sacredness. . . . In the life story of each person is a reflection of another's life story. (Atkinson, 1995, p. 4)

The Genesis

This work has its genesis in the heart and mind of a 6-year-old girl who composed a simple tune that she sang to her sister: "tell me a story, tell me a story, tell me a story, remember what you said." Indeed, she convinced her sister that whoever sang the Story Song first would receive the gift of a story; under the terms of the Story Song, the straggler had to tell a tale. This exercise was not a zero-sum game. Instead, both the storyteller and the listener had important roles to play. I am that little girl, and today, more than 50 years later, story continues to occupy an important place in my life, scholarship, and professional practice. I remain fascinated by stories as they constitute compelling resources for, *inter alia*, teaching, learning, leading and understanding life's challenges and complexities (Atkinson, 2002; Bell, 2010; A. Brown, 1995; R. M. Brown, 2014; Dei, 1994; Fabius, 2016; Forest, 2007; Gabriel, 2000; Hooker & Czajkowski, 2012; Hunter, 2017; McAdams, 2006, 2012; Preskill & Brookfield, 2009).

As a young woman, moreover, in 1976 I interviewed my paternal grandmother, Lessie Jeaneatha George nee Cohen. That interview unearthed a profound revelation concerning the sale of my great-grandfather and his brother as well as the words of instruction, "Ya'll pray," that my great-great grandmother uttered before they were torn from her loving embrace (see Appendix A). That 1976 interview has had an indelible impact upon me and cemented my interest in oral history and portraiture as compelling and efficacious qualitative research methodologies. Undoubtedly, oral history and

portraiture are powerful tools which can be leveraged to give voice to the voiceless and to tell the stories of the multitudes of the heretofore invisible (Ellison, 1947).

The Purpose of the Dissertation

Race, gender and U.S. foreign affairs. Examining issues related to U.S. race relations and American foreign policy during the Cold War, Krenn (1996) explained,

Coping with domestic racial problems and promoting the international prestige of the United States became, therefore, increasingly related activities during the Eisenhower years as it became painfully obvious that America's problematic race relations were having a negative impact on U.S. diplomacy. (p. 591)

Indeed, Krenn cited a 1958 State Department report, *Treatment of Minorities in the United States—Impact on Our Foreign Relations* (U.S. Department of State, 1958), that stated,

racial discrimination in the United States on public opinion abroad is definitely adverse to our interests . . . It clearly results to some extent in the weakening of our moral position as the champion of freedom and democracy, and in the raising or reinforcing of doubts as to the sincerity and strength of our professions of concern for the welfare of others, particularly in the non-white world. Moreover, it provides a solid target for anti-American propaganda. (pp. 591–592)

Williams (2007) noted “throughout much of 20th century mainstream American culture (held) . . . notions that African-Americans had no viable foreign policy concerns to address or articulate” (p. 141). Moreover, Williams observed,

Challenges faced by African-Americans who have held careers in the State Department center around issues of access and recruitment, retention, and mentoring. In terms of access and recruitment, African Americans have faced tremendous barriers in gaining entry into the foreign service. Traditionally, an elite organization, African-Americans, women, and those who did not possess an Ivy League education were barred from admission to this exclusive club. (p. 139)

In October 1986, African American Foreign Service Officers filed suit against the State Department accusing it of racial discrimination; the agency settled the suit granting 17 retroactive promotions and paying \$3.8 million in damages without

admitting culpability. In reporting on the lawsuit, Kempster (1986) quoted a 1986 cable attributed to then-Secretary of State George P. Shultz, addressed to

all U.S. diplomatic missions in which he said the number of women and minorities in the Foreign Service was "unacceptably low." He outlined a program to combat discrimination, including stepped up recruitment of minorities and a review of the way current minority officers have been treated. (para. 6)

In April 1989, moreover, the District Court of Appeals issued a ruling that the State Department discriminated against female Foreign Service Officers in hiring, assignments, and awards between 1976 and 1985 (*Alison Palmer et al. v. George P. Shultz, as Secretary of State*, 1987). Grunig (1991) noted the impacts associated with "relegating talented women to routine tasks in relatively insignificant positions in the Foreign Service wastes a vital asset of the Service" (p. 111). Writing about the position of women in international studies, Hobbs (2006) acknowledged that women are under-represented in both institutional participation and publications in international affairs. Furthermore, she challenged women in the field to "look in the mirror" (para. 1) and pursue the following agenda items:

- *"Mentor: . . . Women entering the field can learn from the experience of those who have blazed the trail"* (para. 2).
- *"Infiltrate: . . . Women must infiltrate the smoke filled rooms of yesteryear to promote new ideas and agendas that will bring greater opportunities to them and others in the field"* (para. 3).
- *"Role Models: . . . successful women must ensure that they model supportive behavior that provides equal opportunity without pandering to outdated social norms"* (para. 4).
- *"React: When inequitable decisions are made that perpetuate inequality, it is necessary for women to react"* (para. 5).

- “*Opportunities*: . . . [Women] “must work to create opportunities for women whenever possible” (para. 6).
- “*Reward*: . . . [Women] must recognize our accomplishments and reward ourselves” (para. 7).

Hobbs’ (2006) agenda was developed for the academy, but her prescriptions also hold value for women and people of color in professional practice such as the Foreign Service.

My Positionality

As a critically conscious global citizen, my concerns center on issues of social justice and vitiating the toxins of racism, sexism, structural inequality and the wanton destruction of our planet (Barbera, 2009; Bell, 2010; Booysen, Essed, & Love, 2018; Chapman, 2007; Freire, 1970; Grier & Cobbs, 1968/1992; Mezirow, 1991; S. T. Rodgers, 2017). Clearly, the aforementioned priorities inform my scholarship and practice. I spent 30 years from 1982 to 2012 as a career officer in the United States Foreign Service living and working largely in the developing world. Hence, I witnessed, among other things, both decadent opulence and dehumanizing poverty and want. This research afforded me the opportunity to take an emic, experiential stance drawing upon my professional practice as an AAFSSO as I seek to expand the onto-epistemological (i.e., understanding and knowledge) insights in a subject area that has received little scholarly attention (Bhattacharya & Kim, 2018; McLellan, 2015). Indeed, my lived experiences as an AAFSSO motivate my research agenda; I have selected one individual, Aurelia Erskine Brazeal, to serve an exemplar of African American Female Foreign Service Officers. My 2014 research employing auto-ethnography and arts-based research methodologies examined the challenges I faced as an African American Female Foreign Service Officer

(Barbera, 2009; Hayano, 1979; Nissley, 2010; Rolling, 2013). In that work, I applied Meyerson and Scully's (1995) concept of the tempered radical as a focal lens to conduct my scholarly explorations, noting:

The authors posit that tempered radicals are individuals who identify with and are committed to their organizations and are also committed to a cause, community or ideology that is fundamentally different from, and possibly at odds with the dominant culture of their organization. Their radicalism stimulates them to challenge the status quo. Their temperedness reflects the way they have been toughened by challenges, angered by what they see as injustices or ineffectiveness. Meyerson and Scully introduce concepts of ambiguity, authenticity and Weick's (1984) work on small wins. (A. E. George, 2014, p. 2)

As I write this dissertation, there is a heightened interest in the conduct of United States foreign policy, the State Department, and the career Foreign Service. My interest in the foregoing topic areas is longstanding. In 2014, for example, I wrote the following reflection about my experience as an AAFSSO:

During my tenure as a Foreign Service Officer (FSO) from 1982 to 2012, I frequently grappled with a profound sense of dissatisfaction with the formulation, articulation and implementation of U.S. foreign policy. Simultaneously, I relished the numerous opportunities my diplomatic career afforded me to work on cutting edge issues of international import such as HIV/ AIDS, the environment and human rights. Clearly a high-status profession, the Foreign Service afforded me and my family an upper middle-class lifestyle. As an African-American female entering the Foreign Service, I was clearly in the minority (Ingrassia, 2016) and I quickly recognized the State Department's lack of the strategic chemicals of melanin and estrogen.¹ My sense of uniqueness within the ranks of the Foreign Service, however, transcended the lack of the aforementioned biochemical resources. (A. E. George, 2014, p. 2)

According to McAdams (2012), "in life-narrative research, the phenomenon to be observed (and interpreted) is likely to be a set of psychologically rich and detailed autobiographical stories" (p. 17). This study weaves together Brazeal's personal biography with elements of public history to explicate the complex contours of this inquiry into generativity and leadership (Portelli, 1997). Brazeal was born on November

¹ Melanin is the primary determinant of skin color and estrogen is a hormone responsible for the development and regulation of the female reproductive system.

24, 1943; the arc of her life and professional practice is instructive and of great import to the examination of generativity and leadership. Studying the myriad institutions that influenced her development (i.e., family, school, church) reveals an eclectic mix.

Brazeal's parents were strategic and intentional in their efforts to educate their two daughters and to protect them from the adverse impacts of racism and Jim Crow (Grier & Cobbs, 1968/1992; D. King & Smith, 2005). For example, while the family lived in Atlanta, both daughters, Ernestine and Aurelia, were born in Chicago, where the parents could be assured they would be issued birth certificates, something not guaranteed to African American families in Georgia in the 1940s. Both parents were professional educators and deemed Atlanta's segregated secondary schools subpar; they saved in order to send their daughters to one of the nation's academically acclaimed boarding schools, Northfield School for Girls (now known as the Northfield Mount Hermon School). Rea told Whitman that,

I went away when I was 14 years old until I finished high school at 18. Those are important years when social skills are developed. My sister paved the path, if you will, but I remember her dissolving in tears when she received a letter from Northfield on her way there her first year, saying we have a nice colored roommate for you. We had not expected a segregated roommate system . . . We had expectations of a much more liberal, open, welcoming society. Instead, there were less visible racist practices. In order to have a white roommate at Northfield, and this got under my skin, parents were supposed to write a letter to say it's OK for my child to room with Aurelia Brazeal, and my parents would write a letter saying it's OK for my child to room with so-and-so. They didn't really care about my parents' letters, only the letter from the white child's parents, to allow a black roommate. (A. E. Brazeal, 2007, p. 17)

Brazeal's parents, moreover, did not allow their daughters to go to segregated venues or events such as the movies. They taught their daughters, for example, when traveling by train, to delay gratification, thereby protecting them from being othered because they were not legally allowed to eat in railway dining cars. Instead, without explicitly making it an issue, the family waited until they left the Jim Crow South to eat

their meals on board the train. Brazeal was approximately 11 years old when she accompanied her mother downtown to shop. On the bus ride home, a White girl about Brazeal's age, entered the bus. There were no vacant seats, so the prevailing expectation was that Brazeal and her mother would give the seat to the girl. Instead, Brazeal and her mother decided to walk home rather than stand after surrendering their seats. While they were being displaced by the demeaning conventions of Jim Crow, they exercised individual agency in resisting said White supremacist practices.

The family were members of Atlanta's Friendship Baptist Church (FBC), an institution founded in 1862 and "independently organized in 1866 . . . becoming Atlanta's first Black Baptist autonomous congregation" (Friendship Baptist Church, 2019, para 2). It is important to note Friendship Baptist Church's ongoing commitment to the education of African Americans; when Morehouse College moved from Augusta to Atlanta in 1879, for example, the Friendship Baptist Church provided classroom space to the college. Spelman College also had its 1881 beginning in the basement of the previous site of the Friendship Baptist Church.

Brazeal's father, Brailsford Reese Brazeal, earned a Doctorate in economics from Columbia University in 1942. His dissertation, published in book form in 1946, examined the origins and development of the Brotherhood of Sleeping Car Porters (B. R. Brazeal, 1946). Her mother, Ernestine Vivian Erskine Brazeal, earned a master's degree in history from the University of Chicago in the 1930s. Both parents dedicated their lives to teaching and leading at Morehouse College and Spelman College, two of the nation's premier Historically Black Colleges or Universities (HBCUs). Indeed, Brazeal's parents insisted on academic excellence as well as according respect to others regardless of their station in life, socioeconomic class, race, educational credentials or lack thereof.

Brazeal's father served on the Board of the Highlander Folk School, a social justice leadership training school and cultural center; the Highlander Folk School provided training and capacity building services to people, regardless of race or gender. Brazeal met leaders such as Septima Clark, known as the "Mother of the Movement" and Myles Horton at Highlander. As a child, she also sustained an injury to the tendon in her right foot during a visit the Highlander Folk School; Brazeal was denied medical treatment because of the color of her skin. Indeed, no doctor would see Black patients in that area of Tennessee. The aforementioned childhood injury afflicts Brazeal to this day. The issue of her affiliation with the Highlander Folk School, surfaced during the background investigation for her initial State Department security clearance.

Brazeal distinguished herself as "the first female African American Foreign Service officer to rise from the entry level to the senior ranks" (C. I. King, 2013, para. 9). During her 40-year tenure as a career diplomat, Brazeal worked with and for figures such as Mike Mansfield, Henry Kissinger, Colin Powell and Condoleezza Rice. Table 1.1 lists the Secretaries of State during the period when Brazeal served as a Foreign Service Officer. Nominated by Democratic and Republican presidents alike, she held ambassadorial assignments in Asia and Africa. Brazeal testified on substantive policy issues before both houses of the United States Congress while serving as the Deputy Assistant Secretary of State for East Asian and Pacific Affairs. She was the Distinguished Visiting Ambassador for 2007–2008 and Diplomat-in-Residence from 2005 to 2007, both at Howard University.

An alumna of the Senior Seminar, Brazeal served as the Dean of the Senior Seminar, 1998–2002. Gilmore (1997) described the nine-month Senior Seminar as "the most advanced professional development program available to career foreign policy and national security officials" (para. 2). Brazeal also was the Inaugural Dean of the

Leadership and Management School at the Foreign Service Institute, the State Department's premier training academy. As such, she was instrumental in establishing the Leadership and Management School, an institution which continues to train American officials in the foreign affairs and national security sectors of the United States Government. Under Brazeal's charge, the Leadership and Management School spearheaded Secretary of State Colin Powell's initiative to introduce mandatory leadership and management training within the ranks of the Department; this requirement applied to Civil Service and Foreign Service employees alike.

Table 1.1

*U.S. Secretaries of State During Brazeal's Tenure as a Career Foreign Service Officer
1968–2008*

Name of Secretary	Date Range of Service as Secretary of State
David Dean Rusk	1961–1969
William Pierce Rogers	1969–1973
Henry A. (Heinz Alfred) Kissinger	1973–1977
Cyrus Roberts Vance	1977–1980
Edmund Sixtus Muskie	1980–1981
Alexander Meigs Haig	1981–1982
George Pratt Shultz	1982–1989
James Addison Baker	1989–1992
Lawrence Sidney Eagleburger	1992–1993
Warren Minor Christopher	1993–1997
Madeleine Korbelt Albright	1997–2001
Colin Luther Powell	2001–2005
Condoleezza Rice	2005–2009

A member of the Council on Foreign Relations, Brazeal also served as the President of the Association of Black American Ambassadors and as President of the

Senior Seminar Alumni Association (SSAA) and is a SSAA Board Member; she is a member of the Thursday Luncheon Group, an affinity group that promotes diversity and inclusion within the State Department. While serving as U.S. Ambassador to Ethiopia, Brazeal received the coveted Charles E. Cobb Award for Initiative and Success in Trade Development. Her professional accomplishments are most impressive, particularly in light of the goals set forth in the Foreign Service Act of 1980 which calls for a Foreign Service that is truly representative of the American people in all of their diversity. I am persuaded that the insights from Brazeal's leadership philosophy and praxis are potentially far-reaching and hold meaning for the practice of diplomacy well into the 21st century.

Research Issues

“Qualitative research seeks to understand, interrogate, and deconstruct a research phenomenon under study, rather than to verify assumptions or hypotheses. Within this framework, understanding is not a scientific endeavor; rather, it is construed as an ontological pursuit” (Bhattacharya & Kim, 2018). Thus, the investigative nature of this qualitative research study leads me to raise the following research issues: How did Brazeal's family of origin shape and influence her leadership philosophy and practice? How did growing up in the segregated south influence her practice of diplomacy, if at all? Did Brazeal take steps to foster an inclusive leadership practice? What leadership lessons can be gleaned from Brazeal's career, especially in her role in establishing the Foreign Service Institute's Leadership and Management School?

In the process of conducting this qualitative research, I explore Brazeal's experience of overcoming a life-threatening illness in light of Mezirow's (1991) concepts of disorienting dilemmas and transformative learning examining what impact overcoming cancer may have had upon Brazeal's leadership philosophy and praxis.

Speaking of adult learners, N. Roberts (2013) opined that “transformative learning can have both positive and negative impacts” (p. 100) while Mezirow posited that transformative learning is rooted in “critical self-reflection which results in the reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of one’s experience” (Jack Mezirow & Associates, 1990, p. xvi). Thus, this research explores issues related to Brazeal’s self-assessment, self-reflection, self-examination all tasks associated with transformational learning (Mezirow, 1991).

A note about Native American leadership philosophy and practice: I begin by acknowledging the contributions of Native Americans to the concept and practice of generativity. While popularized by Erikson (1950), generativity is not merely a product of mid-20th century thinking or practice. Instead, the Iroquois Great Law of Peace, *Kaianerekowa*, provides that, among other things, leaders should consider the potential impact of their decisions for seven generations. Moreover, the Great Law of Peace served as a pillar of wampum diplomacy, the use of beaded instruments to document binding agreements among peoples. Peña (2006), for example, observed,

In forging relationships with Native Americans, both French and British authorities at Fort Niagara mediated with wampum. Handing over strings of wampum beads or woven wampum belts as statements were pronounced gave authority and significance to the speeches, making them tangible and making participants accountable. (p. 17)

Bedford and Workman (1997) noted that the Great Law of Peace, also known as the Great Binding Law, is “at least five hundred years old (and possibly much older)” (p. 87). Indeed, they asserted that the Great Law of Peace is “more than just a set of mere political arrangements but is a prescription for living well” (p. 96). Thus, generativity is a longstanding principle articulated and practiced by the Iroquois Confederation.

Furthermore, Bedford and Workman quoted the Iroquois' Wampum 24 which stated that leaders,

shall be mentors of the people for all time. The thickness of their skin shall be seven spans, which is to say that they shall be proof against anger, offensive action, and criticism. Their heart shall be full of peace and good will, and their minds filled with the yearning for the welfare of the people of the League. With endless patience, they shall carry out their duty. Their firmness shall be tempered with a tenderness for their people. Neither anger nor fury shall find lodging in their minds and all their words and action shall be marked by calm deliberation. (p. 88)

The contemporary significance and implications of this guiding tenet is aptly expressed by Graham (2008) as follows:

Indigenous teachings on law and family help define our responsibility toward future generations and how the decisions that we make today can impact the well-being of each generation to come. This message is particularly relevant in this time of climate change, warfare, and lack of respect for basic human rights. (p. 47)

A Word About Generativity

Creativity connotes, first, that something new is made, while generativity connotes something old is passed on.

—Kotre (1984, p. 11)

Generativity is profoundly linked to my explorations of leadership and change. Popularized by Erik Erikson (1950), generativity is a prosocial behavior defined as concern for the welfare of future generations. Peterson and Klohnen (1995), for example, asserted "generativity can be conceptualized as a broad theoretical construct" (p. 21). Specifically, in his lifespan theory of adult development, Erikson defined generativity as "the interest in establishing and guiding the next generation" (1950, p. 231). Prosocial behavior can be described as actions that are positive, helpful, and intended to promote social acceptance and friendship.

Generativity's concern for the welfare of future generations is an enduring feature of both African American and Native American cultures and their social

systems. I chose generativity, in part, because African Americans and Native Americans have been subjected to unimaginable discrimination, ruthless exploitation and brutal subjugation. Both Ambassador Brazeal and I carry these bloodlines within us. In addition, both cultures have employed story as a critical pedagogical tool to inculcate values and transmit important survival lessons to their progeny. Both traditions also employ story and narrative engagement as a means of leading and learning, two concepts that Preskill and Brookfield (2009) contend are inextricably linked. Thus, in this research, I explore the concept of generativity in the context of leadership and change.

I first encountered the scholarly treatment of generativity in Fabius's (2016) work on generativity, storytelling, and African American elders. Fabius challenged her readers to move beyond taking stories at face value; instead, she urged us to develop an appreciation for the "uniqueness, symbolic meaning, purpose, and embedded lessons" (Fabius, 2016, p. 429) that can be drawn from the stories of our elders. The Fabius study places particular emphasis on older adults noting "elders are viewed as storytellers, the advisors, and links between the past and the present" (p. 429). In this research, therefore, I look for the unique, subterranean meaning and purpose of Brazeal's stories.

Fabius' scholarship struck a chord deep within, introducing me to the literature on generativity—specifically the work of McAdams (2006, 2008, 2012). The Director of Northwestern University's Foley Center for the Study of Lives, Dan McAdams is a prolific scholar and I draw heavily from his work. McAdams co-authored the Loyola Generativity Scale (Foley Center for the Study of Lives, n.d.-c) and the Generative Behavior Checklist (Foley Center for the Study of Lives, n.d.-a). two of the most commonly used measures or self-report questionnaires employed in research on

generativity (McAdams, de St. Aubin, & Logan, 1993; McAdams, Diamond, de St. Aubin, & Mansfield, 1997).

McAdams et al. (1993) developed a conceptual model that defines generativity as a “psychosocial space linking the developing person and the evolving social world” (p. 222). I find their conceptual framework intriguing, as, in my view, there is a corresponding symmetry between the conceptual model McAdams et al. articulate and *Ubuntu*, the ancient African philosophical construct which views the individual as a seminal whole. *Ubuntu* asserts “I am because we are, and we are because I am.”

In addition, Kotre’s (1984) work on life histories and generativity is compelling. Kotre, for example, observed that “creativity connotes, first, that something new is made, while generativity connotes something old is passed on” (p. 11). He introduced four domains or types of generativity: biological, parental, technical, and cultural. Kotre defined biological generativity as the begetting, bearing, and nursing of children; he described parental generativity as the rearing of children and their initiation into family traditions. Kotre also identified technical generativity as the “how to” of teaching skills (e.g., how to read, ride a bike, repair a car). Cultural generativity is the fourth type or domain of generativity; according to Kotre, cultural generativity is the conservation, renovation, or creation of collective meaning systems, be those systems religious, artistic, ideological or scientific. My research reveals that Aurelia Brazeal’s life and work show evidence of three of Kotre’s generative domains: they are parental, technical and cultural generativity. Chapter IV provides additional insight on her generative qualities and characteristics.

Kotre’s (1984) work also challenged Erikson’s placement of generativity in his lifespan theory of adult development, noting that “different types of generativity,

having their own schedules, will be released at different moments” (p. 262). I was intrigued by Kotre and Kotre’s (1998) assertion that there are people who:

express a good deal of their generativity by not passing something on to others. Although they themselves may bear scars, they say as a sequence of intergenerational damage, “It stops here. It ends with me.” These individuals serve as what we have termed intergenerational buffers. (p. 367)

My study of generativity is also inextricably linked to storytelling. Hooker and Czajkowski (2012) asserted, “narrative is a universally accessible technology that bestows no advantage to any group” (p. 33). Narrative engagement, it is important to note, also involves listening, co-creating connections and corresponding safe spaces, promoting dialogue, critical reflection and collective action (Atkinson, 2002; Bell, 2010; R. M. Brown, 2014; Hampsten, 2012; Hooker & Czajkowski, 2012; Muncey, 2010; Preskill & Brookfield, 2009). From my perspective, the foregoing are important generative characteristics clearly linked to effective leadership praxis. In addition, Chapter IV introduces the links between the foregoing elements of narrative engagement and effective diplomatic practice.

B. George, Sims, McLean, and Mayer (2007) asserted “most authentic leaders reported that their stories involved overcoming difficult experiences and using these events to give meaning to their lives” (p. 130). Indeed, my research reveals that stories, writ large, constitute a critical, renewable resource. R. M. Brown (2014), for example, characterized “storytelling as a methodology for leadership development . . . [providing participants] the opportunity to deeply reflect, learn, and create value for themselves from their experiences” (p. 51).

Study Limitations

The researcher who asks herself at the inception of a research project the following questions is asking about the ontological and epistemological foundations of her work: How can I best capture the complexities and contradictions of the worlds, experiences, or texts I am studying? Whose voice

will/ does my research represent? Whose interests will it serve? How can I tell if my research is good research? For researchers concerned with social justice, the answers represent not just methodological choices, but choices about resistance and allegiance to the hegemony of Eurocentric thought and research traditions—the master’s tools. (Strega, 2005, p. 199)

There are risks associated with extrapolating findings from a particular individual and applying them to the universal. In other words, selecting an individual to serve as an exemplar may lead to difficulties and complications. Why choose Aurelia Brazeal as the exemplar? And why limit the study to one individual?

In addition to the foregoing, there are constraints associated with taking an emic approach to research. My insider status clearly has implications for both the conduct and potential outcome(s) of the study. How does my identity as an AAFISO inflect the substance of the interviews, if at all? Furthermore, I served as the sole interviewer and primary interpreter of the data. One of the risks with which I must grapple emerged at the point of analyzing the interviews and interpreting the data into scholarly form. One approach to mitigating the foregoing risk was to engage other informants with knowledge of Ambassador Brazeal’s leadership philosophy and practice to share their insights. Thus, my research design invited Brazeal and eight other knowledgeable informants to generate data concerning her leadership philosophy and praxis. The research design also invited Ambassador Brazeal to co-construct meaning from the data, the substance of her life and to corroborate and/or interrogate her and my derived insights with the perspectives of others familiar with her work and life. The Institutional Review Board (IRB) and Informed Consent provisions of this research give Ambassador Brazeal and other informants the right to redact the written text. Specifically, the Informed Consent texts (Appendix B) was influenced by Way’s (2002) research design. The Informed Consent Form (see Appendix B) states,

You will be asked to review the polyvocal narrative generated upon completion of our proposed interviews. You have the right to redact the text, eliminating data you do not want in the final portrait. While not anonymous, no information attributed to you may be used without your expressed review.

To a great extent, the study can be summed up in two words: narrative content. Thus, the question arises whether a strictly qualitative research approach is properly calibrated and sufficiently rigorous to capture and convey the complexities of Aurelia Erskine Brazeal. Long influenced by Newtonian positivist epistemologies, the academy championed objectivity and questioned the rigor and positionality of qualitative researchers. Gadamer (1977/2008), however, employed philosophical hermeneutics as a theoretical basis for understanding and apprehension. The word, hermeneutics is derived from the Greek *hermeneutikos* meaning to interpret (Palmer, 1969). Hermeneutics emerged from the discipline of theology and its practice of biblical interpretation. Gadamer, however, expanded the application of hermeneutics and, according to Regan (2012) developed an “ontological focus (Being) and capacity to not only interpret human understanding but misunderstanding as a mechanism for effective communication” (p. 288).

As envisioned by Gadamer (1977/2008), the hermeneutic circle is a way to dialogue with others in order to determine what people are communicating. It refers to the idea that one’s understanding of the text as a whole is established by reference to the individual parts and one’s understanding of each individual part by reference to the whole (Hannigan, 2014). Thus, qualitative research is rooted in the interpretive quest for understanding. Gadamer also employed the German notion of *verstehen*, or empathic understanding of human behavior, in developing the concept of a fusion of horizons. According to Bhattacharya and Kim (2018), “Horizons signify one’s range of vision and

understanding, while fusion signifies a meeting of two or more horizons—a necessary condition for expanding understanding, yet never without limitations” (p. 1).

Employing Gadamer’s (1977/2008) insights, the qualitative researcher is encouraged to expose her deeply-held prejudices thereby creating the conditions for her interlocutor to share his “hidden prejudices” (Bhattacharya & Kim, 2018, p. 3). In Gadamer’s construct, as qualitative researchers our task is to continually examine our deeply held prejudices and expose ourselves to opposing worldviews; the ideas may collide thereby creating the opportunity for greater understanding—the fusion of horizons. Gadamer posited that

It is our prejudices that constitute our being. This is a provocative formulation, for I am using it to restore to its rightful place a positive concept of prejudice that was driven out of our linguistic usage by the French and the English Enlightenment. (as cited in Bhattacharya & Kim, 2018, p. 9)

Gadamer (1975/2006) envisioned prejudice as an asset or enabling condition which promotes understanding. Thus, applying Gadamer’s concept of enabling prejudice provides the intellectual scaffolding I require to support my emic approach to this research; indeed my 30 years of lived experience as an AAFSSO lends unique depth and perspective to this venture. Kinsella (2006) observed:

If one acknowledges that: understanding is as important as explanation, that interpretation is situated, that language and historicity inform interpretation, that inquiry can be viewed as a conversation between scholars, and that ambiguity is inevitable—and one seeks to integrate such understandings into one’s approach to research, I suggest that inevitably, one cannot help but recognize the necessity of qualitative research as a medium to attend to these insights, and furthermore recognize hermeneutics as an implicit philosophical underpinning for research in the qualitative tradition. (para. 47)

Dissertation Chapters Overview

Stories maintain a history. Stories create a vocabulary of understanding. Stories unfold frames of reference. Stories give order to our complex realities. All our stories, and the recognition that we all have responsibilities as storytellers, is what can keep the knowledge born of our experiences alive. (A. Brown, 1995, p. 175)

Chapter I, the introductory chapter of this dissertation, lays the theoretical foundations of the research by discussing its basic building blocks—topic areas, the research participants, nature and scope of the inquiry and the co-creation of a polyvocal narrative addressing issues related to Brazeal’s generativity, leadership philosophy and praxis. The study provides a thick description of Ambassador Aurelia Erskine Brazeal (Atkinson, 2002; Geertz, 1973; Lawrence-Lightfoot & Davis, 1997) using the concept of generativity as a focal lens with which to examine and explicate her contributions to the practice of diplomacy.

Chapter II’s literature review covers issues related to generativity, the Foreign Service as well as intersectionality, leadership and the African American woman. In it, I focus on the theoretical foundations of generativity based on the works of Erikson (1950, 1963) and others who followed up and extended on his seminal writings (Fabius, 2016; Frensch, Pratt, & Norris, 2007; Kotre, 1984, 1999; Kotre & Kotre, 1999; McAdams, 2006, 2012; McAdams et al., 1993; McAdams et al., 1997; McAdams & Guo, 2015; McAdams, Hart, & Maruna, 1998; Newton, Herr, Pollack, & McAdams, 2014; Schachter-Shalomi & Miller, 1995). Next, I examine the Foreign Service, discussing its history, unique professional culture, and attendant challenges. Finally, I explore the salient features relating to leadership and the African American woman, employing intersectionality as the frame of reference.

Chapter III describes oral history and portraiture, the methodologies used in the conduct of this interdisciplinary qualitative research study. In Chapter III, I also address ethical protections built into the research design. I search for themes that emerge from a series of six, one-hour recorded interviews with Ambassador Brazeal to be supplemented by one-hour interviews with knowledgeable informants who can provide important insights into Ambassador Brazeal’s leadership philosophy and

praxis. In addition to examining Ambassador Brazeal's papers I have contacted the Ralph Bunche Library of the U.S. Department of State requesting additional archival resources concerning Ambassador Brazeal's professional practice. In Chapter III, I discuss my decision to employ portraiture (Chapman, 2005, 2007; Dixon, 2005; Dixon, Chapman, & Hill, 2005; Golsteijn & Wright, 2013; Hampsten, 2012; Lawrence-Lightfoot, 1988, 1995, 2005; Lawrence-Lightfoot & Davis, 1997; Vignoe, 2015; Way, 2002; Witz, 2006) as well as an eclectic combination of oral history and portraiture (A. E. Brazeal, 2018; Martin, 1987; Moyer, 1999; Neuenschwander, 1976; Shopes, 2003; Sitzia, 2003; Sommer & Quinlan, 2005).

Chapter IV contains the findings and discussion and draws conclusions about the significance and limitations of my dissertation research. Finally, Chapter V covers the implications for leadership and change and also explores suggestions for future research.

Chapter II: Literature Review

In this review I examine the extant literature related to generativity, the Foreign Service, as well as to leadership and African American woman. As such, I also address matters of intersectionality—the terrain where race and gender overlap and/or collide. First, I introduce generativity as it relates to the seventh stage of Erikson’s (1950) theory of psychosocial lifespan development. A considerable body of scholarship on generativity is dominated by Daniel P. McAdams, Director of the Foley Center for the Study of Lives and a prolific scholar/practitioner. Next, as a counterpoint to Erikson’s lifespan development theory, I introduce key concepts in adult development drawn from the scholarship of Thelan and Smith (1998); Kegan, Congleton, and David (2013); Kramer (2003); and Josselson (2002). In addition to the foregoing theorists, I include reference to the works of Arrien (2007) and Schachter-Shalomi and Miller (1995), to introduce the concept of spiritual eldering. I then discuss generativity and life narrative research.

Next, I turn my attention to the Foreign Service, examining its history and unique professional culture and attendant challenges. Finally, I introduce the salient features relating to leadership and the African American woman, focusing on the critical issue of intersectionality. The interdisciplinary literature reviewed herein is rich and textured incorporating insights from psychology as well as anthropology, ethnography, narrative inquiry, gerontology, history, law, and critical race theory.

Erikson’s Theory of Psychosocial Lifespan Development

A longstanding and influential theory of the human life cycle, Erikson’s (1950, 1963) work defines eight stages of psychosocial development. In this literature review, however, I confine my discussion to Erikson’s seventh stage of psychosocial development—generativity versus stagnation. According to Erikson, this is a critical

stage of development in middle adulthood (ages 40 to 65). Indeed, he posited that the midlife adult marries, raises a family, establishes a career and contributes to society through community service activities. Furthermore, Erikson asserted that failure to achieve the aforementioned goals leads to stagnation. To Erikson, stagnation is the polar opposite of generativity. In her discussion of Erikson's theory of psychosocial development, cultural anthropologist Arrien (2007) noted that stagnation can surface as *acedia*; she described *acedia* as a state of listlessness or torpor, of not caring or not being concerned with one's position or condition in the world. Furthermore, Arrien posited that "if we are willing to be challenged, to become explorers again, *acedia* cannot come into our lives" (p. 97).

Counterpoint to Erikson's Lifespan Development Theory

While groundbreaking when first introduced, Erikson's lifespan theory of adult development is approximately 70 years old. The theory, moreover, is linear and unidirectional and thus seems inadequate in the 21st century context, which involves greater complexity and higher-order thinking skills (Kegan et al., 2013; Kramer, 2003; Marsick, 1998). Indeed, speaking to the constraints of Erikson's theory, McAdams and Logan (2004) observed that "the course [of] adult development is not nearly so neat and predictable" (p. 18).

I concur with McGuigan's observation that adult development is about the evolution of human consciousness (R. J. McGuigan, personal communication, November 15, 2017). Thelan and Smith (1998), for example, are among theorists who subscribe to a systems approach to adult development; they likened human development to a mountain stream which "shows shape and form and dynamic changes over time" (p. 587). Indeed, they contended that "development can only be understood as nested processes that unfolds over many time scales, from milliseconds

to years” (p. 583). Unlike Erikson’s (1950) model of the psychosocial lifespan, Thelan and Smith’s conceptual framework transcends the confines of linear progression and instead envisions a model of both growth and reduction.

This brings me to the work of Kegan and Lahey (2009) who envisioned a model of human development based on the concept of stages of increasingly complex epistemologies or ways of knowing and making meaning. Kegan and Lahey conceptualized these stages in terms of five orders of consciousness: the impulsive, the imperial, the traditional, the modern and the postmodern. For purposes here, I focus on Kegan and Lahey’s last three stages of development—the socialized mind (traditional), the self-authoring mind (modern) and the self-transforming mind (postmodern). Each stage in their model incorporates the elements of the previous order of consciousness. The socialized mind, or third order of consciousness, emerges from traditionalism and, according to Kegan and Lahey, is capable of abstractions and inference as well as mutual reciprocity.

Kegan and Lahey (2009) characterized this as the tribal mind where cohesion and allegiance to the group are prioritized. Their fourth order of consciousness—the self-authoring mind—is self-regulating; it is able to perceive networks and systems and recognizes institutions, laws, rights and responsibilities. The fourth order of consciousness arises from modernism and prioritizes self-regulation, self-formation and individuation. Kegan and Lahey noted, however, that within the past 150 years, our species has begun to exhibit a fifth order of consciousness which they called the self-transforming mind. They asserted, for example, the fifth order of consciousness or dialectical consciousness is capable of apprehending paradox and contradictions.

Kegan et al. (2013) observed that with increased longevity, our species has created another stage of development. Asserting that as we confront increasingly

complex and diverse cultural and societal contexts, we need increasingly sophisticated consciousness to cope with the existential threats we face from challenges such as nuclear annihilation or climate change. Kegan et al. envisioned the emergence of the self-transforming mind or fifth order of consciousness as a resource for fashioning solutions to the complex challenges of the 21st century.

Kramer's (2003) conceptualization of wisdom as excellent judgment about human affairs, envisions development in multidimensional terms involving cognitive, emotional and behavioral processes. She posited that "the most important emotional and existential dilemmas in life may not lend themselves to linear, rational lines of thinking, but require alternative modes of representation, such as imagery, art, metaphor, and nonlinear logic" (p. 132). Kramer's insights concerning art, metaphor and non-linear logic speak directly to the research design of my study as I trust that my thick description (Geertz, 1973) of Ambassador Brazeal transcends mere linear framing.

I found Josselson's (2002) work on processes of development in women intriguing. She contended that

to construct a theory of development in women, one must be able to explain psychological patterns that underlie the timing, duration, spacing, and order of life events and/or changes in internal psychological structure such as ego strength, time perspective, or achievement motivation. But the variations among women due to social status, race, ethnic identity, educational level, health, marital status, motherhood status, and sexual orientation have defied the search for any such patterning, as has the generally greater fluidity of the life cycle that is today marked by an increase in role transitions and the disappearance of traditional timetables. (p. 432)

Moreover, Josselson (2002) observed that women

might be grandmothers or new mothers, career women in positions of authority or women undertaking new or first careers, divorced several times or never married, formerly heterosexual and now lesbian, disenchanted with political commitment or newly engaged, or people with various other life projects central to their lives. (p. 431)

According to Josselson (2002), “women may expand, reshape, and recreate themselves but it is a gradual process” (p. 433). She stated, moreover, that “interconnection is the foundation of women’s identity” (p. 438). Once again, the concept of *ubuntu* as interconnection surfaces as vital to this philosophical construct: “I am because we are, and we are because I am.” Josselson also viewed the concept of balance as critical to understanding women’s development, observing, “true compromise, balance between the needs of the people involved, sharing of resources, and taking account of everyone’s point of view all require perspective and energy, and all of this matures as women grow” (p. 439). Josselson’s work on women’s development has opened new vistas for my research. Indeed, her work suggests to me that my research has the potential to contribute to our understanding of women’s late life development through my inquiry into the life of Aurelia Erskine Brazeal, an African American Female Foreign Service Officer.

Acknowledging that development occurs throughout the lifespan, cultural anthropologist Arrien (2007) posited that we can harvest life lessons and embrace the gifts of our various stages of development. This, according to Arrien, “allows us to befriend our mortality” (p. 138). Schachter-Shalomi and Miller (1995) developed the concept of *sage-ing* to describe the importance of spiritual eldering. Their concept of *sage-ing* or spiritual eldering, is the “process that enables older people to become spiritually radiant, physically vital, and socially responsible elders of the tribe” (p. 5). According to Schachter-Shalomi and Miller, generativity is an essential ingredient in spiritual eldering. The authors explained that sages express their wisdom through “consecrated service to the community” (p. 5). Arrien (2007) and Schachter-Shalomi and Miller (1995) emphasized the importance of spirituality, symbol, and ritual in the maturation process, lamenting the loss of these important assets. According to Arrien

(2007), “we live in a society that has lost many traditional initiation rituals, we have lost the ability to recognize the signs that foreshadow transition—our modern term for initiation” (p. 10). She posited, furthermore, “stories are found in every culture of the world and are the oldest teaching tool we have. They are present at all rites of passage to provide a map of the tasks, challenges, tests and gifts we face” (p. 22).

Generativity and Life Narrative Research

Generativity has a unique and extensive vocabulary, much of which is drawn from psychology. In Chapter I, I introduced Kotre and Kotre’s (1998) work related to the concept of generativity domains (biological, parental, technical, and cultural) and intergenerational buffering. In this section, I discuss key concepts in the following order: generative narration, the generativity script, narrative identity, redemptive sequence, the commitment script and the commitment story.

Generativity has been described as “an adult’s concern for and commitment to the well-being of youth and subsequent generations, as evidenced in parenting, teaching, mentoring and other activities and involvement aimed at passing a positive legacy on” (Foley Center for the Study of Lives, n.d.-b). In other words, according to de St. Aubin (2013), “generativity involves creating a legacy of self by investing resources into the promotion of life quality for younger and future generations” (p. 248).

McAdams and Logan (2004) view generativity as a psychological construct. Furthermore, they offer 10 propositions of generativity covering theory and empirical research findings. Their 10 propositions were as follows:

1. Generativity is the concern for and commitment to the well-being of future generations.
2. Generativity is a developmental challenge for the middle-adult years.
3. Generativity may spring from desires that are both selfless and selfish.

4. Generativity is shaped by culture.
5. The strength of generativity differs across individuals.
6. Individual differences in generativity are related to quality of parenting.
7. Individual differences in generativity predict a range of social involvements.
8. Generativity promotes psychological well-being.
9. Generativity is expressed in the stories people construct to make sense of their lives.
10. The life stories of highly generative adults affirm the power of human redemption and renewal.

Indeed, McAdams and Logan effectively present a succinct and cogent summary of the central theoretical underpinnings and extant research literature on generativity. My research is focused on propositions 8, 9, and 10.

Hooker and Czajkowski (2012) suggested that “narrative is a universally accessible technology that bestows no advantage to any group” (p. 33). I agree and note psychologist Sarbin’s (1986) assertion characterizing narrative as the “root metaphor” (p. 3) for understanding human behavior. In addition, B. George et al. (2007) argued that leaders must apprehend their story. I have come to understand, moreover, that grappling with disappointment, growing in empathy, applying spiritual insights and learning from setbacks are crucial features of a compelling leadership practice.

Thus, generative narration is the characteristic way in which an individual makes narrative sense of her generative efforts and projects in the context of her self-defining life story (McAdams et al., 1998). According to McAdams et al. (1998), for many adults, generativity is narrated to produce a meaningful ending for the life story. Generative narration then also includes an envisioned future through which one’s actions and outcomes outlive the self. An individual’s life work becomes a self-extending legacy.

Indeed, McAdams et al. (1993) posited that an individual develops a generativity script or inner narration of her efforts to be generative. This generativity script exists both as personal history as well as the individual's place within our contemporary social context. The generativity script thus serves as a life story or personal myth constructed by "highly generative adults" (McAdams et al., 1993, p. 680); the generativity script provides life with a sense of unity and purpose.

Recognized and respected as leaders in the study of generativity, McAdams and his associates developed the Generative Behavior Checklist (GBC) and the Loyola Generativity Scale, two leading measures employed by researchers in assessing generativity among adults (McAdams et al., 1993, 1998). The GBC, for example, assesses what a person actually does. Generative action can be measured using an act-frequency method that asks, for example, how many times in the past two months a person has performed each of 50 different acts, 40 of which are suggestive of generativity. Examples of purported generative acts include "taught somebody a skill," "read a story to a child," "attended a neighborhood or community meeting," "donated blood," and "produced a piece of art or craft." Each act in the GBC corresponds to one of three different kinds of behavior suggested by the construct of generativity: creating, maintaining and offering. The Loyola Generativity Scale (Foley Center for the Study of Lives, n.d.-c) is a 20-item self-report scale that includes items such as "I try to pass along knowledge I have gained through my experience." The following items are examples of a generative act and a neutral act respectively: "donated blood," and "took prescription medicine." I reference these two instruments later in this review.

According to McAdams (1996), psychologists and cognitive scientists study narratives as a way to apprehend and understand humanity. He posited first, that people construct and internalize stories to make sense of their lives; second, that these

autobiographical stories have sufficient psychological meaning and staying power to be told to others as narrative accounts; and, third, that these narrative accounts, when told to psychological researchers, can be analyzed for content themes, structural properties, functional attributes, and other categories that speak to their psychological, social, and cultural meanings (McAdams, 2012, p. 15). McAdams defined narrative identity as “a person’s internalized and evolving story of the self” (p. 16). In addition, McAdams (2006) observed that “people create meaningful selves through the individual and social construction of coherent life stories” (p 109). Thus, life stories “(1) provide convincing causal explanations for the self, (2) reflect the richness of lived experience, and (3) advance socially-valued living action” (p. 109) constituting narrative coherence.

Furthermore, McAdams (2012) contended that

In life-narrative research, the phenomenon to be observed (and interpreted) is likely to be a set of psychologically rich and detailed autobiographical stories, often derived from interviews of people who present some sort of problem or question for the researcher. (p. 17)

McAdams (2012) applied the life story interview protocol (McAdams, 2008) to study 15 academics who made important contributions in their respective fields of study. The life story interview protocol tasks the participant to recall and recount key scenes in her life in terms of, inter alia, high points, low points and turning points as well as a future script or chapter. McAdams et al. (1997) call the foregoing scenes or chapters nuclear episodes. In the research on academics, McAdams (2012) asked participants to describe the overall trajectory of their scholarly lives. McAdams’ key research question concerning the “kinds of life stories highly generative adults construct to support and give meaning to their generative efforts” (p. 21) is worth pursuing. I note, however, that at the time I initiated this study, I had not made a reasoned determination as to whether Ambassador Brazeal is a generative individual.

In Chapter III, I will discuss my approach to collecting and interpreting the data which facilitated my efforts to co-construct meaning from Ambassador Brazeal's lived experiences.

McAdams et al. (1993) posited "generativity is one of the richest concepts to appear in the theoretical literature on adult personality development" (p. 228). Using self-report, scales, behavior checklists, and accounts of personal strivings to assess generativity, McAdams et al. (1993) showed that midlife (age 37–42) men and women scored higher on generativity, overall than young (22–27) and older (67–72) adults, results "in support of Erikson's claim that generativity is an especially prominent central issue of midlife" (p. 680). It is important to note that McAdams et al. (1998) defined personal striving as an objective or goal that a person is trying to accomplish in daily life. McAdams et al. (1993) explained their conceptual model as follows:

[It] conceives of generativity as a psychosocial space linking the developing person and the evolving social world. This space may be viewed as a configuration of seven psychosocial features—demand, desire, concern, belief, commitment, action, and narration—constellated around the personal (individual) and cultural (societal) goal of providing for the next generation. (McAdams et al., 1993, p. 222)

McAdams et al. (1993) observed the most compelling data on generativity come from autobiographical research. This clearly has implications for my study on generativity and the leadership philosophy and praxis of an African American Female Foreign Service Officer. I engaged Ambassador Aurelia Erskine Brazeal in this study to examine and subsequently interpret her life story thereby mining rich autobiographical data from which we can co-construct meaning.

McAdams and Guo (2015) employ life narrative empirical research data for their study of 157 intensive case studies of late-midlife adults; the data were collected as part of a longitudinal study of adult personality development. McAdams and Guo (2015)

address the concept of the redemption sequence—a negative scene turns positive, and experiences of adversity or suffering eventually lead to positive, growth-inducing outcomes. They asserted

Highly generative adults are significantly more likely than their less-generative counterparts to construe their lives as variations on a prototypical redemption narrative, wherein the story's protagonist (a) enjoys an early advantage in life, (b) exhibits sensitivity to the suffering of other people, (c) develops a clear moral framework, (d) repeatedly transforms negative scenes into positive outcomes, and (e) pursues prosocial goals for the future. (McAdams & Guo, 2015, p. 475)

McAdams and his colleagues have devised a coding scheme to interpret the redemption sequence. (see Coding System for Redemption Services, n.d.). In addition, McAdams and Guo (2015) posited that a growing body of empirical research shows high levels of generativity are significantly associated with positive parenting styles. They contended there may be a generative life prototype. While the concept is intriguing, more research is needed to support their contention. Moreover, it resides outside the scope of this study.

In examining the literature on generativity, it is important to consider issues of narrative identity and the redemption story. Dunlop, Walker, and Wiens (2015) stated, for example, “trauma has been found to correspond with a small number of positive outcomes, including an increase in prosocial behavior” (p. 228). Dunlop et al. began with two key questions: “Why do some, but not most, choose to dedicate their lives to the betterment of others? Can the redemptive narrative lead to prosocial behavior?” (pp. 228–229). Their narrative research assessed the life stories of highly generative adults with a group of demographically similar, although less prosocial, individuals. They observed “traumatic experiences may also be associated with certain adaptive outcomes” (p. 229). Dunlop et al. contended that prosocial behaviors, such as generativity, can also be associated with trauma. They stated: “One post traumatic

change that has, until recently, been largely unexamined is prosocial behavior” (p. 230). Citing the mounting evidence highlighting the relation between trauma and prosocial behavior, Dunlop et al. argued “the construction of a redemptive life story, wherein the traumatic experience is construed as causing an increase in prosocial behavior, represented a requisite for sustaining this prosocial shift” (p. 237). Moreover, they posited that the evolving life narrative provides a sense of meaning and purpose. As Dunlop et al. opined, “traumatic experiences accentuate the salience of our own mortality and, in response, we seek to subvert our finiteness by performing behaviors (prosocial or otherwise) that allow us to align, or contribute, to our culture” (p. 230). Indeed, they further argued that symbolic immortality provides one’s life meaning and purpose.

Fabius (2016), a gerontologist, also employed Erikson’s (1950) theory of psychosocial development as a conceptual framework to interrogate the link between narrative identity, generativity and storytelling among African American elders. She provided clear, cogent text in her scholarly engagement which placed particular emphasis on older adults, noting “elders are viewed as storytellers, the advisors, and links between the past and the present” (p. 429). According to Fabius, “stories should continue to be taken and appreciated for their uniqueness, symbolic meaning, purpose, and embedded lessons, rather than their literal face value” (p. 429). Fabius aptly noted,

Among African Americans, storytelling has been a method of intergenerational communication and connectivity for centuries, as well as a way in which younger generations can learn about cultural and family values, and methods of resilience specific to the African American experience. (p. 424)

In their comparative research exploring generative adults and their less generative counterparts, McAdams et al. (1997) examined the ways in which respondents “narrate their lives to make sense of who they are, who they have been,

and who they may be in the future” (pp. 678–679). The authors conducted a quantitative content analysis of the narrative data of 40 highly generative adults and 30 less generative adults with similar demographic profiles “to discern the extent to which the 2 groups constructed different identities” (p. 678). Moreover, McAdams et al. (1997) found that

A person’s identity partly reflects the kinds of stories that prevail in his or her culture. Thus, each person’s life story may be located within a particular literary tradition, the storied world and the world of stories within which the individual lives, acts, and narrates. (p. 679)

The foregoing issues have a direct bearing upon my research interest in generativity and the African American Female Foreign Service Officer. In the course of reporting their findings, McAdams et al. (1997) defined and applied the terms *commitment script* and *commitment story*. According to McAdams et al., a commitment script is a clear and unambivalent goal in the future that, in some cases, is an imagined re-enactment of a highly positive childhood scene. It is closely related to what the authors termed a commitment story that suggests that the protagonist comes to believe early on that she has a special advantage (family blessing), contrasting markedly with the pain and misfortune suffered by many others. In this research, I explore issues related to my Ambassador Aurelia Brazeal’s early memories of growing up in the segregated south, her family of origin as well as her exposure to the suffering of others such as the Somali women she encountered in the Dadaab Refugee Complex in Kenya.

As I engaged the literature on issues related to generativity, narrative identity and story, I began to wonder about the applicability of reported research findings to different cultural contexts. Hofer, Busch, Chasiotis, Kartner, and Campos (2008), researchers from Costa Rica, Cameroon, and Germany, noted the paucity of cross-cultural research on generativity, contending that

Studies exploring antecedents and consequences of generativity have exclusively been conducted in the Western cultural context. In the present study, the concepts of generative disposition and goals and their relationship to implicit prosocial power motivation and subjective well-being are examined across different cultural groups. (Hofer et al., 2008, p. 2)

On the basis of research in Costa Rica, Cameroon and Germany, their study tested the cross-cultural applicability of the McAdams and de St. Aubin's (1992) model of generativity. In an effort to determine whether theories of generativity apply to both Western and non-Western cultures, Hofer et al. (2008) restricted their tests to elements "that represent the intrapersonal psychological mechanism of generativity" (p. 5). In other words, interpersonal factors such as cultural demands and generative behavior were excluded from the analysis. Instead, the researchers included the following elements: inner desire, generative concern, and generative goals. It appears that Hofer et al. may have been unfamiliar with the work of de St. Aubin (2004) or Yamada (2004) which addressed issues related to generativity in Japan and the United States.

During the course of conducting their research, Hofer et al. (2008) reported encountering methodological problems. Indeed, they maintained "early studies on generativity did not have a common tool to operationalize generativity" (p. 2). One of the most commonly used measures of generativity, the Loyola Generativity Scale, for example, lacked translations as there were no official versions of it in German or Spanish. The authors described Costa Rica and Cameroon as collectivist cultures and Germany as the individualist culture in their sample. Their results suggested the model can be successfully applied in all three cultural samples. de St. Aubin (2004) observed, however,

Starting with an established model a priori and trying to fit it to different cultures limits our ability to advance generativity theory. The wisest approach, it seems to me, would be to start with the culture itself, not with predesigned measures or model. (p. 66)

I concur with de St. Aubin's assessment and think that additional research is warranted; while interesting, this matter is outside the scope of my research.

I was fascinated by S. A. Lee's (1998) research exploring the remarkable life and influence of Martha Graham because she approached Graham's life as text; I am intrigued by that approach. S. A. Lee viewed Graham's life as a model of generativity and in this case study, discussed Graham's adaptive strategies and developmental challenges. S. A. Lee opined that Graham "brought a singular voice to the craft of choreography, transforming it into a power vehicle for emotional content, theatrical drive and storytelling" (pp. 429–430). Graham danced from age 17 to 64 with her last dance appearance at age 74; she died at age 96. According to S. A. Lee, "the life course of Martha Graham represents a path of generational continuity, forged by one of the greatest modern dance artists of the 20th century" (p. 444). Graham's work also provided evidence of potentially destructive power of an all-consuming drive to make art. According to S. A. Lee, Graham had a need to find her own unique voice as an artist and succeeded in inventing a new dance language. The value of the work is in her ability "to illuminate a coherent story while avoiding eulogizing or pathologizing the subject" (p. 430). I consider the foregoing an important ability and I would do well to follow Graham's example.

John Kotre is an internationally-recognized and highly-regarded expert on the topics of memory, legacy, and story. Kotre (1984), in his seminal work, *Outliving the Self: Generativity and the Interpretation of Lives*, concluded, "The story form shapes first-person accounts into a particular pattern; a narrative with beginning, middle, end and dramatic tension" (p. 29). In this text, Kotre explored eight first-person narrative accounts (the life stories of four men and four women) that are replete with dramatic tension. In Chapter I, I discussed Kotre's four domains of generativity: biological, parental, technical, and

cultural. I found Kotre's use of Geertz's definition of culture most illuminating: "Culture is a web of significance spun by humans to give themselves common footing as they live out their lives" (Geertz, 1973, p. 5). Kotre (1984) maintained "the life story is an interpersonal construction, and the boundary surrounding it must be kept intact to preserve trust and to facilitate the revelation of personal mythology imbuing a life" (pp. 34–35). This admonition, I am persuaded, has profound implications for my conduct as a researcher. I interpret it to mean that as I seek to understand a life story, I must probe in such a way that I leave the container intact thereby respecting my subject's integrity and boundaries. Kotre provided insightful interpretations of these life stories, which he characterized as "thick descriptions, the aim of which is to draw conclusions from cases that are few in number but rich in significance" (p. 36). I sought to emulate Kotre's approach to collecting and interpreting data in order to develop a comprehensive study of Ambassador Brazeal. Kotre (1984) contrasted the life story with the life review, which "analyzes the past to achieve an acceptance of one's own life" (p. 29).

In stark contrast to other literature on generativity, Newton, Herr, Pollack, and McAdams (2014) asserted that generativity is not entirely selfless. Moreover, they observed that creating a legacy—something left behind when one dies—entails levels of both generativity and narcissism. Thus, legacy—and by association, generativity—may have a darker side, one more akin to narcissism (Newton et al., 2014). The authors employed data from the Foley Longitudinal Study of Adulthood, an ongoing 10-year study begun in 2008 that followed relatively healthy midlife adults (aged 55–58) at initial recruitment and for the present study (Foley Center for the Study of Lives, 1999). They concluded that "generativity combines both agency (the desire for self-assertion, individuality, and mastery) and communion (the desire for contact and cooperation)—

or a focus on both the self and other—and is thus not entirely selfless” (Newton et al., 2014, p. 59). They identified a connection between narcissism or self-involvement and the generative aspects of legacy creation; their “findings indicated that a combination of high generativity and high narcissism was associated with the highest level of composite legacy, one in which both self and other are implicated” (p. 59). I especially appreciate their candor and caution. They contended that while “the sample is similar in composition to the 2010 greater Chicago community in terms of race” and socioeconomic demographics, “relatively well educated, financially well-off, and predominantly female . . . The findings should be interpreted with caution” (p. 66).

In the preceding section of the literature review, I introduced Erikson’s lifespan development theory. In addition, I addressed the constraints of this work as linear and unidirectional. Next, as a counterpoint, I introduced adult development theorists, Thelan and Smith (1998), Kramer (2003), Josselson (2002), and Kegan and Lahey (2009), respectively. I also introduced the concept of spiritual eldering referencing the works of Arrien (2007) and Schachter-Shalomi and Miller (1995). Noting that generativity has a unique and extensive vocabulary, drawn principally from psychology and narrative inquiry, I focused the balance of this section on generativity discussing generative narration, the generativity script, narrative identity, redemptive sequence, the commitment script, the commitment story and legacy. In the process, I engaged the research of scholars such as McAdams, de St. Aubin, Logan, and Kotre.

The State Department and the Foreign Service

Early 20th century analysts Nichols (1921) and MacClintock (1922) emphasized the primacy of the private sector, trade and expanding business and commercial opportunities in the formulation and implementation of U.S. foreign policy. Having worked for the State Department for 30 years, I am persuaded that the nation’s foreign

policy interests are far more complex and inextricably linked to issues of peace and security, human rights and humanitarian affairs, public health, democratic governance and the environment, to name a few. Nevertheless, in characterizing the pivotal nature of the State Department's role, Nichols (1921) posited that "the well-being of every nation may depend upon its foreign relations" (p. 159). I agree and would add the competence and direction of its diplomats. Moreover, I can attest to the vitally important nature of the State Department's work. This section provides a succinct discussion and brief history of the State Department and the Foreign Service, highlighting the entrenched interests and reform efforts influencing the composition of the Foreign Service. I also provide a brief reference to the early presence of women and African Americans within its ranks.

D. King and Smith (2005), both political scientists, posited that the American political system can be characterized by what they call "racial orders" (p. 75). Distinctive in nature, these racial orders, according to D. King and Smith, oscillate between a "White supremacist order" and an "egalitarian transformative order" (p. 75). The authors concluded "racial institutional orders seek and exercise governing power in ways that predictably shape people's statuses, resources, and opportunities by their placement in 'racial' categories" (p. 78). I concur and contend that the preceding impulses are reflected in the composition of nation's premier foreign affairs agency, the State Department and the Foreign Service. I also refer to D. King and Smith's work on racial hierarchies in the American system when exploring issues related to Black women, leadership and intersectionality.

A Brief History of the State Department and Its Foreign Service

It is interesting to note that the United States began its formal diplomatic efforts during the Revolutionary War period, sending Benjamin Franklin to France in October

1776. “Franklin would become the nation’s first accredited diplomat when on March 23, 1779, he presented his credentials to King Louis the XVI” (Office of the Historian, U.S. State Department, n.d.-b, para. 4). State Department employees, writ large, take great pride in this history and refer to the agency as “the Department”; inherent in this designation is the presumption that the institution is the preeminent organization within the United States Government. The first agency in the executive branch of the United States Government created under the Constitution, the State Department was established in 1789. Thomas Jefferson began his tenure as the first Secretary of State the following year with a staff of three clerks and translators.

Wriston (1956) opined “When one considers how vital the Foreign Service is for the safety of the United States, it is somewhat astonishing how little public attention has been directed toward its structure, its functions, and its problems” (p. 105). Although this was said over 60 years ago, I concur that, with the exception of scholarly work in universities and think tanks, general public awareness of and interest in the Foreign Service, remains meager. Moreover, the work of the Foreign Service is critical to advancing the interests of the American people. There are five cones, or functional designations, in the officer corps of modern-day diplomatic practice—Consular, Economic, Management, Political and Public Diplomacy. While unusual, I had the opportunity to serve in all five cones. As a first tour Consular Officer, for example, I visited American citizens who were arrested or seriously injured in my Consular District, Baja California, Mexico. Under the provisions of a bilateral treaty between the United States and Mexico, I helped American citizens recover their stolen vehicles which had been taken into Mexico. I issued *Reports of Birth of American Citizens* born abroad and I issued *Reports of Death of American Citizens* who died abroad. The foregoing documents are recognized in American courts for testamentary purposes. I

adjudicated both immigrant and non-immigrant visa cases, in a very real sense helping shape the nation's demographics.

As an economic officer, my portfolio covered environment, science, and technology in South Africa. I handled issues ranging from the climate crisis, HIV/AIDS, tuberculosis and other re-emerging infectious diseases and Y2K's potential impact on South Africa's nuclear power infrastructure. My work facilitated scientific collaboration between American and South African scientists and health officials on issues such as fetal alcohol syndrome and violence as a public health challenge. My colleagues in the Economics Section covered, inter alia, issues related to pharmaceuticals, the World Trade Organization and the Bilateral Trade Agreement. As a management officer in Costa Rica, I led an interdisciplinary team which handled customs and shipping, contracting and procurement, property and the warehouse, the motor-pool and the in-house printshop. We conducted annual property inventories and periodic sales of United States Government property, imported household effects for accredited staff, negotiated contracts and housing leases.

As a political officer in Ethiopia, I repeatedly asked officials in the Ethiopian Foreign Ministry to instruct their representatives at the United Nations Headquarters to vote with the United States on matters of international consequence. At the request of U.S.-based teacher unions, I visited an imprisoned educator and union leader who represented Ethiopian teachers. I worked in tandem with my counterparts from Sweden, the United Kingdom, France, the Netherlands and Germany to encourage the Ethiopian Government to grant greater freedom of association to their trade unionists. As a Public Affairs Officer in Nigeria, I worked to provide training to journalists, civil society leaders and educators. I recruited Nigerian students and professionals to participate in our most prestigious educational and cultural exchange programs such as

the Fulbright, Humphrey and the International Visitor Leadership Program. I drafted speeches for the Ambassador and organized conferences, panel discussions, and staffed the annual July 4th observances. I served as Control Officer for former President Carter and Site Officer for First Lady Laura Bush's visit to a U.S. Government-sponsored HIV/AIDS clinic. The foregoing examples are drawn from my practice as a career Foreign Service Officer. They provide a basic introduction to the nature of Foreign Service work. I hope that the foregoing examples shed additional light on U.S. diplomatic practice.

Article II, Section 2, Clause 2 of the United States Constitution provides, in part, that the President of the United States "shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the Supreme Court, and all other Officers of the United States" (U.S. Const. art. II, § 2). It is important to note that while the State Department is an agency of the executive branch, the United States Congress exerts tremendous influence in shaping the State Department's operations, composition and structure through legislation, oversight and appropriations. According to the Congressional Research Service report authored by Gill (2018),

The executive branch maintained almost exclusive authority in developing the administrative policies governing the U.S. diplomatic and consular services and their personnel until the mid-19th century, when Congress codified compensation levels for individuals appointed to certain diplomatic and consular positions. (Summary, para. 4)

During the 20th century, the Congress passed four pieces of legislation specifically aimed at shaping and/or reforming the Foreign Service; they are the Stone-Flood Act (1915), the Rogers Act (1924), the Foreign Service Act of 1946 and the Foreign Service Act of 1980.

The Stone-Flood Act. The Stone-Flood Act (P.L. 63-242), also known as “An Act for the Improvement of the Foreign Service,” consolidated a series of executive orders designed to eliminate corruption and graft in the system. It created a Board of Examiners (BEX) tasked with

developing an entrance examination system testing knowledge of international law, diplomatic usage, and modern language skills. It also was tasked with developing and overseeing a merit promotion system for all diplomatic and consular positions except those of minister and ambassador. (Gill, 2018, p. 4)

In addition, the Stone-Flood Act marked the initial efforts to develop merit-based personnel practices. Prior to this,

Consular Officers who wanted to transfer to the Diplomatic Service had to take the examinations, and oral examiners who might want to keep diplomacy the preserve of men from the “right schools” or “right families” could reject the candidates, despite their experience. (Office of the Historian, U.S. State Department, n.d.-c, para. 1).

Lamont and Cohen (2014), quoting State Department Official William Castle’s assertion “no man . . . not possessed of a large income should be admitted to the Diplomatic Service” (para. 10), reported the resistance to changing the patronage system that governed the nation’s diplomatic service in the early 20th century. The foregoing observation about American diplomacy as the preserve of men with an upper-class pedigree introduces, in part, the political appointee / career service divide within the Foreign Service as well as the structural barriers to the participation of women, African Americans and other under-represented groups.

The Rogers Act. In 1923, Representative John Jacob Rogers, who spearheaded the congressional campaign which eventually led to passage of eponymous legislation, stated

Let us strive for a foreign service which will be flexible and democratic; which will attract and retain the best men we have; which will offer reasonable pay, reasonable prospects for promotion, [and] reasonable provision against want

when old age comes to a faithful servant. (Office of the Historian, U.S. State Department, n.d.-d, para. 1)

Indeed, diplomats, according to Teal (2008), “are literally the face of America, showing other nations and cultures who we are” (p. 4). Moreover, Teal observed that for most of our early history, “that face was Anglo, wealthy, and even slaveholding” (p. 4). Too often, as Dr. Thomas Rowe, founder of the International Career Advancement Program (ICAP) asserted in a speech at the State Department, that face has been associated with being “Yale, male, and pale” (as presented to Thursday Luncheon Group, 2019, 56:01). The reforms introduced by the Rogers Act represent ongoing, albeit anemic, political and legislative efforts to level the playing field for talented employees who lacked the economic clout and political connections wielded by their wealthy white male counterparts. Under the Rogers Act of 1924, also known as the Foreign Service Act of 1924, the diplomatic and consular services were consolidated into the Foreign Service. The Rogers Act also established a Foreign Service retirement and disability system and a mandatory retirement age of 65 (Lamont & Cohen, 2014). For the first time, representational allowances were to be provided to diplomatic and consular missions. Home leave travel and subsistence expenses would be paid to Foreign Service Officers who served overseas for at least three years.

Passed shortly after the ratification of the 19th Amendment to the United States Constitution which gave American women the right to vote in 1920, the Rogers Act established a Foreign Service Board which, for the first time, explicitly allowed women and African Americans to serve as U.S. diplomats. With voting rights secured in law, women began to assert their right to full participation of the affairs of the nation. Calkin’s (1978) work clearly links the expansion of women’s rights to increasing pressures on the United States Government to open up opportunities for women in the

workplace. As we will see later, African Americans continued to press demands for full citizenship rights and the opportunity to serve as U.S. diplomats (Justesen, 2004; Kempster, 1986; C. I. King, 2013; McLellan, 2015; Williams, 2007).

Pioneering Women in the Foreign Service

While the Foreign Service Personnel Board allowed women and African Americans to join the ranks of the Foreign Service, it is clear that the State Department made no special effort to recruit or retain them. So concluded Wright (2005), a former Foreign Service Officer, who examined efforts to break the glass ceiling at the State Department. Ambassador Patricia Haslach, in an address during a career day for women in diplomacy in Ethiopia, noted,

Though women made periodic attempts to enter the full-time Foreign Service ranks, it was not until 1922 that Lucile Atcherson became the first woman to be accepted. Atcherson passed the Diplomatic Service examination with the third-highest score that year, and in April 1925 was assigned as Third Secretary to the U.S. Legation in Bern, Switzerland. (Haslach, 2014, para. 5)

A dedicated suffragist, Lucile Atcherson (1894–1986) earned her A.B. degree from Smith College at age 18. According to Calkin (1978), Atcherson “was directress of the general headquarters of that Committee in Paris from 1919 to 1921” (p. 61). The State Department’s Office of the Historian reported Atcherson resigned on September 19, 1927, in order to get married (Office of the Historian, U.S. State Department, n.d.-e, para 1). The State Department honored Atcherson’s “pioneering work” (Calkin, 1978, p. 62) posthumously during its 1978 Foreign Service Day Observance. Lamont and Cohen (2014) reported that Pattie H. Field, who was sworn in on April 20, 1925, and served as a vice consul in Amsterdam, was the first woman to enter the Foreign Service after the passage of the Rogers Act.

In April 1978, the State Department issued the report entitled, *Women in the Department of State: Their Role in American Foreign Affairs*, thereby acknowledging that

It has been more difficult, however, for women in the Foreign Service. The Department reluctantly allowed women to take Foreign Service examinations in the 1920s. Although from 1930 until the end of World War II, no women made the grade by the examination process. (Calkin, 1978, Abstract)

In his introduction to the report, the Deputy Under Secretary of State for Management Ben H. Read, observed,

The institutional failings in the treatment of women that appear in this work are made evident. That is as it should be. Each generation must learn from past errors if the quality of present and future life is to be improved. What is remarkable, given the obstacles that existed, is the record of achievement of State Department women described in this history. (Read, 1978, para. 2)

Calkin (1978), moreover, aptly observed,

For many decades the Foreign Service was a man's world in which independent wealth or a business enterprise in some foreign country, a rugged constitution, a willingness to undergo hardships and long separations from the United States, and political support or connections seemed to be necessary prerequisites for getting an overseas consular or diplomatic post. (p. 39)

Pioneering African Americans in the Foreign Service

The first Black man to lead a U.S. diplomatic establishment was Ebenezer D. Bassett who was appointed by President Grant in 1869 to Haiti (Teal, 2008, p. 1). According to Justesen (2004), a former Foreign Service Officer, "at least 20 Black consuls served during the Republican Administrations of William McKinley and Theodore Roosevelt" (p. 72). In fact, during Reconstruction, as Justesen observed, President Ulysses Grant "appointed the first Black U.S. envoys to Haiti and Liberia" (p. 72).

Justesen (2004) concluded,

Yet the last decade of the 19th century and the first of the 20th also found African-Americans performing consular duties at more than a dozen foreign posts, both in independent nations like Brazil, France, Honduras, Nicaragua, Paraguay, Russia and Venezuela, and in a number of European colonies in Africa and the Caribbean, including the Danish and French West Indies, Jamaica, Madagascar, Senegal and Sierra Leone. (p. 72)

Justesen opined that after McKinley's assassination,

the new president Theodore Roosevelt, who depended heavily on the cautious advice of Booker T. Washington, was generally apathetic toward Black appointments. But Roosevelt retained many McKinley appointees and made limited efforts to appoint other black consuls during his first term. When he took office in 1901, the consular service was a vast, far-flung operation, with 39 consulates general, 255 consulates and 23 commercial agencies. (p. 75)

Justesen (2004) further observed “the legacy of these early African-American Consular Officers remains a barely explored, fascinating niche of America’s diplomatic history” (p. 76). I concur and hope that future scholars will take up the challenge to study this largely unexplored chapter of American diplomatic history.

Lamont and Cohen (2014) reported that in 1925 Clifton R. Wharton, Sr. became the first African American to enter the Foreign Service through the competitive examination system after the passage of the Rogers Act. According to the State Department:

[Wharton] would be the only African American admitted to the Foreign Service for the next 20 years . . . President John F. Kennedy appointed him Ambassador to Norway. Wharton was the first African American career Foreign Service officer to become an Ambassador. In May 2006 the U.S. Postal Service issued a stamp to honor Ambassador Wharton (National Museum of American Diplomacy, n.d., para. 2–3).

Five other accomplished diplomats including Hiram Bingham IV (1903–1988), Charles E. Bohlen (1904–1974), Philip C. Habib (1920–1992), Robert D. Murphy (1894–1978), and Frances E. Willis (1899–1983) were also honored by the United States Postal Service at that time.

The Foreign Service Act of 1946 marked the next major legislative change to the institution of the United States Foreign Service. According to the State Department’s Office of the Historian, under the Act:

The Department created a new Under Secretary for Economic Affairs to manage the complex economic component of U.S. foreign policy. Working with the existing Assistant Secretary for Economic Affairs, the Under Secretary supervised international economic activities and established effective relations with the International Bank for Reconstruction and Development (IBRD), the

International Monetary Fund (IMF), and the UN's Food and Agriculture Organization (FAO). (Office of the Historian, U.S. State Department, n.d.-b, para. 2)

According to Gill (2018), the Act sought to reform and improve conditions such as assignments and promotions. In addition, the Act provided for allowances and benefits, home leave, and the retirement system. The Foreign Service Act of 1946 created a new position, the Director General of the Foreign Service and Foreign Service Board in an effort to improve the management and operations of the Foreign Service. Gill also noted the authorization of a "new Board of Examiners tasked with maintaining the principle of competitive entrance into the Foreign Service" (p. 4).

Clearly, in the post-WWII era, the United States Government sought to reinvigorate its institutions to address emerging challenges and opportunities. The State Department was one such organization and the Foreign Service Act of 1946 was one such mechanism.

The Foreign Service Act of 1980

Kopp (2015), a retired Foreign Service Officer, observed that the Foreign Service Act of 1980,

created the Senior Foreign Service, reduced the number of Foreign Service personnel categories, established a single Foreign Service pay schedule, added new benefits and allowances, authorized a Foreign Service union, set parameters for a grievance system and strengthened congressional oversight by requiring regular reports from the Department of State on affirmative action, professional development, workforce planning, language skills, ambassadorial nominations, operations of the inspector general and other matters. (para. 3)

Furthermore, the Act calls for a Foreign Service that is representative of the American people in all of their diversity. Section 3901(5) (b) (2) of the Foreign Service Act of 1980 states:

- (5) the Foreign Service should be operated on the basis of merit principles.
- (b) The objective of this chapter is to strengthen and improve the Foreign Service of the United States by—

(2) fostering the development and vigorous implementation of policies and procedures, including affirmative action programs, which will facilitate and encourage (A) entry into and advancement in the Foreign Service by persons from all segments of American society, and (B) equal opportunity and fair and equitable treatment for all without regard to political affiliation, race, color, religion, national origin, sex, marital status, age, or handicapping condition. (Personal communication with the State Department's Office the Historian, May 21, 2019)

In addition to women and people of color, in recent years, Section 3901(5) (b) (2) also means the inclusion of LGBTQ Americans and their spouses. Kopp (2015) observed that the Foreign Service Act of 1980 has been in force longer than either the Rogers Act or the Foreign Service Act of 1946. In spite of the challenges facing American diplomacy in the 21st century, Kopp opined that the nation's political leaders lack the interest or political will to champion reforms. Sharing a view from Congress, Schlundt (2015) opined that the Act was designed to prepare the nation's Foreign Service for the challenges of the 21st century. She discussed the need for greater flexibility in the system of cones or functional designations in the Foreign Service Officer corps. Schlundt acknowledged the importance of recognizing the change within the American family. She contended, for example:

The unique demands of U.S. foreign policy and the fundamentally different conditions of service required for its conduct demand a specially organized, trained and disciplined group of professionals who are willing to accept burdens and risks unknown to any other professional group. (para. 6)

Schlundt was Staff Director for the House Committee on Foreign Affairs' Subcommittee on International Operations; she served as the principal aide to Committee Chairman Representative Dante B. Fascell, floor manager of the bill that became the Foreign Service Act of 1980.

The State Department, according to Gill (2018), also is prioritizing efforts to address long-standing concerns regarding the perceived lack of diversity in the Foreign Service. Below, I provide basic information about the Rangel International Affairs

Program and the Pickering Foreign Affairs Fellowship. These two programs are commendable exemplars of how the nation can begin to prepare young people from under-represented communities to meet the nation's foreign policy challenges and personnel requirements. I believe, nevertheless, that these programs are anemic at best. The United States is poised to spend in excess of \$700 billion on defense in fiscal year 2019 (Garamone, 2018) while the combined budget for the State Department and the U.S. Agency for International Development (USAID) is a mere \$39.3 billion (U.S. Department of State, 2018).

Promoting Diversity

As the United States becomes more diverse and the challenges we face more complex, we must continue to invest in policies to recruit, retain, and develop the best and brightest from all segments of our population. Research has shown that diverse groups are more effective at problem solving than homogeneous groups, and policies that promote diversity and inclusion will enhance our ability to draw from the broadest possible pool of talent, solve our toughest challenges, maximize employee engagement and innovation, and lead by example by setting a high standard for providing access to opportunity to all segments of our society. (President Obama, as cited in The White House, Office of the Press Secretary, 2016, para. 1)

I note that the Obama administration released the aforementioned Presidential Memorandum on October 5, 2016, during the proverbial eleventh hour of President Obama's eight-year term of office.

The Rangel International Affairs Program, named in honor of former New York Congressman Charles B. Rangel, seeks to attract Americans from communities that are traditionally under-represented in the ranks of Foreign Service. The program's website says that it "encourages the application of members of minority groups historically under-represented in the Foreign Service, women, and those with financial need" (Charles B. Rangel International Affairs Program, n.d.-b, para. 1). Administered by Howard University, the Rangel International Affairs Program manages the two-year

graduate fellowship which prepares candidates to enter the Foreign Service Officer Corps, providing financial aid and coveted internships to the Congress and State Department posts overseas. It also offers the six-week Summer Enrichment Program (SEP) which is “designed to provide undergraduate students with a deeper appreciation of current issues and trends in international affairs, and the enhanced knowledge and skills to pursue such careers” (Charles B. Rangel International Affairs Program, n.d.-a, para. 1). In 2015, I served as Deputy Director of the Rangel Program, leading the Summer Enrichment Program that year.

In 2018, the State Department also awarded the management of the Pickering Foreign Affairs Fellowship Program to Howard University. Named in honor of distinguished diplomat and former Under Secretary of State for Political Affairs, Thomas R. Pickering, the two-year program provides financial aid for two years of graduate studies, leading to a degree as well as internships to State Department offices, both foreign and domestic.

Fellows in both programs must complete graduate degrees in a field of study relevant to a career in the Foreign Service such as public administration, public policy, international relations, business administration, economics, history, political science, communications or foreign languages. I would be remiss if I failed to mention the Agency for International Development’s Payne International Development Graduate Fellowship Program. Structured in a fashion similar to the Rangel and Pickering Fellowships, Payne Fellows complete graduate degrees while preparing for Foreign Service careers with the United States Agency for International Development. Again, these programs are commendable but, in my view, underscore a strategic deficit in our vision and forward thinking concerning the global challenges we face.

The Rangel and Pickering programs are members of the Global Access Pipeline (GAP), a consortium of schools, civic organizations, universities, foundations and think tanks that recognize the vital importance of identifying, equipping and preparing members of historically under-represented groups for professional positions in our foreign affairs institutions. As an expression of their interest in fostering diversity and inclusion, consortium members have developed a continuum model which seeks to stimulate interest in international affairs at the elementary (K-12) level and supports language training, merit scholarships, international experience, professional development and leadership training opportunities through the senior level. Appendix C contains the 2018 list of GAP's organizational membership.

A Word About Diplomacy, the Angel's Game

Diplomacy is an ancient profession. In essence, the diplomat serves as an emissary, envoy or messenger from one nation to another. Indeed, diplomacy is also known as the "Angel's Game" because the angels were the first messengers from the celestial realm to the terrestrial realm (Macomber, 1975). Diplomacy evolved as a set of principles and practices employed to cope with conflict thereby facilitating peaceful relations among peoples and nations. Diplomatic tradecraft involves an impressive array of skills in negotiating, protocol, language and area studies as well as technical expertise in a range of issues such as human rights, refugees and humanitarian affairs, arms control and nuclear non-proliferation, to name a few. Diplomats create and maintain channels of communication in which candor is expected and highly valued. These channels facilitate candid bilateral communication between two countries. Alternatively, the channels may be multilateral encompassing entire regions such as the African Union or a select grouping of countries such as the Permanent Five of the United Nations Security Council. As global challenges such as the climate crisis, human

trafficking, and narcotics smuggling become increasingly complex and transnational in nature, multilateral organizations and approaches have become essential.

Diplomacy in the Service of Empire

The United States then and now sits at the pinnacle of power, exceptionally, triumphantly, singularly.

– Gutierrez (2001, p. 868)

The underlying concept of diplomatic practice as a set of principles and instruments leveraged to lessen conflict and promote peace is, in a word, aspirational. It is important to consider the use of diplomatic practice in the service of empire. One such example from early U.S. history involves American support for French slaveholders during the Haitian Revolution. Teal (2008), for example, noted that in 1791, during the early days of the American Republic, George Washington tasked Alexander Hamilton, then Secretary of the Treasury, to deliver \$40,000 in support of French efforts to suppress the Haitian Revolution. In addition to arming the French colonialists, the United States supported an international agreement in which Haiti was expected to pay France 90 million francs, over 30 years, to compensate former slave owners for the loss of their property.

I have also witnessed what I consider to be the misuse of diplomatic practice and share an abbreviated account of a disturbing example, from my lived experience, to illustrate the point. In 1989, I was assigned as the Assistant Regional Affairs Officer in the State Department's Bureau of African Affairs. On December 20, 1989, for some reason, unbeknownst to me then, I was unable to sleep. Try as I might, I could not achieve a state of rest or repose. I explored various locations in our modest suburban home on the outskirts of Washington, DC but I remained unsettled. I later learned that President George H. W. Bush had ordered, that day, Operation Just Cause, the massive

U.S. military invasion of Panama, my birthplace. No wonder I could not rest, how could I when so many innocents were being traumatized, injured, or killed? Panama and I have a special connection; if I did not know it before December 20, 1989, my lived experience informs this conclusion.

What happened next was, in my view, both remarkable and troubling. Upon reporting for duty at the State Department, I found the building, also known as “Foggy Bottom,” teeming with people awash in activity preparing and disseminating demarches, official messages in official channels used to communicate with foreign governments and multilateral organizations. These messages were being transmitted to our Foreign Service posts around the world with copious justifications for Operation Just Cause along with inducements to countries large and small to endorse our actions or, at the very least, not criticize us publicly. There was a powerful machine at work seeking to shape international public policy and public opinion.

Without discussing the merits of Operation Just Cause in detail, I would note that the principal aim of the invasion was the capture and extradition of Panamanian dictator and one-time U.S. ally, Manuel Noriega. Yet, Article 24 of the Panamanian Constitution of 1972 precludes the extradition of its citizens for political reasons. It explicitly establishes: “The State may not extradite its nationals, nor may it extradite aliens, for political offenses” (Panama’s Constitution, p. 8). Moreover, elements of the U.S. military raided the home of the Nicaraguan Ambassador to Panama in contravention of the Vienna Convention on Diplomatic Relations of 1961. Article 1, section (i) of that convention, entered into force in the United States on December 13, 1972, stated:

The “premises of the mission” are the buildings or parts of buildings and the land ancillary thereto, irrespective of ownership, used for the purposes of the

mission including the residence of the head of the mission. (Vienna Convention on Diplomatic Relations, 1961, art. I., §(i))

In fairness, I would note that President George H. W. Bush later apologized for the violation, but he claimed that the Nicaraguan envoy “had weapons up to his eyeballs” (Friedman, 1989, para. 1). The foregoing actions appear, in my view, inconsistent with respect for the rule of law as well as our treaty obligations. The United States has developed a formidable array of weapons and the ability to wage war. In diplomacy, we refer to the war-fighting ability as hard power. Indeed, according to the Peterson Foundation (2018), the United States spends more on defense than China, Russia, Saudi Arabia, India, France, the United Kingdom, and Japan, combined.

In contrast, soft power is the ability to influence and persuade. Our educational and cultural exchange programs are longstanding examples of our soft power. A strategic combination of soft and hard power has been termed smart power (E. J. Wilson, 2008). The “law of the instrument” posits that if the only tool you recognize in your toolkit is a hammer, then every problem begins to resemble a nail. The United States, in my view, is overdependent on its hard power. While beyond the scope of this research, smart power would seem a viable approach to foreign policy while we wean ourselves away from our fixation on the use of military power. In his speech entitled “National Power: Soft Power and Hard Power,” former Defense Secretary Robert Gates (2007) observed,

One of the most important lessons of the wars in Iraq and Afghanistan is that military success is not sufficient to win: economic development, institution-building and the rule of law, promoting internal reconciliation, good governance, providing basic services to the people, training and equipping indigenous military and police forces, strategic communications, and more—these, along with security, are essential ingredients for long-term success. Accomplishing all of these tasks will be necessary to meet the diverse challenges I have described. (para. 29)

If diplomacy is to lessen tensions and promote peaceful coexistence among nations and peoples on our planet, then we must generate the political will needed to invest in the instruments of peace and mutual understanding. The urgency of this overarching goal has increased with the advent of nuclear weapons and the potentially cataclysmic impacts of climate change. Indeed, these profound existential threats constitute key leadership challenges in the 21st century.

Diplomats, in tandem with other leaders, can play a central role in creating the confidence-building measures, instruments, practices and institutions needed to meet the aforementioned challenges. Moreover, generativity—the concern for future generations—will also serve as a key to unlock creative commitments to the quality of life of our progeny on this planet.

In this section, I have discussed the legal framework establishing the modern Foreign Service, providing a brief introduction to the Stone Flood Act, Rogers Act, Foreign Service Act of 1946 and the Foreign Service Act of 1980. In addition, I provided information concerning pioneering African Americans and women in American diplomacy. I briefly sketched the Rangel International Affairs Program and the Pickering Foreign Affairs Fellowship, efforts funded by the State Department to diversify the Foreign Service Officer Corps. In addition, I presented information concerning the U.S. military budget and, in comparison, the rather paltry sum devoted to both diplomacy and development. This section also furnished basic information about the concepts of hard power, soft power and smart power and included two brief examples of diplomatic practice deployed in the service of empire.

Ancestral Archive

The stream that forgets its source will soon run dry.

—Nigerian proverb

In the pages that follow, I share the insights I gleaned from my research, as well as draw upon the wisdom from my Ancestral Archive,² a rich, and frequently painful, cultural heritage and the leadership praxis of my ancestors. I have come to define the Ancestral Archive as a tremendous resource, available to us all, containing stories, proverbs, recipes, riddles and the artifacts of expressive culture. Indeed, the excerpt from my Ancestral Archive, found in *Ya'll Pray*, (see Appendix A) contains leadership guidance from my paternal great-great grandmother and my informant, my paternal grandmother—both Black women who found themselves marginalized, exploited, oppressed and yet triumphant, even if only in what Weick (1984) spoke of, small increments or “small wins” (p. 40). For me, the story of my great-great grandmother, Tillie, the enslaved African who found herself and her children subjected to one of the most brutal aspects of American chattel slavery, the callous fragmentation of the family for profit, was key to the emergence of the concept of the Ancestral Archive in my scholarship. Reflecting upon this pivotal episode in my family’s history, I came to recognize the power of the story that my great-grandfather conveyed to his daughter, my grandmother. He was four years old when he was sold on an auction block in Richmond, Virginia, yet he remembered his mother’s words—“ya’ll pray.” They are, in my view, words that are critical to leadership praxis because they imply both action and reflection. In addition, my Ancestral Archive contains key elements of my scholarly explorations and practice—the high-impact wisdom narrative or art form that, in this instance, tells the story drawn from overcoming the brutal experience of the system of

² I coined the term *Ancestral Archive* to represent the unique sources of wisdom available to us formed from stories, songs, jokes, proverbs, recipes—expressive culture of our ancestors. Wimberly’s (1996) concept of the *soul-method*, an inductive methodology involving the recall of cultural proverbs and songs to help articulate and shape beliefs and hope, is a way of accessing the Ancestral Archive.

chattel slavery. I am persuaded that high-impact narratives contain efficacious leadership practices and have powerful implications for this research. In the process of examining intersectionality and the leadership praxis of African American women, I also incorporate insights from scholars such as Collins (2000, 2003), Crenshaw (1989, 1991), Browne and Misra (2003), S. T. Rodgers (2017), and West (2004).

Black Women, Leadership, and Intersectionality

Knowledge without wisdom is adequate for the powerful but wisdom is essential to the survival of the subordinate.

—Patricia Hill Collins (2003, p. 55)

Collins's (2003) concept of wisdom can be likened to the mother wit of women such as Fannie Lou Hamer, the civil rights icon whose gravestone reads "I am sick and tired of being sick and tired." The wisdom of Lessie J. George, my paternal grandmother, also epitomized this Black feminist sensibility as she taught me "every shut eye ain't sleep, and every goodbye ain't gone." Despite the odds, this wisdom has also equipped Black women and our families with the requisite sagacity to survive into the 21st century with a measure of dignity despite occupying the lowest rung on the socioeconomic ladder (Collins, 2000, 2003; Crenshaw, 1989). As noted earlier, D. King and Smith's (2005), research revealed what they call racial orders, contradictory institutional orders within the American political and socioeconomic systems. According to the authors, the United States moves between White supremacist and egalitarian/transformational impulses. These political mood swings complicate matters and help, in part, to explain why Crenshaw's (1989) concept of intersectionality, with its call for complex analysis, is germane to my research. Browne and Misra (2003) provided a basic yet salient definition of intersectionality:

Relying on an experience-based epistemology, Black women revealed that not only were both race and gender implicated in shaping their lives, but neither the

extant theories of gender nor the theories of race adequately addressed their experience of race and gender as "simultaneous and linked" social identities. (p. 488)

Law professor Kimberle Crenshaw developed the concept of intersectionality in 1989. Intersectionality evolved from the disciplines of law and critical race theory and emerged from Crenshaw's efforts to grapple with the-then unchallenged and "problematic tendency to treat race and gender as mutually exclusive categories of experience and analysis" (Crenshaw, 1989, p. 139). She contended "Black women are theoretically erased" by what she terms the "single categorical axis" (p. 139). In other words, scholars and practitioners failed to detect and respect the claims of Black women as being "simultaneous and linked" (Browne & Misra, 2003, p. 488). Instead, as we will see, courts expressed the concern that Black women sought protection and relief asserting "hybrid" (Crenshaw, 1989, p. 145) rights which are not implicated or expressed in the Constitution (Crenshaw, 1989). Indeed, Crenshaw developed her argument for intersectionality by examining anti-discrimination case law as well as the analyses and praxes of both feminists and civil rights advocates; she found them wanting. Her scholarship challenges academics and practitioners concerned with feminist theory and antiracist policy discourse to re-examine their myopic analytical framework with a view to including Black women and indeed all women of color. Her critique of *DeGraffenreid v. General Motors*, for example, a case in which Black women sued the company, alleging that its seniority system perpetuated discrimination against its Black female employees, serves as an excellent exemplar. In that case, all Black women hired after 1970 lost their jobs. Crenshaw noted that in refusing to acknowledge discrimination unique to Black women in the workplace, "the court apparently concluded that Congress either did not contemplate that Black women could be discriminated against as 'Black women' or did not intend to protect them when such

discrimination occurred” (Crenshaw, 1989, p 142). Specifically, the United States District Court, E. D. Missouri, held:

Plaintiffs have failed to cite any decisions which have stated that Black women are a special class to be protected from discrimination. The Court’s own research has failed to disclose such a decision. The plaintiffs are clearly entitled to a remedy if they have been discriminated against. However, they should not be allowed to combine statutory remedies to create a new “super-remedy” which would give them relief beyond what the drafters of the relevant statutes intended. Thus, this lawsuit must be examined to see if it states a cause of action for race discrimination, sex discrimination, or alternatively either, but not a combination of both. (*DeGraffenreid v. General Motors*, 1976, p. 143)

Crenshaw’s (1989) asserted “analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated” (p. 140). Moreover, Crenshaw reasoned that the current structure of anti-discrimination jurisprudence frustrates efforts to deconstruct the racist and sexist scaffolding that underpins the system. She contended that rather than equipping plaintiffs to act collectively to uproot an unjust system that exploits those at the bottom, what she termed “an established hierarchy” (Crenshaw, 1989, p. 145), the courts are content to dole out remedies on an individual, piecemeal basis. Citing additional cases such as *Moore v. Hughes Helicopter* and *Payne v. Travenol*, Crenshaw (1989) demonstrated how:

Black females’ claims are seen as hybrid . . . The refusal to allow multiply-disadvantaged class to represent others who may be singularly-disadvantaged defeats efforts to restructure the distribution of opportunity and limits remedial relief to minor adjustments within an established hierarchy. (p. 145)

At the outset of her work, West (2004) shared an experience which, I dare say, is not unique among Black folks. West, wearing a dark blue power suit, arms laden with books, was mistaken for a waitress by a White woman. As she considered the experience, West likened the presumption to carbon monoxide, the colorless, odorless gas that while present in the home can go undetected yet be fatal. She discussed three

persistent and distorted images of Black women that reinforce stereotypes—Mammies, Jezebel, and Sapphire. Mammy, the long-suffering, nurturing Black mother, drawn from the revision of slave history, is a negative stereotype depicting the Black woman as one content to work tirelessly for others without pay or self-care; clearly, this is a self-destructive type. West, moreover, mentioned an episode in which famous author and psychologist, Dr. John Gray, exhorts Oprah Winfrey to hug a woman. He goes on to suggest that Oprah is mother to us all.

The Jezebel stereotype emerged from the slave economy (West, 2004). Once the slave trade was outlawed, “rape and forced breeding were used to increase slave populations” (West, 2004, p. 245). Embedded in Article 1, Section 2, Clause 3 of the U.S. Constitution, is the hypocrisy of the framers who, in one breath championed human rights and in the next negotiated the compromise that would render the enslaved African three-fifths of a person for the purposes of representation in the national legislature and taxation. In addition, Article 1, Section 9 establishes, effective January 1, 1808, the legal prohibition of the trade in human beings. The framers of the U.S. Constitution, ironically, never use the term “slave” or “slavery” in the text. Yet, at the heart of the issue of intersectionality is the horrific history of sexual violence and the sexual exploitation of Black women in the United States. Crenshaw (1991) posited “the violence that many women experience is often by other dimensions of their identities, such as race and class” (p. 1242). With the end of legal trade of human beings, the slaveholding class turned to enslaved African women as the principal means of production to meet the growing labor force requirements of the burgeoning nation. West (2004) noted that slave owners began to portray Black women as promiscuous. Indeed, they used this toxic stereotype to promote the notion that Black women had insatiable sexual appetites and therefore “could not be raped” (p. 246). West asserted

Jezebel has been updated with terms such as “hooch, freak, or ho” (p. 246). The image, according to West, is propagated in rap music, music videos and talk shows such as Ricki Lake and Jerry Springer.

Enslaved women were supposed to be the polar opposite of their White counterparts. Southern White women were expected to be weak, fragile and passive. Conversely, Black women were depicted as “strong, dominant and aggressive” (West, 2004, p. 247). Sapphire, the character from the Amos ‘n’ Andy radio and television program was thus rendered the “hostile, nagging wife” (West, 2004, p. 248). According to West (2004), the Sapphire image was socially constructed because Black women’s anger was perceived as “dangerous, threatening and challenging to patriarchy” (p. 248).

S. T. Rodgers (2017) begins her discussion of intersectionality with a quote from 1970 by the late Congresswoman from New York, Shirley Chisholm: “In the end, anti-Black, anti-female, and all forms of discrimination are equivalent to the same thing—anti-humanism” (as cited by S. T. Rodgers, 2017, p. 36). This insightful reflection from a human rights champion of Chisholm’s stature, succinctly encapsulates, in part, issues of race, gender and class that intersectionality seeks to explicate. S. T. Rodgers’ seminal work on womanism puts her reader on notice that the days of women’s liberation have “disappeared” (p. 36). I interpret this to mean that a feminism that fails to acknowledge the intersectional claims and concerns of Black women is ineffectual. It is important to note that the term womanism was coined by Walker (1983) as an alternative to feminism. Indeed, Walker (1983) defined womanist as “a black feminist or feminist of color” (p. xii); moreover, she asserted “womanist is to feminist as purple is to lavender” (p. xii). Walker’s sentiments suggest that womanism is a strong, concentrated brew or phenomenon that resists being diluted by polite conversation or sensibilities. Instead, the womanist calls upon herself and her adherents to be bold,

unapologetic and even defiant as conditions warrant. Cannon (1995), for example, observed that womanism is “a critical methodological framework for challenging inherited traditions for their collusion with androcentric patriarchy as well as a catalyst in overcoming oppressive situations through revolutionary acts of rebellion” (p. 23).

Essentially, S. T. Rodgers (2017) is saying “it’s a new day.” She contended that the voices of Black women are being subjugated by “coded categories” (p. 36). I interpret this to mean that an insidious dog whistle politics, initially designed to be broadcast and received on frequencies Black women are not tuned into or consciously aware of, is at work. S. T. Rodgers’ scholarship challenges us to re-examine the loss of memory and the silencing of the womanist ethic contending that remembering is an essential task “to address amnesia about Black women’s strengths and contributions to the literature” (p. 37). In essence, S. T. Rodgers sought to expand the social work canon to include womanist voices. Reminding us that womanist concerns are rooted soundly in the community of both men and women, S. T. Rodgers invoked Walker: “A Black feminist or feminist of color is committed to the survival and wholeness of entire people, male and female” (Walker, 1983, as cited in S. T. Rodgers, 2017, p. 37). Our task then is to remember “Black feminist/womanist historical sufferings” and celebrate their sagacious and courageous achievements (S. T. Rodgers, 2017, p. 36). She sums up her purpose and premise with the following four powerful words “eradicate oppressive social systems” (p. 40).

In his historical research examining the disparate treatment between Black and White victims of sexual violence, Pokorak (2006) noted:

The truly pernicious attitude [is that] White women are more important than Black women and other women of color. In a society in which equality is a stated goal, overvaluing one group to the detriment of another must be considered a first-magnitude failure. (p. 4)

We must reckon with Pokorak's unsettling conclusion even as we acknowledge the fact that Black women and our families continue to occupy the lowest rung on the socioeconomic ladder (Collins, 2000, 2003; Crenshaw, 1989). This constitutes, another complex and serious 21st century leadership and change challenge.

Below, I present two narratives, one uttered in the 21st century and the other in the 19th century that, in my view, characterize the challenge and promise of intersectionality's analytical power. The first, a toxic rant by two men of privilege, captures the nature of wanton disrespect that characterizes the "simultaneous and linked social identities" (Browne & Misra, 2003, p. 488) of Black women.

Imus: So, I watched the basketball game last night between—a little bit of Rutgers and Tennessee, the women's final.

Rosenberg: Yeah, Tennessee won last night—seventh championship for [Tennessee coach] Pat Summitt: I-Man. They beat Rutgers by 13 points.

Imus: That's some rough girls from Rutgers. Man, they got tattoos and—

McGuirk: Some hard-core hos.

Imus: That's some nappy-headed hos there. I'm gonna tell you that now, man, that's some—woo. And the girls from Tennessee, they all look cute, you know, so, like . . . kinda like . . . I don't know. (as cited in Chiachiere, 2007)

This exchange on April 4, 2007 between radio shock jock Don Imus and his executive producer is an example of an unprovoked racist attack on a group of student athletes, the majority of whom were African Americans; two of the 10 team members were Caucasians. The nature of mass media being what it is, these student athletes found the toxic words of Imus and McGuirk ubiquitous, appearing online, in print and spoken in a seemingly endless loop on the airwaves. Regrettably, such invective is not new or unusual.

Consider the words of Sojourner Truth. Born into slavery in Rifton, New York, Isabella Baumfree, the surname was taken from her father's owner. She adopted the

name Sojourner Truth because it exemplified her life's purpose—to travel the country with a divinely-inspired message of liberation and truth. Known as both an ardent abolitionist as well as an advocate for women's rights, listen to Truth's stirring words, delivered in Akron, Ohio on May 9, 1851; Truth used her lived experiences to chronicle the injustice, travail and indignities she endured as a Black woman held in bondage.

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man —when I could get it —and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right side up again! And now they is asking to do it, the men better let them. Obligated to you for hearing me, and now old Sojourner ain't got nothing more to say. (as cited in National Park Service, 2017, para. 1–6)

While Truth received very little formal education, her oratory is powerful in its ability to capture and convey the brutal nature of her exploitation and oppression. By discussing the challenges, she encountered as both a Black and a woman, Truth provided a potent phenomenological lens for understanding the complex problem set

my research, in part, seeks to understand. As a 19th century womanist, Truth was not alone in her intersectional analysis of the plight of Black women in the United States. Collins (2000) noted, for example, that prominent African American feminists Ida Barnett-Wells and Anna Julia Cooper “clearly identified its (gender) importance both for Black women and as a fundamental principle of African American social organization” (p. 43). Indeed, according to Collins, gender equity is an “indispensable dimension of African American liberation” (p. 43). Truth, Barnett-Wells, and Cooper all evinced consciousness of the wisdom Collins discusses in her scholarship.

I close this section with the critical question posed by Lacey Schwartz, a biracial woman whose African ancestry was hidden from her until she was a university student. Schwartz asked: “Can you bring your full self through that door or do you feel you have to leave a piece of yourself behind?” (as cited in F. R. Lee, 2014, para. 22). And I would also ask, will 21st century leaders create the conditions, practices, institutions, and relationships where all people are welcomed and valued? This, in my view, is the challenge leaders must reckon with and resolve, whatever the costs.

Chapter Summary

The foregoing literature review provides the intellectual framework essential to the design and implementation of my research involving Ambassador Aurelia Erskine Brazeal, generativity, the Foreign Service and leadership philosophy and praxis. This chapter, divided into three sections, addresses the key concepts I found in the interdisciplinary literature. In it, I have discussed the indigenous roots and practice of generativity as exemplified in the Iroquois Confederation’s Great Law of Peace, *Kayanerehkwowa*. Next, I considered the expansively elaborated interdisciplinary literature on generativity addressing issues ranging from narrative identity to intergenerational buffering, among others.

In this literature review, I also discussed the legal framework establishing the modern Foreign Service, providing a brief introduction to the Stone Flood Act, Rogers Act, Foreign Service Act of 1946 and, Foreign Service Act of 1980. I have also I provided information concerning the pioneering African Americans and women in American diplomacy. I furnished a succinct overview of the Rangel International Affairs Program and the Pickering Foreign Affairs Fellowship, modest efforts funded by the State Department to diversify the Foreign Service Officer corps. I also noted the Global Access Pipeline, a consortium of academic, civic and professional organizations that seek to prepare members of under-represented groups for leadership positions in the nation's foreign policy establishment. I presented information concerning the lopsided U.S. military budget and the comparatively paltry sum devoted to both diplomacy and development. This section included basic information about the concepts of hard power, soft power and smart power and the nation's ill-advised over-dependence on military solutions to complex international policy challenges. In addition, I made note of instances involving Haiti and Panama I view as examples of U.S. diplomacy deployed in the service of empire.

Finally, I examined intersectionality, the concept that emerged from Crenshaw's (1989, 1991) critical examination of the failure of anti-discrimination principles and practices and anti-racist analyses to recognize the unique challenges and claims of Black women and other women of color. I referenced Collins's (2000, 2003) scholarship on intersectionality, *wisdom, the powerful and the powerless* and introduced West's (2004) insightful scholarship on Black women and toxic stereotypes. In addition, I described the work of S. T. Rodgers (2017) on dog whistle politics that have caused strategic forgetfulness among Black women and the need to remember and celebrate a rich and powerful leadership legacy of courageous Black women such as Sojourner Truth.

The scholarship of Collins, S. T. Rodgers, Crenshaw, Browne and Misra and West, among others, helps in understanding and appreciating the import of Brazeal's stellar accomplishments in the world of diplomacy. As a trailblazer, Brazeal had to overcome toxic stereotypes (Crenshaw, 1989; Grier & Cobbs, 1968/1992; West, 2004) that had barred both women and African Americans in their efforts to make the Foreign Service a more inclusive and representative profession. She did this, as we will see in Chapter IV, in part, by drawing upon the strength, discipline and resolve that was inculcated in her by her parents. Brazeal, it is important to note, is a member of what Newton, Chauhan, and Pates (2019) termed the "transitional cohort that was born into traditional societal values concerning men's roles and women's roles, yet came of age during the turbulent social movements of the 1960s and 1970s" (Study Framework section, para. 3). The foregoing societal forces influenced Brazeal's role as a trailblazer as well as the opportunities afforded her as a Black woman and a member of the historically excluded and under-represented Americans in foreign affairs. As we shall see in Chapter IV, Brazeal is heir to the courageous leadership legacy of women like Cooper, Truth and Barnett-Wells.

Chapter III: Methodology

The researcher brings her own history—familial, cultural, ideological, and educational—to the inquiry. Her perspective, her questions, and her insights are inevitably shaped by these profound developmental and autobiographical experiences. She must use the knowledge and wisdom drawn from these life experiences as resources for understanding, and as sources of connection and identification with the actors in the setting, but she must not let her autobiography obscure or overwhelm the inquiry.

—Lawrence-Lightfoot and Davis (1997, p. 95)

So at the beginning of the 21st century, it is necessary to reengage qualitative research as a form of radical democratic practice.

—Denzin and Lincoln (2008, p. viii)

This chapter provides an account of the evolution and implementation of my research plan. As such, the chapter addresses, *inter alia*, participant recruitment and the use of digital audio-recording and/or video-conferencing to gather the data used to develop the study of Ambassador Aurelia Erksine Brazeal. In the process, the chapter also considers my approach to analyzing and synthesizing the data. I met with the study's principal participant, Ambassador Aurelia Erskine Brazeal, on numerous occasions to explore issues related to, among other things, her family of origin, leadership philosophy and practice, Foreign Service work, and overcoming a life-threatening illness. In addition to interviewing her, I had the opportunity to examine her papers and artifacts. In studying these resources, I developed a deeper appreciation for her leadership philosophy and praxis as well as her contributions to the practice of diplomacy. The archival research, moreover, afforded me another opportunity to peer into the complexities of Ambassador Brazeal's journey and the indelible influence of her family of origin, especially her parents, Brailsford and Ernestine Brazeal, had on her development. I endeavor to expound upon these insights in Chapter IV.

Pearse (1983) posited “the paradigm under which one thinks and operates inevitably influences, orients, and determines the nature and outcomes of the research” (p. 158). In my doctoral research, I have emphasized issues related to the concerns of the oppressed and marginalized. This is, no doubt, because my principal subject Ambassador Brazeal and I trace our lineage to enslaved Africans and Native American peoples who resisted institutional racism and structural inequality. This also helps to explain why issues related to social justice and the ancestors, both important to my scholarship, are accentuated throughout my research. This study, therefore, takes place in the context of what Krenn (1996) called “America’s problematic race relations” and their “negative impact on U.S. diplomacy” (p. 591).

Portraiture and Oral History: Complementary Methodologies

Portraiture, a multifaceted, interdisciplinary methodology, has been applied to research, ranging from deep ecology and generativity to educational policy (Chapman, 2007; Dixon et al., 2005; Way, 2002). I spent several years studying and applying portraiture in my quest to understand the human condition. Then, in May 2018, I completed a course entitled “Emerging Ethnographies,” conducted by the Oral History Summer School (OHSS) in Hudson, New York. The intensive 10-day workshop provided a solid foundation in oral history theory and practice, including instruction in sound recording, interviewing, and summarizing the interview for archival purposes. The concept of seven seconds of silence articulated by OHSS Founder Suzanne Snyder fired my imagination. In essence, I came to recognize that there is no need to rush in with commentary when silence arises. Instead, oral history methodology gives the narrator time to determine the direction she wants to take the interview. Acknowledging the narrator’s agency is a foundational pillar of both portraiture and oral history methodology.

I joined the Oral History Association (OHA) the “professional organization for all persons interested in oral history as a way of collecting and interpreting memories to foster knowledge and human dignity” (Oral History Association, 2018b, para. 1). In addition, oral history’s quest to preserve memory is accompanied by an equally compelling commitment to make the accounts collected available to scholars and, increasingly through the use of digital technologies, the general public.

Yin (2014) counseled researchers concerning the importance of “maintaining an adaptive posture” (p. 32) while undertaking their investigations; I took his admonition seriously and decided to incorporate oral history into my methodological approach. As a consequence of the foregoing decision, this chapter reflects my approach to employing two related methodologies—portraiture and oral history in my research. These two qualitative research methodologies are complementary but not equivalent. Portraiture, as defined by its originator, Lawrence-Lightfoot (1983) focuses on the good; oral history makes no such claim. Moreover, portraiture implicates the interviewer from the very outset of the research enterprise in shaping the narrative, so much so that Lawrence-Lightfoot and Davis (1997) caution the investigator “she must not let her autobiography obscure or overwhelm the inquiry” (p. 95). In this research, I employed oral history while interviewing Ambassador Brazeal and other respondents who are knowledgeable about her leadership philosophy and practice; I applied elements of portraiture to interpret the data I collected to create a verbal portrait of my co-researcher.³ In the pages that follow, I endeavor to explain the key features of each methodology.

³ I use the terms co-researcher, actor, narrator, and interviewee interchangeably in the text. Likewise, I use the terms investigator, researcher, and interviewer synonymously.

The Oral History Association (2018a) defines oral history as:

A field of study and a method of gathering, preserving and interpreting the voices and memories of people, communities, and participants in past events. Oral history is both the oldest type of historical inquiry, predating the written word and one of the most modern, initiated with tape recorders in the 1940s and now using 21st-century digital technologies. (para. 1)

The mission of giving voice to the voiceless, is an essential task in both portraiture and oral history. B. Roberts (2002) observed a critical feature of oral history is in conducting “interviews with people whose voice is missing or under-represented in official records” (p. 25). Portraiture also shares this aim. Inherent in oral history and portraiture is an egalitarian ethic focusing on human dignity that I find profoundly appealing. Shopes (2003), for example, envisioned oral history as a collaborative venture which has the potential capacity “to create change” (p. 105). Frisch (1990) conceptualized the collaborative aspect of oral history methodology as a “shared authority” (p. xx) in which the “interpretive and meaning-making process is shared by definition—it is inherent in the dialogic nature of an interview” (p. xxii). In other words, Frisch’s work stressed the primacy of the narrator’s agency and the implications for her interactions with the investigator as well as the outcomes of their cooperative venture.

Kerr (2016) unveiled oral history’s remarkable “genealogy” (p. 367), noting the erroneous contours of its founding myth—Nevins⁴ and his use of the tape recorder to capture the stories of elite men. Kerr (2016) asserted “our fixation on recording technologies, archives, and academia has prompted us to ignore substantial portions of what oral history is” (p. 371). While “recordings, transcripts, collections, articles, and monographs” (p. 371) are impressive products of oral history, Kerr contended that they are not the most important elements of the methodology. Instead, Kerr (2016)

⁴ In 1948 Allan Nevins established the Oral History Project at Columbia University. The project emphasized privileged White men as the principal subjects.

prioritized “facilitating dialogues grounded in personal experiences and interpretive reflections on the past” (p. 371). Moreover, Kerr examined the radical antecedents of oral history also termed “guerilla history” (p. 375) rooted in the work of social justice advocates such as Septima Clark, Myles Horton, Paolo Freire, and Ella Baker. Kerr (2016) also opined “oral history proved to be a powerful tool for initiating change” (p. 368). For instance, Kerr’s (2003) collaborative research involving the Cleveland Homeless Oral History Project (CHOHP) is one such case in point. He observed,

Rather than focusing on the personal pathologies of the homeless, the analysis that emerges from CHOHP suggests that trends in downtown and neighborhood real estate development, the criminalization of the poor, the growth of the temporary labor industry, and the retrenchment of the welfare system have led to the emergence of powerful interests invested in perpetuating homelessness. (Kerr, 2003, p. 27)

Lawrence-Lightfoot explicitly sought to capture and convey the voices of people who had been previously rendered silent and invisible in the social science literature while contemporary oral history also emphasizes the invisible and vulnerable as priority subjects. B. Roberts (2002) noted oral history, “gives voice to those who do not leave accounts or have biographers” (p. 24). Moreover, he asserted “the ‘rise’ of oral history has not been without controversy and debate but it has been able to generate material on work, family and other relationships not present in other research” (p. 24).

Through the use of portraiture and oral history, the formerly marginalized are invited to join the conversation thereby sharing the wealth and treasure of their insight and lived experience. In formulating the contours of portraiture, for example, Lawrence-Lightfoot (1983) described work that was empathetic, critical and discerning. I interpret this to mean that interviewers should seek strengths in their narrators and recognize their vulnerabilities as well. The foregoing aptly describes my intent and posture during the conduct of this research. Like portraiture, oral history recognizes the

narrator's agency; she can speak for herself, and, thus, she has the potential to inhabit an empowered stance. Gilliam (2006), for example, noted "it is in the storytelling itself that people find voice and articulate the authenticity of self" (p. 32). The investigator forms the other pillar in the edifice of inquiry. My experience indicates listening and observing serve as the connective tissue uniting the narrator and the investigator in their onto-epistemological quest for knowledge and understanding. Clearly, listening in a discerning and respectful manner are key features of both portraiture and oral history as qualitative research methodologies. I endeavor to model the respectful discerning stance in my scholarly engagement with Ambassador Brazeal, and the other informants in the research. I believe, moreover, the foregoing disposition inspired interlocutors to share their knowledge and insight with me and, thus, a wider audience.

Martin (1987) viewed oral history as both a research methodology and pedagogical tool. She emphasized the importance of the oral tradition in the African American community, noting that American law prohibited Blacks from learning to read and write and thus most of our positive learning about coping mechanisms, survival and self-help dwell within the cultural bloodstream of the oral tradition (Prahlad, 1999). Moreover, Martin posited that engaging Black people in oral history research projects is integral to incorporating "Black content" (Martin, 1987, p. 5) into the record. Noting that, historically, the Black family has been depicted as dysfunctional, Martin (1994) emphasized the importance of generating knowledge concerning the resourcefulness and resilience of the Black family. Lawrence-Lightfoot (1995) introduced the concept of "family curriculum" (p. 2) as a way of describing the rich socialization process she and her siblings enjoyed. This family curriculum, lovingly designed and delivered by Lawrence-Lightfoot's parents, provided much-needed supplemental material to set the record, frequently punctuated by white supremacist

dogma, straight. The concept of family curriculum occupied a prominent place in this research.

Bornat and Harding (2015) suggested that socially-produced memory is the central focal point of oral history. They asserted that in oral history, “we are interested in how memory is a process or a process of making sense of experience, of generating meaning, looking at how people reflect on the past, and how they interpret it” (03:37). They also posited while “oral history is trying to understand the past” they conceded, however, that oral history is not the only way of approaching the past. Specifically, Bornat and Harding opined that oral history invites, “people to talk about the past as they’ve lived it, to reflect on and say what it meant, so it’s very much about meaning and making sense of experience and that’s its distinctive quality and character” (00:24). I view the foregoing processes as illuminating the intersection between personal experience and public history (Kerr, 2003, 2016; Portelli, 1997). In Chapter IV, I endeavor to illustrate the intersection between personal narrative and public history through the examination of Aurelia Brazeal’s life.

Thomson and McLeod (2011) contended there are methodologies, such as oral history, that attempt to bridge the gap between the biographical and a broader cultural sweep of history. They concur with Bell (2010) in emphasizing the importance of counter-narratives or stories that run counter to the official historical record. In their research involving aboriginal people in Australia, Thomson and McLeod, for example, used the “vivid and direct voice of the people who were most affected” (07:44). Thomson and McLeod (2011) also acknowledged another important dimension of oral history: “the material is created to be archived” (09:02). According to them, there are times when an oral history is generated primarily for the record and not to be analyzed. They also stressed the importance oral historians place upon preparing field notes

immediately following the interview; transcribing the interview and listening to it, are ways of immersing oneself in the material. In addition, Thomson and McLeod emphasized the oral historian's obligation to ensure the ongoing technical quality of the recording. I must confess that my technical skills leave much to be desired and the audio quality of some of my interviews fall short of broadcast quality.

Like Martin (1987, 1994), Neuenschwander (1976) acknowledged oral history's efficacy in engaging people, both young and old. Neuenschwander clearly conveyed the power of oral history, in both classrooms and communities, to preserve information and recollections that might otherwise be lost. In addition to providing insights on preparing for interviews, Neuenschwander suggested developing an oral history mission statement.

I crafted a two-part mission statement in September 2018 and have followed that design closely. In Phase One, I conducted a series of interviews exploring the life, leadership philosophy and praxis of Ambassador Aurelia Erskine Brazeal. This phase of my dissertation research had the goal of completing several one-hour recorded interviews with Ambassador Brazeal covering, *inter alia*, her family of origin, early life, educational experiences, career choices and challenges. In addition, Ambassador Brazeal agreed to give me access to her papers which include photographs and family correspondence. I provided Ambassador Brazeal with electronic copies of the interviews upon completion. In addition, I interviewed several informants knowledgeable about Ambassador Brazeal's leadership philosophy and practice.

In Phase Two I reviewed the archival materials and interview data our work together has generated. Simultaneously, I began to interpret the data in light of the scholarly literature I am engaging as well as our lived experiences. I invited Ambassador Brazeal to co-construct meaning from her lived experience with me.

Addressing the challenges of qualitative research in general and oral history in particular, Shopes (2003) posited,

Collaborative work is personally and intellectually demanding, requiring an ability even the courage to deal with people and situations that can be difficult; a certain tolerance for ambiguity and uncertainty about how a project will work out; a willingness to take risks, not follow established protocols, and make decisions based on the logic of the work itself. (p. 106)

Sitzia (2003) noted,

By exploring the ways in which individuals present their life stories we can gain a deeper understanding of the complex relationship between past and present identities, and the ways in which individuals attempt to make sense of their lives. (p. 100)

Regarding the concept of the thick description (Geertz, 1973), Sitzia (2003) observed: “we can use one person’s life story as the means by which not only to understand and investigate his/her construction of his/her stories, but also as a mode for understanding wider social issues and how these are played out in individual lives” (p. 100).

Shopes (2002) stated,

The best interviews have a measured, thinking-out-loud quality, as perceptive questions work and rework a particular topic, encouraging the narrator to remember details, seeking to clarify that which is muddled, making connections among seemingly disconnected recollections, challenging contradictions, evoking assessments of what it all meant then and what it means now. (p. 3)

This is the work of the investigator, seeking clarity, making connections and “challenging contradictions” (Shopes, 2002, p. 3). Indeed, as a young woman, I learned the power of the spoken word to illuminate the past while shedding light on the present; I refer here to my 1976 interview with my paternal grandmother, Lessie J. George nee Cohen. (see Appendix A) That realization leads me to concur fully with Sitzia’s assertion and note Lawrence-Lightfoot’s (1983) observation “within the particular resides the general” (p. 380).

Portraiture

I employed portraiture as a qualitative research methodology in previous research and thoroughly enjoyed the process from identifying and interviewing the narrator to summarizing interviews and engaging my research participants as corrective lenses ensuring the accuracy of their portraits in both detail and nuance. Indeed, portraiture has been called “the people’s scholarship” (Featherstone, 1989, p. 376) and a “dialogue between art and science” (Lawrence-Lightfoot, 2005, p. 14) as it seeks both to generate new knowledge and make the information and insights accessible beyond the academy to the wider reading public. As a qualitative research methodology, portraiture insists upon academic rigor (Lawrence-Lightfoot & Davis, 1997). In this context, the authors noted “the portraitist’s work is deeply empirical, grounded in systematically collected data, skeptical questioning (of self and actors) and rigorous examination of biases—always open to disconfirming evidence” (Lawrence-Lightfoot & Davis, 1997, p. 85). In my view, portraiture’s methodology is inextricably linked to scholarly rigor, in part, because the investigator must present an abundance of information at least sufficient enough to support alternate interpretations of the data.

Likewise, Nowell, Norris, White, and Moules (2017) stressed the importance of rigor when employing qualitative research methodologies. Noting the vagaries of human beings, Shopes (2002) cautioned our efforts may be vitiated: “methods of eliciting and recording (interviews) were more or less rigorous in any given case, the absence of audio and videotape recorders—or digital recording devices—necessitated reliance on human note-takers, thus raising questions about reliability and veracity” (p. 2). Nowell et al. (2017) asserted qualitative researchers must be “precise, consistent and exhaustive” (p. 1) in capturing and conveying their data in a detailed way. In

addition, they emphasized the importance of the trustworthiness of the qualitative researcher's work.

My experience applying portraiture has taught me to value its iterative processes. Listening to and summarizing interviews, reviewing field notes, examining photographs and other physical artifacts, help the investigator to assess, synthesize and interpret the data (Yin, 2014). Nowell et al. (2017) discussed the importance of reflexive writing and journaling to generate and deepen ideas as well as creating an audit trail. My experience with the process of repeatedly listening to recorded conversations and reviewing the written interview transcripts, afforded me additional exposure to the material thereby adding focal depth and dimension to my understanding; repeated exposure to and engagement with the data, when assiduously documented, provides an audit trail, something Nowell et al. (2017) identified as a bedrock practice exemplifying rigor in qualitative research. B. L. Rodgers (2008) posited "the audit trail enables the researcher to reconstruct the steps of the study and later provide justification for any changes that took place" (p. 43). Saumure and Given (2008) detected a direct link between academic rigor and the audit trail concluding "in essence, a more rigorous research process will result in more trustworthy findings" (p. 795).

My intensive exposure to the materials generated from the interviews facilitated the process of triangulating the data. Atkinson (2002) described triangulation as "a measure to ascertain that what an actor says in one part of the narrative should not contradict what he or she says in another part" (p. 134). Flick (2007) defined triangulation as linking differing "methodological approaches (qualitative, quantitative, interviews and observation)" (p. 38). I employed interviewing, listening, observation, reflexive journaling, mind-mapping, and collage in my treatment of the data collected.

In developing portraiture, Lawrence-Lightfoot and Davis (1997) acknowledged the researcher influences the context, content and, in tandem with the narrator, outcome of the research.

Here we not only experience the stance of the observer and her place of witness, we also hear her interpretations, the researcher's attempts to make sense of the data. She is asking, "What is the meaning of this action, gesture or communication to the actors in this setting?" and "What is the meaning of this to me?" (p. 91)

Indeed, portraiture's iterative processes, I believe, helped provide varying insights in my efforts to appreciate the meaning and import of Ambassador Brazeal's narrative as well as those of the additional respondents. Portraiture is deliberately designed for the researcher to serve as interpreter. This element of portraiture requires the interviewer to communicate the life story coherently. Simply enumerating a series of facts or events is insufficient. Portraiture seeks to make sense of the actor's life experience. The investigator comes to the research enterprise with a series of questions, concerns and, perhaps, preconceived notions. Nevertheless, as she interacts with the narrators, the researcher uses the responses she gleans in her efforts to interpret, analyze, and synthesize the data presented or obtained. As Lawrence-Lightfoot and Davis (1997) posited "when a portraitist listens for voice, she seeks it out, trying to capture its texture and cadence, exploring its meaning and transporting its sound and message into the text through carefully selected quotations" (p. 99).

Chapman (2005), viewing the researcher as the "filter and the disseminator of the work" (p. 48), asked: "what stories are we telling and for what purpose?" (p. 47). In my view, this question relates directly to Lorde's (1984) dictum concerning the choices researchers make about methodology, which she called "the master's tools" (p. 112). These choices also involve what Stachowicz (2013) termed "intentionality and responsibility" (p. 60), as the portraitist commits to listening intently to the

narrator. Clearly, the task of discerning other voices places tremendous responsibility upon the portraitist. In essence, she serves as a mediator, applying her experience, sensibilities and examination of the literature and narrative to make meaning and to make sense of the myriad fragments of data she collects, analyzes, interprets and synthesizes. In the process of discernment, I as researcher and in collaboration with Brazeal and the other respondents, sought to develop a coherent account of Ambassador Brazeal's life experience and professional practice.

With its emphasis on openness and exploration, portraiture provides scholars with an additional set of tools with which to generate new knowledge (Golsteijn & Wright, 2013). I find this approach liberating. From the outset, then, portraiture offers me a place of welcome, where I can stand in all my complexity (Ladson-Billings, 1994). With such a stance, I can confidently invite Ambassador Brazeal and other knowledgeable informants to bring their entire selves into the process. Portraiture has been characterized as "a blend of phenomenology and ethnography" (Stachowicz, 2013, p. 54). Portraiture's use of both phenomenology and ethnography encourages investigators to acknowledge, see and honor the experiences of their co-researchers (Kerr, 2003). The investigator then seeks to absorb and communicate those lived experiences in a way that invites both the narrators and the subsequent readers to examine and seek to understand those observations.

Portraiture resonates with me because it is informed by Lawrence-Lightfoot's emphasis on the good. Vignoe (2015), for example, posited "portraiture requires the researcher to seek goodness and illuminate beauty in seeking the truth" (p. 249). Conversely, as a qualitative research methodology, oral history makes no such claim or demand. As we discovered in Kerr's (2003) oral history research, engaging traditionally under-represented populations can render profound insights into complex public policy

problems such as homelessness. As an academic, for example, Lawrence-Lightfoot encountered volumes of research that emphasized society's pathologies. She sought to accentuate the good, the positive and the empowering aspects of the people and institutions she studied. Moreover, Lawrence-Lightfoot and Davis (1997) stated that:

The documentation of pathology often bleeds into a blaming of the victim rather than a complicated analysis of the coexistence of strengths and vulnerabilities (usually evident in any person, institution or society). The locus of blame tends to rest on the shoulders of those most victimized and least powerful in defining their identity and shaping their fate . . . the focus on pathology seems to encourage facile inquiry. (p. 9)

As qualitative methodologies, oral history and portraiture, insist upon building respectful connections between the investigator and the narrator (Bloom & Erlandson, 2003; Lawrence-Lightfoot & Davis, 1997; Kerr, 2003, 2016; Muncey, 2010; Uhl-Bien, 2006; Way, 2002; S. Wilson, 2008; Witz, 2006). In fact, Lawrence-Lightfoot and Davis (1997) call portraiture's deep and penetrating methodology "human archeology" (p. 139). As a research methodology, portraiture is a co-creative process. My experience in its application demonstrated that Ambassador Brazeal's life constitutes rich source materials I employed to develop a complex and candid study of a unique human being (Atkinson, 2002; Geertz, 1973; Kotre, 1984; Lawrence-Lightfoot & Davis, 1997).

This research journey has afforded me the opportunity to assume an emic, experiential stance drawing upon my 30-year professional practice as an African American Female Foreign Service Officer (AAFFSO). Seven of the eight research respondents and I meet Hayano's (1979) definition of those who enjoy full internal membership in a group and self-identifies with that group. Therein resides, in part, the relevance and importance of my emic posture. Muncey (2010) contended, for example, that such an auto-ethnographic posture can lead to an "opening up of stylistic form in academic writing (that) provides the opportunity for a diversity of content" (p. 720).

Ms. Joan Ingati, Brazeal's daughter, alone does not meet Hayano's definition of internal membership in the Foreign Service group.

My explorations in generativity led me to the work of McAdams et al. (1993); they posited that an autobiographical methodology provides "vivid data" (p. 228) on generativity. Thus, for me, the ability to access complex, rich and textured narratives, especially in a subject area that has received scant scholarly attention, constitutes another appealing aspect of my research employing portraiture and oral history. In my view, the beauty of narrative inquiry, and more specifically portraiture and oral history, resides in their use of story as the basic unit of collection, analysis and interpretation (Atkinson, 2002; Bell, 2010; Gilliam, 2006; Golsteijn & Wright, 2013; Hooker & Czajkowski, 2012). Thus, I approached the research with the following disposition: first, stories have the potential to create a vocabulary for understanding complex realities (A. Brown, 1995); second, to be effective, leaders must understand their story (B. George et al., 2007); third, Atkinson (2002) posited that "life stories serve the four functions of bringing us more into accord with ourselves (psychological), others, (sociological), the mystery of life (spiritual) and the universe around us (philosophical)" (p. 225); and, fourth, R. M. Brown's (2014) research in leadership characterized the power of story as providing "the opportunity to deeply reflect, learn, and create value for themselves from their experiences" (p. 51). Therefore, in my view, to understand leaders and their leadership philosophy and praxis, it is essential to apprehend their stories. Both oral history and portraiture constitute qualitative research methodologies that acknowledge the paramount importance of story.

Employing Hampsten's (2012) approach, I committed "to listen deeply, probe effectively and then write as the conduit for the story" (p. 470). I trust that my efforts are

true to Lawrence-Lightfoot's original purpose and intent in developing portraiture as a qualitative research methodology. Lawrence-Lightfoot and Davis (1997) posited:

I wanted the subjects to feel seen as I had felt seen—fully attended to, recognized, appreciated, respected, scrutinized. I wanted them to feel both the discovery and the generosity of the process, as well as the penetrating and careful investigation. (p. 5)

As qualitative research methodologies, both oral history and portraiture emphasize the importance of preparation. This notion of the interviewer's responsibility to attend to the narrator also informs my decision to provide Ambassador Brazeal and other study participants the recordings of our conversations along with the written transcripts of their interviews. I believe that this practice promotes both transparency and goodwill between the investigator and the narrators.

Using the qualitative research tools of portraiture and oral history, I conducted a series of recorded interviews with Ambassador Brazeal and seven informants knowledgeable about Ambassador Brazeal's leadership philosophy and practice. In the case of Ambassador Brazeal, my original plan involved conducting six recorded, one-hour interviews. In the case of each additional informant, I conducted roughly a one-hour recorded interview about Ambassador Brazeal. Semi-structured in nature, the interviews were held in venues conducive to audio-recording. In the case of Ambassador Brazeal, we agreed to hold the interviews at her residence in Washington, DC. With regard to the other research respondents, I conducted interviews online using Zoom or in homes and offices in the metropolitan Washington, DC area. I entered the research process involving participants with the notion that the interview would afford them the opportunity to reflect deeply about Ambassador Brazeal's life, its attendant lessons and challenges as well as the influences, whether personal, cultural, professional or societal, that shaped her leadership philosophy and praxis. In addition, reviewing

archival data and physical artifacts drawn from Brazeal's personal papers including U.S. Government-issued commissions and awards, family correspondence, photographs as well as resources which can be gleaned from Daniel Whitman's 2007 interview⁵ conducted under the auspices of the Association for Diplomatic Training and Studies (A. E. Brazeal, 2007).

Finding alternate ways of theorizing and understanding complex phenomena (Bloom & Erlandson, 2003) is exactly what I sought to do in my study of leadership and generativity. Indeed, generative narration is the characteristic way in which an individual makes narrative sense of her generative efforts and projects in the context of her self-defining life story (McAdams et al., 1998). I expected the research to benefit from the planned interviews with knowledgeable informants such as Messrs. Robert Reis and Brian Goldbeck, retired Foreign Service Officers, Mr. Anthony Fernandes, an active duty American diplomat with the State Department and Ambassador Linda Thomas-Greenfield, a former Director General of the State Department's Foreign Service, among others. As is inevitable, my research took interesting detours which I detail more fully below. Indeed, Creswell (2003) noted that "research questions may change and be refined as the inquirer learns what to ask and to whom it should be asked" (p. 181). In the course of conducting the semi-structured interviews, I sought to glean insight about generativity and Brazeal's leadership philosophy and practice. I also hoped Ambassador Brazeal would discuss her sense-making efforts with me in order to facilitate my attempts to co-construct meaning from her life story.

⁵ Daniel Whitman worked in the Foreign Service at the Department of State from 1985–2009, including several years in South Africa; we served together in Pretoria. He currently teaches Foreign Policy at American University's School of International Service.

Research Plan

Participant recruitment, selection, and logistics planning. As noted above, I engaged multiple participants in this research; Ambassador Aurelia Erskine Brazeal served as the principal source of information. In addition, I contacted other foreign affairs professionals who know her. Their names and affiliation with Ambassador Brazeal are noted below in alphabetical order:

- Anthony Fernandes is an active duty career Foreign Service Officer and, like Brazeal was, is an economic officer.
- Brian Goldbeck is a retired Foreign Service Officer; he served with Brazeal as Economic Officer and then as the Deputy Chief of Mission in Addis Ababa, Ethiopia.
- Thomas N. Hull is a retired Foreign Service Officer; he served as Brazeal's Deputy Chief of Mission in Addis Ababa, Ethiopia.
- Joan Ingati met Brazeal in 1996 when she was retained to serve as care-giver and companion to Brazeal's mother, Ernestine Brazeal. The relationship has grown into a familial one as Brazeal and Ingati consider one another family. Brazeal is, moreover, a very engaged grandmother to Joan's daughter, Ernestine.
- Larry L. Palmer is a retired Foreign Service Officer; he attended the 41st Senior Seminar during Ambassador Brazeal's tenure as Dean.
- Robert Reis is a retired Foreign Service Officer; he served with Brazeal in Tokyo and then on the Japan Desk in Washington, DC.
- Linda Thomas-Greenfield is a retired Foreign Service Officer; she served as Regional Refugee Coordinator with Brazeal in Nairobi, Kenya.

- Heather Joy Thompson is an active duty career Foreign Service Officer, Spelman alumna and like Brazeal was, is an economic officer.

The foregoing individuals, also referred to as research respondents, had occasion to serve with her or benefit from her experience and guidance as a mentor; they had the opportunity to observe her in action and offered, what I construe to be their candid assessment of her leadership philosophy and praxis. In each instance, I prepared and transmitted an information packet for each prospective participant consisting of a one-page Summary Statement, Informed Consent Form and Interview Guide. Drawing from the Interview Guide (Appendix D), I asked the participants to discuss the Foreign Service assignment(s) and/or professional collaboration they shared with Ambassador Brazeal and the important leadership lessons they gleaned from the association. I also asked research respondents to share their observations about Brazeal's command of diplomatic tradecraft such as interpersonal skills, intellectual skills and foreign language acumen. I wanted them to identify the qualities and characteristics of effective diplomatic practice they observed, if at all, in their dealings with Ambassador Brazeal.

In recruiting the study's participants, I asked Ambassador Brazeal for recommendations for knowledgeable informants; she suggested I speak with Timberlake Foster, Robert Reis, Brian Goldbeck, Heather Joy Thompson and, subsequently, Tadesse Wuhib and Joyce Ingati. With the exceptions of Ambassadors Foster and Wells and Dr. Wuhib, I interviewed them all; I will address their unique cases later. Having heard Ambassador Larry L. Palmer publicly acknowledge Ambassador Brazeal's positive impact upon his Foreign Service career at his 2018 retirement ceremony, I invited him to participate in the research; he readily agreed. With the exceptions of Heather Joy Thompson and Anthony Fernandes, active duty

Foreign Service Officers, the other research participants included in this study are retired career officers and Joan Ingati.

In every instance, I reviewed the Informed Consent Form with the research participants, including Ambassador Brazeal; we executed the document and, with the exception of Mr. Reis who declined a copy, each of us retained a copy. In the case of Mr. Goldbeck, we scanned the Informed Consent Form and, thus, did not have original signatures. Ambassador Hull returned his Consent Form via the U.S. Postal Service. In accordance with established oral history practice, in each instance we agreed to meet either online or a location suitable for recording a private conversation. Drawing upon portraiture's well-established methodology, I met Ambassador Brazeal in her home, the space she inhabits, to get a sense of her unique frame of reference. With the exceptions of Thomas Hull and Brian Goldbeck, who live outside the metropolitan Washington, DC area, all interviews were conducted on a face-to-face basis using a Tascam DR-40 Handheld 4-Track Recorder. Mr. Goldbeck, lives in New Mexico and Ambassador Hull resides in New Hampshire. Under the terms of my Zoom account, our interviews were limited to 40 minutes. The aforementioned arrangement facilitated the work while containing the time and expense of traveling to New Mexico and New Hampshire for the purposes of conducting interviews.

The interviews. I developed an Interview Guide (Morris, 2015), which covers the basic issues Ambassador Brazeal and other research respondents were asked to consider. It is important to note, however, that these were semi-structured interviews. Thus, the Interview Guide merely offered suggested topics; I followed the participants' lead regarding the direction of the interview. With the exceptions noted above, each interview was scheduled for 60 minutes. The interviews with Ambassador Brazeal followed the multistep protocol outlined below:

- Preparation for interview;
- Greeting and introduction;
- Interview set-up; after the first interview, subsequent interviews began with a recap of the preceding interview. The narrator and interviewer were able to clarify ambiguities or otherwise set the record straight.
- Conduct interview;
- Write field notes, when possible.

Preparation for the interview. Based on my previous research experience, I recognize the value and importance of rigorous pre-interview preparation. Upon reviewing the recording of a previous interview that I conducted in 2018, for example, I rambled when presenting my introduction. Witz (2006) suggested that the interviewer ensure “the researcher and the participant are on the same wavelength” (p. 249). As such, he stressed the importance of fully clarifying the research topic itself. Witz’s treatment of how the researcher begins to set the tone for interviewing for feeling was most helpful. Witz distinguished between interviewing for information versus interviewing for feeling noting:

I would want the participant to develop each topic as she or he saw fit, including feelings about the topic, and bringing in whatever the participant thought was relevant from her or his past experience and background. (p. 247)

After considering Witz’s (2006) guidance, I decided that I wanted more than biographical data that can be arranged like chairs on the proverbial deck. Instead, I wanted to probe much deeper into questions of consciousness, feeling and intent as identified by scholars (Chapman, 2005; Dixon et al., 2005; Lawrence-Lightfoot & Davis, 1997; Way, 2002; Witz, 2006). During the interviews, I took notes strategically, using them as prompts to seek additional explanation or clarification. With regard to Ambassador Brazeal, I decided, moreover, to begin subsequent interviews with a recap

thereby affording us multiple opportunities to clarify ambiguities, otherwise set the record straight, and go deeper into topics such as Brazeal's family of origin. The foregoing interview protocol of recapping key elements of previous discussions provided a phenomenological frame for the research.

Post-interview procedures and analysis. At the urging of my Dissertation Committee, I decided to have my interviews transcribed instead producing a written summary of each interview. Having both the audio-recording and written transcript of each interview afforded me multisensory input for both accessing and assessing the data. I came to recognize the value of such an approach to the process of generating new knowledge and understanding the complexities of Ambassador Brazeal's lived experience and its implications for public history. I provided Ambassador Brazeal and all other research respondents with electronic copies of the interview as well as copies of the written transcript. Next, I elicited feedback and corrections from the research respondents to the text I prepared. This afforded me another opportunity to clarify their input. My interactions with Ambassador Brazeal, as well as interviews of several of her colleagues, facilitated my efforts to interpret and analyze the data collected supplemented with deep listening, reflexive journaling—including the process of mind-mapping⁶—to detail the salient features of each interview (Hsieh & Shannon, 2005).

Given my interest in arts-based research (ARB), I employed mind mapping and collage as part of my efforts to make meaning from the data generated. This decision was informed, in part, by Norris (2008) who noted "meaning can be mediated through images" (p. 95). During the course of my archival research, I harvested and

⁶Mind mapping is a process used to generate and/or organize information through visual association using various concepts, colors, and symbols.

photographed several documents which added greater depth and dimension to this study of Ambassador Brazeal, several of these artifacts they are found in Chapter IV.

Norris described collage as an arts-based approach to meaning making.

Through the juxtaposition of a variety of pictures, artifacts, natural objects, words, phrases, textiles, sounds, and stories. It is not meant to provide one-to-one transfer of information; rather, it strives to create metaphoric evocative texts through which readers, audiences, and patrons create their own meanings on a given research topic. (p. 96)

According to Norris (2008), collage “can be effectively used in all stages of qualitative research” (p. 96). I view the use of collage and mind mapping as alternate sources of organizing, triangulating, analyzing and synthesizing the data generated from my research. Thus, this study also sought to understand Brazeal’s leadership philosophy and practice employing an arts-informed research approach. Specifically, I invited Ambassador Brazeal to participate in an exercise I conceptualized as a “your favorite things treasure hunt.” In essence, I asked Ambassador Brazeal to consider the collection of artifacts she had acquired during her world travels, select the items that spoke to her and explain her reasons why. I then recorded her reflections and found this exercise offered additional layers of understanding and insight concerning her aesthetic sensibilities, preferences as well as what she deemed important. In the process, I gleaned additional insight from Ambassador Brazeal as she explained her choices and considered their meaning and value to her. Using the aforementioned arts-informed research practice, I constructed collages as another way of making sense of the data generated; two of the collages are found in Chapter IV. In addition, my observations from this phase of the research are found in Chapter IV.

There are several other individuals who may have had valuable insights and experiences pertinent to this research, but I was either unable to reach them, they declined to participate in the research or, in one instance explained below, I deemed

interviewing inappropriate. Their unique circumstances as they relate to this study are noted below.

Ambassador Timberlake Foster served as Brazeal's Deputy Chief of Mission in Nairobi, Kenya; due to privacy considerations, I was not able to establish contact with him nor Ambassador Barry Wells who served as Brazeal's deputy in the Leadership and Management School at the Foreign Service Institute. I mailed information packets to Ambassadors Foster and Wells; they were both returned to me by the United States Postal Service as undeliverable.

In addition to the foregoing individuals, I invited a retired senior foreign service officer with the Foreign Agricultural Service, to participate in the study because he attended the Senior Seminar (TSS) during Ambassador Brazeal's tenure as the TSS Dean. He declined to participate in the study, after reviewing the materials (i.e., the Study Summary, Informed Consent and Interview Guide). I also approached Daniel Whitman because he conducted an oral history of Brazeal (A. E. Brazeal, 2007). I sent an information packet to his email of record on two separate occasions. Eventually, I received the following reply saying,

Very delighted you are doing this project and glad to talk. I thoroughly enjoyed interviewing Rea Brazeal and learned much from her. I don't know much else about her other than what she said during those conversations. (D. Whitman, personal communication, April 12, 2019)

Given the substance of his reply, I decided not to interview him; instead, I considered Mr. Whitman an important resource person as this study draws heavily from his oral history work with Brazeal (A. E. Brazeal, 2007).

With the exception of Brian Goldbeck and Ambassador Thomas Hull, retirees living in New Mexico and New Hampshire respectively, I conducted face-to-face interviews and recorded each of the interviews using my TASCAM DR-40

audio-recorder. To capture my interviews with Messrs. Goldbeck and Hull, I employed Zoom digital video conferencing technology. As with all research respondents, I subsequently sent them an electronic audio file of our interview. At the urging of my Dissertation Committee, I had each interview transcribed; this constituted a departure from my original research design. Instead of providing interviewees with memoranda highlighting what I considered the salient elements of the interview, the written transcripts provided a record of the data gathered during this study. The aforementioned data, electronic and written, provided to the participants was also designed to facilitate their assessment of the study. The practice of presenting each research participant with an electronic copy of their respective interview as well as a written transcript of their interviews, represented my efforts to promote transparency, accountability and good will; S. Wilson (2008) termed the foregoing attributes “relational accountability” (p. 39). Bourke (2014) reminded that “research represents a shared space, shaped by both researcher and participants” (p. 2).

In keeping with my research design and the informed consent protocol, I extended each participant the right to redact material drawn from in their respective interview (Way, 2002). After the introductory pleasantries of greeting the respondent, I proceeded to reviewing the Informed Consent Form giving each individual the opportunity to review the text in my presence and raise any questions or concerns with me. I brought two printed copies of the Informed Consent Form so that each of us participating in the interview could retain a copy.

I found the process of conducting the interviews intellectually stimulating and I gleaned tremendous insights concerning Ambassador Brazeal’s leadership philosophy and praxis from the respondents. With the exceptions noted above, all the interviews were conducted in person in the metropolitan Washington area. I remain profoundly

appreciative to all of the participants who warmly invited me into their homes and offices for the purposes of studying an area that has received scant scholarly attention—the leadership philosophy and practice of an African American Female foreign service officer. As a Senior Counselor at the prestigious Albright Stonebridge Group, for example, I interviewed Ambassador Thomas-Greenfield in their plush office suite, one of Washington’s power centers. In another instance, I conducted the interview with Ambassador Palmer, a Senior Advisor at Howard University, in the Provost’s Conference Room. My interview with Anthony “Tony” Fernandes was held in his seventh floor State Department office; foreign affairs insiders recognize that venue as the pinnacle of power in the building. Like Ambassador Brazeal, Mr. Reis and Ms. Thompson welcomed me into their homes for the purpose of conducting this research while Mr. Goldbeck and Ambassador Hull extended virtual invitations into their residences.

As I endeavored to make sense of the data generated by the interview process, I developed a practice I called the listening laboratory. I started with a blank page, the audio recording of the interview, an array of colored pens and, most importantly, the posture of one whose listening is specifically calibrated to seek understanding. Next, I reviewed the written transcript. This multisensory process helped me to make connections between the scholarly literature I was examining and the respondents’ experiences and insights.

As almost all of the respondents were all foreign affairs professionals, the interviews could be characterized as collegial. Their participation afforded me access to complex, rich and textured narratives about Aurelia Erskine Brazeal and a topic that has received scant scholarly attention, the leadership philosophy and praxis of an African

American Female foreign service officer. McLellan (2015) linked the importance of the as-yet-untold stories of African American diplomats to a generative purpose, noting,

Since little is known of the personal and professional journeys of many of these Black American leaders and diplomats, uncovering and illustrating more of their stories can serve as intellectual, personal, or professional motivation and stimulation for future generations. (p. 74)

This research aims to tell the multifaceted story of one such African American diplomat—Aurelia Erskine Brazeal.

Chapter Summary

As my doctoral research unfolded, I explored issues of generativity and the leadership philosophy and praxis of Aurelia Erskine Brazeal, an African American Female foreign service officer (AAFFSO), in greater depth using portraiture, oral history supplemented by arts-informed research methodologies in the process. This chapter sought to explain the history, theoretical frameworks and methodological approaches I employed in conducting my research. In the process, I presented information concerning participant recruitment and interviewing. With the exception of Joan Ingati, Brazeal's daughter, the study is replete with respondents who can be described as taking an emic stance (Hayano, 1979) as they are all State Department foreign service officers. The participants from the Civil Service (Wells), the Centers for Disease Control and Prevention (CDC), and the Foreign Agricultural Service, for reasons explained above, are not included in this research. In essence, the work is informed, in part, by the lived experiences of Ambassador Brazeal, Ms. Ingati and seven State Department foreign service officers, both retired and active duty.

This chapter also reflected my ongoing interest in creative inquiry and expression and its influence in shaping this research. I presented a review of the extant literature and research on oral history and portraiture as my methodologies of choice.

In addition, I explained my decision, informed by my Dissertation Committee's recommendation, to have the interviews transcribed.

Chapter IV: The Polyvocal Narrative

Portraits make the subjects feel seen in a way they have never felt seen before, fully attended to, wrapped up in an empathetic gaze.

—Lawrence-Lightfoot (1983, p. 5)

Drawing upon the tools of portraiture, oral history and arts-based research, this chapter highlights important episodes in Ambassador Brazeal's life and professional practice using the prism of her narrative as well as the observations, insights and experiences of Anthony Fernandes, Brian Goldbeck, Thomas Hull, Joan Ingati, Larry Palmer, Robert Reis, Linda Thomas-Greenfield and Heather Joy Thompson, the research respondents. Their phenomenological insights have enriched the study. Combining the aforementioned multivocal narrative with data generated from archival sources, what follows is a thick description (Geertz, 1973) of Aurelia Erskine Brazeal in the form of a portrait. Collaborative qualitative research ventures, according to Shopes (2003), require "a certain tolerance for ambiguity and uncertainty about how a project will work out" (p. 106). I, therefore, adopted a liminal stance occupying the positions of inquisitive yet respectful portraitist as well as inhabiting the emic stance of a Foreign Service veteran. Likewise, I applied Shopes' approach by evincing "a willingness to take risks, not follow established protocols, and make decisions based on the logic of the work itself" (Shopes, 2003, p. 106).

In order to discern the relevance and impact of Ambassador Brazeal's life and leadership praxis, the data generated during the interviews as well as from archival sources are interspersed throughout this research. The study includes data on Brazeal's final Foreign Service assignment as Distinguished Visiting Ambassador and Diplomat-in-Residence at Howard University.

Introducing the Research Respondents

These brief descriptions of the respondents who were interviewed in this study are presented in alphabetical order of surnames.

Anthony Fernandes. Anthony Fernandes is Senior Foreign Service Officer currently working as the Director of the Office of Multilateral Trade Affairs (MTA) in the Bureau of Economic and Business Affairs at the State Department. His family immigrated to Massachusetts from Cape Verde. Mr. Fernandes completed his undergraduate degree at Boston College and studied law at the University of Minnesota. After a brief period practicing law, in 1997 he joined the Foreign Service as an economic officer. Mr. Fernandes holds a master's degree in National Security Studies from the National War College; he speaks Turkish, Russian and Mandarin Chinese. His wife, Cheryl, also is a career foreign service officer.

Brian Goldbeck. A retired Senior Foreign Service Officer, Mr. Goldbeck held the rank of Minister Counselor. From 2009 to 2012, he served as the U.S. Consul General in Guangzhou, China. Mr. Goldbeck's consular district covered four provinces, 300 million people, and 46 cities of more than a million people. He served as the Deputy Chief of Mission (DCM) at the U.S. Embassy in Ulaanbaatar, Mongolia from 2005 to 2008. Mr. Goldbeck served with Brazeal in Ethiopia, first as the Political / Economic Section Chief and then as Acting Deputy Chief of Mission (A/DCM). Consequently, he told me "basically, I did two different jobs over two different years, but it gave me, in a sense, some different angles of perspective with respect to Ambassador Brazeal."

Thomas N. Hull. A retired Senior Foreign Service Officer, from 1976 through 1999, he worked for the United States Information Agency (USIA). In 1999, USIA was absorbed by the State Department under the Clinton Administration's Reinventing Government Initiative. A Peace Corps volunteer in Sierra Leone, Mr. Hull returned to

the country as U.S. Ambassador from 2004 to 2007. Ambassador Hull was the Warburg Professor of International Relations at Simmons College. He served as Brazeal's Deputy Chief of Mission in Addis Ababa, Ethiopia.

Joan Ingati. Ms. Ingati entered Aurelia Brazeal's life in 1994 during her tenure as U.S. Ambassador to Kenya. Brazeal selected Ms. Ingati to serve as a companion and caretgiver to her mother, Ernestine, who was living with an Alzheimer's diagnosis. Their friendship blossomed into a close, albeit fictive family connection (Ibsen & Klobus, 1972; Stewart, 2007) as Brazeal claims Joan Ingati as her daughter and has encouraged Ms. Ingati's personal and professional development. Ms. Ingati has completed an undergraduate degree in Nursing as well as a graduate degree in Education. Ms. Ingati has a daughter, Ernestine, named in honor of Ambassador Brazeal's mother.

Larry L. Palmer. A retired Senior Foreign Service Officer, Mr. Palmer served as U.S. Ambassador to Honduras and Barbados. He was a Peace Corps volunteer in Liberia. Ambassador Palmer is currently working at Howard University in the role of Principal Investigator for the Rangel, Pickering and Payne Programs. He explained that he oversees the programs that recruit and train approximately 140 future foreign service officers for the State Department and the Agency for International Development. Like Brazeal, Palmer also served as president of the Thursday Luncheon Group.⁷ A fellow Georgian, Ambassador Palmer attended Emory University but frequently socialized with friends at Morehouse College. As such, he knew the reputation of Morehouse's

⁷ The Thursday Luncheon Group was founded in 1973 to increase the participation of African Americans and other minorities in the formulation, articulation, and implementation of United States foreign policy.

illustrious Dean Brazeal and was delighted to learn of a subsequent Dean Brazeal at the Foreign Service Institute. Ambassador Palmer served with Brazeal as a member of the 41st Senior Seminar.

Robert Reis. A retired Senior Foreign Service Officer, Mr. Reis continues, to work at the State Department. An economic officer, Mr. Reis served with Brazeal both in Tokyo and later on the Japan Desk at the State Department. In recognition of his facility with languages, Mr. Reis was selected to attend a specialized one-year Japanese language training program in Yokohama. He subsequently served as the Principal Officer at the U.S. Consulate in Sapporo. Today, both Reis and Brazeal are members of the Far East Luncheon Group (FELG),⁸ an organization of approximately 100 people who have lived and worked in the East Asia region.

Linda Thomas-Greenfield. Ambassador Linda Thomas-Greenfield is a retired Senior Foreign Service Officer. She is currently a Senior Counselor at the Albright Stonebridge Group (ASG). She served in key executive positions in the State Department including U.S. Ambassador to Liberia, Director General of the Foreign Service and Director of Human Resources, Assistant Secretary of State for African Affairs, Deputy Assistant Secretary for Population, Refugees and Migration. Ambassador Thomas-Greenfield also is the Distinguished Resident Fellow in African Affairs at the Institute for the Study of Diplomacy at Georgetown University's Walsh School of Foreign Service. She served as the Regional Refugee Officer when Brazeal was U.S. Ambassador to Kenya.

⁸ For the purposes of the FELG, East Asia is defined as running from Burma in the West and the Pacific Islands in the East and from China in the north to New Zealand in the south. The members include retired Foreign Service Officers, retired officials from other U.S. Government organizations, including the military services, as well as academics and journalists.

Heather Joy Thompson. Currently serving as a Multilateral Affairs Officer in the State Department's Bureau of International Organizations, like Ambassador Brazeal, Ms. Thompson is a graduate of Spelman College and an economic officer. Thompson previously served as Diplomat in Residence and Senior Fellow at the University of California at Los Angeles. Ms. Thompson was a Peace Corps volunteer in Burkina Faso. She holds degrees in studio art and law; she practiced law prior to joining the Foreign Service. Brazeal encouraged her to pursue a career in diplomacy.

The Polyvocal Narrative

Imagine, if you will, a tall, dignified woman with unblemished brown skin and piercing, yet warm and welcoming brown eyes. She carries herself with a profound sense of confidence, no doubt born of a tradition that values the sacred within each human being, no matter their station in life. Now, listen to her voice as she thoughtfully and clearly enunciates her words and shares her strategic vision and intent with you; there is an ever so slight southern lilt in her warm cadence. The towering figure I describe here is Ambassador Aurelia Erskine Brazeal. Thompson, a Spelman sister and Brazeal protégé, described her as “regal, elegant and tall.”

Aurelia, I learned, comes from the Latin *aurum*; it is the feminine form of the Latin name Aurelius, meaning golden. As this study reveals, the name the Brazeals selected for their youngest daughter was apropos. The Brazeal family employed a unique naming convention designed to preserve their family history. As Brazeal told me,

The names I mentioned were important. My sister's name, Ernestine Walton Brazeal, she's named after my mother. Her middle name, Walton, was the first name of my father's mother. And then, of course, Brazeal. I'm Aurelia Erskine. Aurelia was my grandmother's name on my mother's side, and Erskine was her married name, or my mother's maiden name. In a sense, the names were given to keep in the family.

Her friends and colleagues know her as Rea.

This is by no means a hagiographical study, as Brazeal grappled with issues of weight, smoking, a life-threatening illness as well as a failed marriage. From my vantage point, nevertheless, Aurelia Erskine Brazeal is a national treasure as evidenced by her impressive 41 years with the State Department, 40 years in the career Foreign Service.

Home and Family Influences

In order to understand and truly appreciate the complex being—Aurelia Erskine Brazeal—it is essential to consider the import and impact of her parents, Brailsford and Ernestine Brazeal, her extended family and her community, on her life, values, leadership philosophy and professional practice. Brailsford Brazeal was born in Dublin, Georgia in 1903 and Ernestine Brazeal nee Erskine was born in Jackson, Mississippi in 1905. Together with her older sister, Ernestine, the Brazeal's close-knit nuclear family constituted a cohesive and loving unit. But Aurelia Brazeal's family was more than a collection of consanguineous relationships; this study also introduces Brazeal's community and extended family. Fictive kinship, according to Ibsen and Klobus (1972), "encompasses the adoption of nonrelatives into kin-like relationships" (p. 615). As we shall see later, Rea Brazeal and Joan Ingati fall under the technical rubric of fictive kin, as they observe the obligations that family ties imply. Stewart (2007) characterized the extended family as a familial connection that while not established by blood or marital bonds, nevertheless, implies a "level of ongoing commitment" (p. 163). Furthermore, Stewart (2007) explained that

Historically, African Americans have held a view of family and kinship that focused on extended rather than nuclear relationships. The emphasis on extended family groups originated in the West African communities from which

slaves⁹ were taken, was maintained throughout the eras of slavery and emancipation, and has contributed to the resilience of African American families. (p. 164)

Speaking of family matters, Lawrence-Lightfoot (1983) termed her upbringing “family curriculum” (p. 2)¹⁰ which included content carefully curated by her parents to dispel the toxic stereotypes about Black people that occupied the American mind (Grier & Cobbs, 1968/1992; D. King & Smith, 2005; S. T. Rodgers, 2017; West, 2004). This was no less the case with the Brazeal family. West (2004), for example, likened the toxic racial stereotypes about Black people to carbon monoxide—odorless, colorless but nonetheless lethal when present. Doubtless, the Brazeal family stands in stark contrast to the popularly distorted depictions of the dysfunctional Black family (Martin, 1987).

Chapter I touched briefly upon the stellar accomplishments of Brazeal’s parents noting that her father earned his doctorate in Economics from Columbia University in 1942 while her mother earned her master’s in American History from the University of Chicago in the 1930s. Both parents attended elementary and secondary schools affiliated with Morehouse and Spelman, respectively. They earned their undergraduate degrees at those HBCUs as well. As Brazeal noted,

Both Morehouse and Spelman, when they began, early in their history, had elementary schools and high schools, and these were feeder schools into the college, because as the institutions grew and became colleges, they had to educate people in a pipeline in order for them to enter college. (A. E. Brazeal, 2007, p. 4)¹¹

⁹ This article was published in 2007; I am reasonably confident that had the author published it today, she might use the term enslaved instead of the word slave.

¹⁰ I use terms such as upbringing and home training as synonyms for Lawrence-Lightfoot’s family curriculum.

¹¹ Passages with the reference A. E. Brazeal, 2007 contain data gleaned from the oral history conducted by Daniel Whitman.

The parents' courtship was conducted under the strict and watchful eye of the religious people who founded Morehouse and Spelman. Brazeal explained to me the rules governing visitation:

Morehouse is an all-male school, and Spelman is all female, but right across the street from each other, so there is a natural association. And when they were in college, rules were still very strict. These were religiously founded schools. They would tell stories that you could only call on a young lady once a month for 15 minutes, and you would come into a large room and there was a table in the middle with a clock on it and chairs around the sides. So you'd sit and talk to the young lady and every now and then someone would get up and turn the clock, just to make sure of the time, because you could only visit for so long. But, of course, they found a way around this rule, because the next week your friend would sign up to call on your girl and you'd sign up to call on his girl and then, in the room you would switch and sit next to your girlfriend. (A. E. Brazeal, 2007, p. 5)

Rea described the fascinating consequences of the unique courtship ritual Brailsford and Ernestine endured; it led to the establishment of a network of friends scattered around the country. They constituted Rea's fictive family (Ibsen & Klobus, 1972; Stewart, 2007). In addition, they served as a shield and bulwark against the ravages and indignities of the Jim Crow system. Brazeal explained the unforeseen yet positive consequences of her parents' courtship initiation stating that

Throughout my life, I've always had people sprinkled around the United States who were very close to my parents and *I could call them aunt and uncle* [emphasis added]. And, in a way, having friends around the country was a way that my parents used to shelter my sister and myself from segregation, because when we would visit Chicago, we'd usually drive, obviously, because transportation was segregated and my parents actually shielded us as much as possible, and so we'd pile in the car. We'd have everything we needed. We'd have food, and our rest stops would be with friends of my parents, you see, so we never had to stop in public places and be humiliated. Or, if we couldn't reach somewhere, stop by the side of the road but never go to a segregated place. That was an adventure. (A. E. Brazeal, 2007, p. 5)

In fact, speaking of her fictive family (Ibsen & Klobus, 1972; Stewart, 2007), Rea explained,

My parents and their friends expected us to be the best we could be, so their exhortations countered society's trying to tell us we wouldn't amount to anything or we only had certain roles to play or that we weren't smart enough. (A. E. Brazeal, 2007, p. 8)

As noted throughout this research, issues of human dignity, egalitarian values, democratic aspirations and practices, fictive family and segregation, are among important motifs in Brazeal's narrative. As such, this study addresses them frequently in order to make sense of the forces that shaped and influenced Rea's lived experience and thus her leadership philosophy and practice.

The Brazeals married in 1933 and in 1940 they purchased their home at 193 Joseph E. Lowery Boulevard (formerly Ashby Street), Atlanta, Georgia 30314. Also, their oldest daughter, Ernestine, was born that year. The purchase of their home and the birth of their children again establish the Brazeals' dedication to strategic intent, planning, and execution; Brailsford was, after all, still pursuing his doctorate in Economics at Columbia University, which clearly implies the investment of time, energy and financial resources. Brailsford and Ernestine, nevertheless, leveraged the benefits of a dual income and home ownership to provide a loving and stable home environment within which to nurture their daughters. Decades later, Rea remains cognizant of the amount of careful planning her parents, like other African Americans who lived during the Jim Crow Era, had to undertake.

Conversely, she observed that

White people could drive, stop, eat, use rest facilities, stay in hotels whenever they wanted. Clearly, we had to contact our friends to say, "We're coming this day, we'll be there around this time." And always in the South, of course, people fed you whenever you stopped some place, so it was a plan. So, wherever we drove, we would have rest stops or overnight stays with friends. (A. E. Brazeal, 2007, p. 6)

Under what were obviously the toxic conditions of the Jim Crow system (Grier & Cobbs, 1968/1992; D. King & Smith, 2005), the Brazeals remained vigilant, avoiding contact whenever possible with segregated venues while teaching their daughters the

importance of human dignity and democratic values such as equal rights. As Brazeal told Whitman,

They [her parents] wanted to teach their children to deal with it (segregation), which was really to treat everyone equal. *Treating people equally does not mean treating them the same, it means dealing with them at the stage where you find them* [emphasis added]. Spelman and Morehouse also had faculty who were integrated, not the student body, but the faculty. So I grew up around all kinds of people, but without the consciousness of the segregation, per se. My parents, as I said, would cushion us, but were insistent on getting their recognition as human beings. As the only Dean of Morehouse College my father did a lot of traveling, and I remember we took him to the old Atlanta Airport, and he would go into the whites-only restaurant. And, of course, they wouldn't serve him, but he would sit at a table and we would be very proud of him for that, because outside the restaurant door was a black man who was dressed up as the days-of-slavery stereotype of a "darkie" sitting on a bale of cotton, minstrel-like figure, and sort of juxtaposing that to my father who was more formal and just demanding to be served was an image not to be forgotten. (A. E. Brazeal, 2007, pp. 6–7)

The following is an exchange between Brazeal and Whitman about the foregoing account of her father's defiance in the face of segregation:

Whitman: So defying a stereotype is what your father did?

Brazeal: He was defying segregation that manifested itself as stereotypes, which by the way continues to this day. And demanding that he be treated as an equal human being.

Whitman: Was it permitted or discouraged for him to even be in the restaurant?

Brazeal: This was a whites-only restaurant. They wouldn't serve him. They would ignore him.

Whitman: Ignore him?

Brazeal: Yes, as if he were invisible. But he would sit at their table to make a point.

Whitman: And you remember seeing this?

Brazeal: Oh, yes. He did this several times at the old airport. (A. E. Brazeal, 2007, p. 7)

When, however, Whitman suggested that Brazeal was "good natured" (A. E. Brazeal, 2007, p. 7) about the events they had just discussed, she riposted forthrightly

“well, no, that would be the wrong impression to give. *I was not and am not good natured about segregation, Jim Crow, racism or whatever you want to call it [emphasis added]*” (p. 7).

The foregoing exchange provides an important glimpse into Rea’s anti-racist values and sensibilities. Here, in my view, Brazeal clearly delineates a boundary, reminding me of Thompson’s observation:

I love the way that she moves. I think she has a very interesting perspective on the world, and I don’t think she was ever of the mindset that she was unable to effectuate change. She understands what the score is. She knows what we deal with working in the environment. The State Department is part of the U.S. Government. We have a very complicated and ugly history that we have to contend with. The Thursday Luncheon Group was founded for a reason. African American officers were not permitted to use a lunchroom at a point in our history. We cannot ignore that.

Thompson apprehended Brazeal’s anti-racist sentiments noting:

There’s all manner of nonsense that you will encounter as an African American at the State Department. And she wasn’t blind to that. I think she saw it for what it was. But she was also like, “But we’re going to get this work done.” If I didn’t take away anything else from her, it is the ability to just sort of believe in what my program is and what I want to get accomplished, to figure out who in the room might be an ally in that, and then to just get it done.

Thompson went on to observe,

In her own quiet, determined way—and she’s not a woman to be toyed with—I don’t think anybody would even look at her. She doesn’t have to ever exude harshness because she knows what her business is and what she’s there to accomplish. When you’re settled on that in the inside, I think it’s easy to project peace and calm because you know what the limits are.

The notion of standing against bigotry, treating people with respect and meeting them where they are, serve as critical features of the Brazeal “family curriculum” (Lawrence-Lightfoot, 1983, p. 2). and thus, Rea’s leadership philosophy and praxis. The lessons that Brailsford and Ernestine inculcated in their daughters and, by extension, their students, constitute a compelling legacy. Their legacy has, undoubtedly, influenced Rea’s diplomatic practice as we shall see in her dedicated commitment to

developing others (McCaslin & Snow, 2012). Undoubtedly, their teachings emphasizing the non-negotiable nature and paramount importance of respect for human dignity have lasted a lifetime and have been transmitted across two additional generational thresholds to Rea's daughter, Joan, and granddaughter, Ernestine. Throughout this study, we revisit the issues of parental influence, human dignity, democratic values and practices, the commitment to developing others and legacy.

The Brazeal Family Home in Atlanta

While conducting archival research at Ambassador Brazeal's home in Washington, DC, I came across an application dated April 8, 2005 from the State Historic Preservation Office of the Georgia Department of Natural Resources. The application's cover letter stated, "We hope that the recognition of the architectural and historical significance of this property, combined with the benefits of National Register listing, will assist in the preservation of the property" (State Historic Preservation Office, Georgia Department of Natural Resources, 2005, Cover page).

The Brazeal House is listed on the National Register of Historic Places and Landmarks with the National Archives Identifier 93298098. I found it fascinating that Ambassador Brazeal had not mentioned that the home she grew up in has been singled out as a place of historic significance. Understated, that is, in my view, the quintessential Rea Brazeal; there is not a pompous, self-important bone in her body. She subsequently told me that her sister, Ernestine, undertook the project to preserve their home's history. Once again, we detect evidence of the enduring legacy of Brailsford and Ernestine Brazeal. The home is now owned by another Morehouse Man.

In discussing the property's historic significance, the State Historic Preservation Office stated,

The Brazeal House is primarily significant at the national level in the related areas of education and ethnic heritage: black as the long-time home of Dr. Brailsford R. Brazeal, a prominent African-American scholar, teacher, and administrator at nearby Morehouse College, who from the late 1920s through the 1960s made significant contributions to research, publication, teaching, and academic standards at this nationally significant African-American institution of higher learning. This house is the extant historic building most closely associated with the life and career of Dr. Brazeal who lived in the house and had his home office here from its purchase in 1940 to his retirement in 1972. (State Historic Preservation Office, Georgia Department of Natural Resources, 2005, p. 7)

A 1927 graduate of Morehouse College, Brazeal became an Economics Instructor at Morehouse in 1928. He was promoted to Professor of Economics in 1934. Dr. Brazeal went on to become Chair of the Department of Economics and Business as well as the sole Dean of Men.

Outside the classroom he also mentored generations of students, inviting them into his home for orientation sessions, counseling, tutoring, and discussion. As an elected alumnus member of Columbia University's Delta Chapter of Phi Beta Kappa (1959), he helped make it possible for Morehouse College to be approved for Phi Beta Kappa chapter membership in 1967—the fourth Phi Beta Kappa chapter in Georgia. (State Historic Preservation Office, Georgia Department of Natural Resources, 2005, p. 7)

Noting her father taught Martin Luther King, Jr., Rea explained,

As you know, Martin Luther King Jr. was an early entrant and came to Morehouse at an early age. That program developed, in part, as a reaction to World War II, when a lot of the men were going off to fight in World War II, and the colleges had to figure out how to survive. So they decided to have early admission and take younger people who were not yet eligible for the draft in as students, to keep the college alive.

Thus, Morehouse's decision to admit King, and others at age 15, was a strategic choice as their enrollment numbers were diminished by the nation's entry into World War II. Speaking of the students her family mentored, she told me,

Yes, Martin Luther King Jr. was there. My parents would have students come over to the house, and I do remember he was over to the house. They'd sit around the dining room table and talk about any number of things. My father would talk about how a gentleman should always have two handkerchiefs on him, in case he needed to offer one to a lady. So one for his use and whatever, but also one if he had to offer to a lady. Those kinds of discussions, from soup to nuts, from basic protocols and customs and courtesies to academics.

Later in this dissertation I will discuss Brazeal's decision to establish the Martin Luther King, Jr. Leadership Award while serving as U.S. Ambassador to Kenya. (Appendix G contains the remarks Ambassador Brazeal made in 1994 at her residence in Nairobi in honor of King's 65th birthday; in that address, she announced her plans to honor a Kenyan citizen under 40 with the Martin Luther King, Jr. Leadership Award).

Starting in 1961, Dr. Brazeal developed the college's honors program supported by the Woodrow Wilson National Fellowship Foundation. Thus, as a scholar, educator and administrator, Dr. Brazeal helped to define the Morehouse Man,¹² the school's highly acclaimed leadership focus which has become closely associated with its brand of academic excellence. Dr. Brazeal retired from Morehouse College in 1972 after 44 years of professional service.

Brazeal's mother, Ernestine Erskine Brazeal, was an accomplished professional in her own right. In fact, referencing her mother's professional practice, Rea told me that "it never occurred to me that I could be a stay at home person and not work." With graduate-level credentials from the University Chicago, she taught American History at Spelman College for 10 years. Mrs. Brazeal rose to become Spelman's Alumnae Secretary, a critical leadership position she held for 28 years. This key leadership role meant, among other things, that Mrs. Brazeal knew the professions and whereabouts of the vast majority of Spelman graduates, including her two daughters, Ernestine and

¹² The Morehouse College website uses the following words to describe the characteristics of a Morehouse Man: "Academic excellence, developing a keenness of thought, being well-read, well-spoken, creative thinkers—these are all elements of acuity. Espousing acuity means welcoming challenge, critical self-reflection, and continuous learning, and aspiring not just to intellectual excellence, but to an abounding personal excellence"(Morehouse College, n.d., para. 1)

Aurelia. Moreover, she understood the power of education and networks whether academic, civic, personal or professional.

Birth and Early Childhood Experiences

Rea was born at St. Luke's Hospital in Chicago, Illinois on November 24, 1943, a deliberate decision her parents took to ensure that her birth, like that of her sister, Ernestine, was properly documented. According to Rea, during this period, Georgia's African American families could not rely upon civil authorities to issue birth certificates to Black children born within the jurisdiction. In addition, Chicago was the home of Brazeal's maternal grandmother and namesake, Aurelia.

Both daughters were born in Chicago, Illinois, because their mother did not want her children born in a segregated hospital in Georgia. Mrs. Brazeal traveled by train to Chicago to have her children and brought them back home once they were a month old. (State Historic Preservation Office, Georgia Department of Natural Resources, 2005, p. 14)

There is abundant archival evidence of her parents' thoughtful, strategic planning and execution, a characteristic Rea would emulate as a student and later as a diplomat. Throughout Rea's childhood, there was the consistent loving presence of her parents, Brailsford and Ernestine, shaping the lives of their daughters, Ernestine and Aurelia, while they planned and prepared to usher them into productive adulthood. Colloquially, this has been called the roots and wings approach to child-rearing. The child is given a sense of her identity (roots) and the ability to operate effectively in the wider world (wings). Rea described her community as a cocoon; I interpret this to mean it was a warm and protective place within which to grow, develop and eventually take flight. As noted earlier, her parents, recognized the non-negotiable value of education. She told me,

I went to Spelman Nursery School which was established on Spelman's campus, in part, as a laboratory for students who were going to be teachers of young children. Then I went to Oglethorpe Elementary School, which was a Laboratory

School at Atlanta University for Black students. I stress, again, the high expectations people had. There was not the subtle prejudice of low expectations being visited upon us.

Rea, in addition, recalls growing up in an academically accomplished community with a rich cultural life. It is no wonder that Rea, a lifelong learner, developed an earnest and profound thirst for knowledge and understanding as well as a prodigious work ethic. Noting the nurturing environment, she told me,

My sister and I grew up around a thriving intellectual community that had both black and white teachers at school. It wasn't driven home to us that there was a difference between Blacks and Whites, except, to the extent that my parents protected us from segregation.

A smiling Brazeal retrieved a memory of one of her teachers saying:

Mrs. Lewis, my seventh grade teacher, and I've never forgotten this, she'd come up to you and, of course, I hadn't done my homework, and she'd say, "Honey child, sugar love, love of my life, you didn't do your homework last night, did you?" and you'd have to confess, "No, I didn't, Mrs. Lewis." She just expected you to keep up and to do things.

During Rea's childhood, HBCUs such as Morehouse and Spelman, served as venues for internationally acclaimed artists such as Paul Robeson and opera singer, Mattiwilda Dobbs. While Brazeal's love of opera began as a child, some of her American colleagues were surprised to run into her at the opera house in Buenos Aires, one of them snidely remarked "I didn't know *you* people liked opera."

Explaining that she went to the library on a weekly basis, Brazeal shared a remarkable memory, one in which she actually read all the books she had checked out before her parents arrived to pick her up. This example is, in my view, an early indication of the development of Rea's copious intellectual skills and prodigious work ethic. She recalled the loving presence of educators who maintained high expectations for their students. Thus, neither Rea nor her sister, Ernestine, suffered from what she describes as the "soft bigotry of low expectations" (A. E. Brazeal, 2007, p. 13). Her

academic acumen and formidable intellectual prowess were further reinforced at Atlanta's Friendship Baptist Church (FBC) where the Rev. Dr. Maynard Holbrook Jackson, father of the late Atlanta Mayor Jackson, and the Rev. Dr. Samuel Woodrow Williams preached intellectually stimulating sermons emphasizing the importance of civic engagement and Black political empowerment.

In recognizing the community's support and positive influence on her upbringing, Brazeal acknowledged the potent meaning of the African proverb, "it takes a village to raise a child." Upon reflection, she named Benjamin Mays, President of Morehouse College (1940 to 1967) and Florence Reed, President of Spelman College (1927–1953), as people she considered "supportive" role models. Moreover, she recognized the extent to which her parents planned to protect their daughters from the adverse impacts of Jim Crow. As she told me,

Yes I did grow up under the opposing ecosystems as you say, but, frankly, as a child until I left home about age 14 I never thought of being in two systems because my parents buffered us so much away from segregation that my interface with segregation was brief, except for that time when I was 11 years old on the bus.

Ten years after the end of World War II in 1955, when Rea was 11, the Brazeal family boarded the *TSS Olympia*, lodging in cabin B-1004, en route to Italy, Switzerland, France, Belgium, Ireland and England under the auspices of the Merrill European Summer Travel Grants program; the organization sought to develop the capacity of HBCU faculty members and their families through travel grants. Brazeal's intellectual acumen developed further at the prestigious Northfield School for Girls, now known as Northfield Mount Hermon. In 1957, she joined her sister, Ernestine, who preceded her there. The family's correspondence reveals a steady stream of encouragement and sage counsel emanating from her parents. A daughter of the South, Rea confessed that after

there was a snowstorm in Northfield in late May of her senior year; instead of attending college in New England, she was determined to leave the cold weather behind.

Brazeal, the Young Adult Years

As fascinating as the journey to Europe was, Brazeal traced her interest in international affairs to her experiences as a young adult in the summer of 1963 when she participated in the Encampment for Citizenship.¹³ She told Whitman, “I think that the Encampment for Citizenship deepened my interest in government, political science and then the international aspect” (A. E. Brazeal, 2007, p. 31). She added in our discussion,

My camp in Puerto Rico was with students from Latin American countries. That’s what intrigued me because they would stand up in front of everybody and say, “As a future leader of my country, I’m here to tell you X, Y, Z,” whatever they were talking about. I would be sitting there thinking this is really different. What makes these people tick? Because I don’t feel I can stand up and say as a future leader of my country and here they are, at this age, sure that they’re future leaders of their country. So, I became intrigued with Latin American studies and, in fact, got a subspecialty in that when I went to grad school.

As Brazeal interestingly noted,

I had been at this Encampment and there were Black students, White American students, Puerto Rican American students and then people from various Latin American countries at the camp. The idea of the camp was to set up your own government system, which we failed to do because we kept clashing over what was appropriate. The Latin American students always kept wanting to vote before the Americans wanted to vote on something. We said it wasn’t ready for a vote, but they wanted to vote on the spirit of the issue, sort of, and we couldn’t understand that. We kept saying, “No, no, we have to have (something) concrete,” so those kinds of intercultural exchanges I also found interesting. To me, my Puerto Rican experience, under the Encampment, sort of led me toward international affairs to find out what made these people tick.

¹³ Established by Algernon D. Black in 1946, the Encampment for Citizenship was “founded on the core idea that young people can be a positive force in their communities if they develop critical thinking skills, youth activism, leadership qualities and the courage to break free from stereotypes” (Encampment for Citizenship, n.d., para. 3).

Rea's experience at the Encampment was to have an indelible impact on her development. The Encampment accentuated the importance of developing critical thinking and leadership skills in young people. Brazeal explained to me, for example, that she stresses critical thinking skills when engaging her granddaughter, Ernestine.

Serendipitously, I learned that Brazeal also attended the iconic March on Washington in 1963. Of this experience she said,

I can't say I remember Dr. King's speech. We were talking and walking in with the crowd. It was sometimes hard to hear. Sometimes we were close, sometimes we weren't, just moving around. It was just a wonderful day for expressing ourselves.

Brazeal visited the State Department briefly on that iconic August day to use the facilities. Little did she know, she explained,

when security guards locked the doors of the State Department during the 1963 March on Washington so that marchers would not be able to use the facilities at what was the closest public building to the meeting site, Sanjuan¹⁴ went to Rusk's office and convinced him to open the doors. (Romano, 2000, p. 576)

In 1961, upon graduating from Northfield, she elected to return to Georgia to pursue her undergraduate studies, majoring in Political Science, with minors in Economics and English at Spelman, graduating with honors in 1965. During the summer of 1965, Brazeal travelled to Stockholm, Sweden under the auspices of the Experiment for International Living. Her introductory letter to her host family in Sweden reveals a bright, accomplished young woman with eclectic interests, including international politics. Rea told her host family of her plans to serve as a clerk in the

¹⁴ Pedro Sanjuan was a political appointee assigned to the State Department's Office of Protocol during the Kennedy Administration; he was instrumental in challenging segregated facilities (public accommodations, schools and restaurants) on behalf of African diplomats accredited to the United States. Working within the U.S. Government, Sanjuan openly made common cause with Civil Rights leaders.

Georgia primary that was to be held on May 5. It is clear from the text of the letter that Brazeal was already contemplating matters of international import as Rea wrote,

Some of the leisure activities I enjoy are water sports – swimming and water skiing – listening to jazz records, reading and playing chess. I have participated and held offices in many organizations during my college career. Among these organizations are the YWCA [Young Women’s Christian Association] the Collegiate Chapter of the United Nations, the Glee Club, the Student Government Association, the National Association for the Advancement of Colored People and the Spanish Club . . . I appreciate your family extending such warmth and friendliness as to take me into your home during my Experiment experience. As long as people are able and willing to do this, world peace can be made a reality. (Excerpts from 1965 letter to Swedish host family)

Noting her plans to pursue graduate study in international affairs at Columbia University, Rea told her host family that “I want to visit your country because of its contributions to the traditions, political and otherwise, of Western civilization.” At this point in her journey, Brazeal had already travelled extensively in Western Europe, participated in the Encampment for Citizenship and then entered the Ford Foundation-funded Foreign Affairs Scholars Program.

Brazeal as a Potentiating Leader

Brazeal’s parents were both born in the early 20th century. Their generation was adversely impacted by the country’s reversal on its pledge to respect the citizenship rights of African Americans (Grier & Cobbs, 1968/1992; D. King & Smith, 2005; S. T. Rodgers, 2017; West, 2004). Moreover, the United States has a disturbing history of prohibiting or severely restricting educational opportunities for Black folk. Thus, it is not surprising that Brailsford and Ernestine Brazeal had a profoundly earnest hunger and thirst for education. Likewise, once secured, they wanted to share the empowering gift of education with others. For years, for example, both of Brazeal’s parents traveled throughout the rural South recruiting young people to attend Morehouse and Spelman. Their ongoing intervention doubtless improved the quality of life for countless Black

families with heretofore limited prospects. The Brazeals' decision to devote their entire professional lives to teaching, in like manner, demonstrates their lifelong commitment to building the capacity of other African Americans; this is a key feature of their enduring legacy. As Rea said,

And there are still Morehouse men today who I run into, who came from the smallest of the smallest towns throughout the South to Morehouse, who express appreciation for my father getting them to Morehouse. And they were put into that college and today they are doctors, lawyers, educators or whatever. Their potential was there, and so my father taught us never to look down on anyone or make fun of anyone who couldn't pronounce a word correctly or who was not this or that. (A. E. Brazeal, 2007, p. 9)

In the following exchange with Whitman, Rea explained the direct relationship between her upbringing and her diplomatic praxis.

Q: That's an amazing, and I would say admirable, balancing act that your father did. He himself attained exceptional achievements. And yet he found it very important to inculcate in you a sense that everybody – am I putting words in his mouth if I say everybody deserves an equal amount of respect as a person?

BRAZEAL: Absolutely.

Q: Looking back at that, does that seem extraordinary? I mean, it's a balancing, he did two opposite things, actually.

BRAZEAL: Well, looking back, not extraordinary because at the time it was the environment in which I was growing up, and so it seemed very normal. My father wore a hat. Men at that time used to wear hats. And he would of course tip his hat toward the ladies and people would speak to each other in the South on the streets. You'd just say hello and exchange a pleasantry, and that was the recognition. *And so such practices in a sense have stood me in good stead in the Foreign Service, because I certainly think that in other cultures where it's very important for the person to be recognized, even if you're not agreeing with them, some Americans can give short shrift to that social need to recognize the personhood, if you will, before you get down to business [emphasis added].* But this came easy to me, because in a sense it was how I was raised. (A. E. Brazeal, 2007, p. 10)

Brazeal as a Potentiating Leader

Central components of the Brazeal family home training stressed academic excellence, a dedicated work ethic as well as the dignity and equality of all people; they constitute the basic building blocks of Rea's leadership philosophy and subsequent

praxis. Brazeal recalled her parents' teaching that "everybody has a talent to offer and is smart in their own way, so not to ever look down on anybody as incapable of learning or doing things." Viewing leadership as a potentiating art, McCaslin and Snow (2012) explained that leaders see possibilities within people. Leaders demonstrate the attributes of deep understanding, critical reflection, and maturity. Brazeal is one such generative leader. She shared a simple example of the prosocial and potentiating disposition taken from her father's practice: "My father would say if a person mispronounces a word like "electwicity" that doesn't mean they're dumb, it probably means they're smart. They just need to learn how to say the word properly, like electricity."

Brazeal emulated her parents' approach consistently seeking to develop the talent she encountered. Calling Brazeal the "ideal officer," Fernandes, for example, reported drawing inspiration from Brazeal's example as an economic officer serving in Asia. In addition, referring to her prosocial disposition, Fernandes characterized Brazeal as being "hardwired to want to be supportive of others." Fernandes frequently turned to Rea seeking her counsel concerning his assignments as well as feedback on his Employee Evaluation Reports (EERs). In addition, Ingati shared the impact of both Brazeal's prosocial behavior and potentiating influence on her academic achievements and professional development noting that

She's the only person in this world who has made me feel I'm smart. I can be anything. She has believed in me so much more than anybody in this world has believed in me. She has believed I'm smart and that has made me go an extra mile. Because growing up, my family thought I was nothing. My sisters, they just saw me and they didn't think I was smart enough to accomplish anything. That's something that stayed with me for a long time. Mom believing in me and just thinking I can do—and she let me know you can do anything in this world you put your mind to.

Thompson recognized Brazeal's influence as a potentiating leader. Recalling their first encounter in 2000, Thompson told me,

She explained to me her work and why she thought it was important. She really encouraged me to consider applying to the Foreign Service. She didn't make the tough case. She wasn't like the used car salesman, but she was quite emphatic that she thought this might be an appropriate career path for me.

Later, Brazeal influenced Thompson's decision to become an economic officer, explaining economic work to Thompson in such a way that she decided to become an economic officer. Essentially, Brazeal told Thompson,

Forget the charts and the figures and the quantitative and the qualitative. All of that is fine. It's part of it. But what we do at the Department really comes down to answering one question; who gets what and why? Who gets to be considered? Who gets to be thought about? Who gets to be assisted, and why? So if everybody at the table, when these decisions are being made, only cares about country X or country Y, and you're like, hey, what about country Z because they have stuff, too? If there's no one there advocating for country Z, country Z is not even going to come up. It won't even be contemplated.

In the case of Linda Thomas-Greenfield, Brazeal's potentiating leadership philosophy and praxis provided the sage counsel (Hobbs, 2006) that Thomas-Greenfield credited with saving her career. Noting the irony inherent in the situation, Thomas-Greenfield told me that

She mentored me. She got me promoted. I know she got me promoted because I got the worst evaluation report I've gotten in my entire career and her review statement was —this evaluation does not reflect the work that I've seen Linda do. And I got promoted. I got promoted with a bad evaluation. It's because of the review statement that she did.

In another instance, Thomas-Greenfield recalled being misquoted by the press. Rea Brazeal, according to her, stood alone counseling, mentoring, and reassuring her (Hobbs, 2006). Speaking of Brazeal's vast work ethic and prosocial behavior, a key element of generativity, Thomas-Greenfield observed,

I got to know her as a person, know her as a leader, and eventually, know her as a friend because that was the kind of personality that she had. She was very serious when it came to the functions of her office and the functions of her job, but she

was also someone who knew that in order to get the best out of her people, she needed to engage with them. And I really was misquoted, but nobody believed I was misquoted. But the ambassador believed I was misquoted and she came and she told me that this had happened to her and here's how you deal with these situations in the future, and you don't get burned twice. And I never got burned by the press again because she advised me how not to.

The foregoing examples of Brazeal's leadership philosophy and practice, particularly in mentoring and developing talent within others, is the hallmark of a generative leader who has mastered prosocial behavior and the potentiating art of leadership. As we have seen, Fernandes, Ingati, Thomas-Greenfield, and Thompson all benefitted from Brazeal's generative concern, sage counsel and commitment to supporting their professional development. As this research evolves, we will engage the narratives of Goldbeck, Hull, Palmer, and Reis and consider their insights and observations about Rea Brazeal.

Apprehending Paradox

In my view, Brazeal exemplifies Kegan et al.'s (2013) fifth order of consciousness as an individual capable of apprehending and even leveraging paradox. As a graduate student in International Affairs she followed her father's footsteps to study at Columbia University, Rea accepted funding from the state of Georgia. She did this knowing Georgia did not want African Americans to attend graduate school in state. She told me that

They didn't want you to go to University of Georgia and integrate. So the state offered scholarship money to blacks who were going to graduate school outside the state. So, I did get some money from Georgia to go to Columbia University for my masters. I was happy to take advantage of those kinds of programs because I thought it was—I don't know what I thought—a shortsighted foolish waste of money.

As we shall learn later, embracing paradox also can be observed in Brazeal's approach to dissent in the Foreign Service. Brazeal, nevertheless, made good use of the funds pursuing a master's degree in international affairs at Columbia University. She

continued her laser-like focus on a career in international affairs being accepted in the Ford Foundation's Foreign Affairs Scholars Program. In the process, she served as an intern at the State Department in 1964 and again in 1966. She graduated from Columbia University in 1967. Brazeal would join the State Department as a Civil Service employee that year working as an International Economist. One year later, she entered the Foreign Service.

The Brazeals inculcated their deeply-held egalitarian values in their daughters; this clearly influenced and informed Rea's diplomatic practice. When asked, she commented,

I don't think they [Rea's parents] emphasized any class differences at all, except, to know that people were the same regardless and you treat them the same. *That, I suppose, helped me later in my Foreign Service career because I was always aware of the role the support staff played at embassies, locally hired support staff, and I learned a lot from them* [emphasis added].

I found her engagement with the drivers in Tokyo illustrative of her egalitarian sensibilities and her willingness to learn from locally engaged staff. Brazeal told me,

In Tokyo, I would talk to the drivers on how-to-drive in Tokyo and what was in a particular neighborhood and what could I find and also just about culture. And then on weekends, I would drive myself back to that particular neighborhood and sort of look around. *I think recognizing that they played a central role in our ability to negotiate with the Japanese government by moving delegations from here to there was important* [emphasis added].

She went on to explain that

At the time, I was the only American officer that had a party for the Japanese chauffeurs of the embassy. I was startled because they brought me flowers. I was so surprised. I just had it in the office. I remember some of my colleagues didn't come out of their office to join. I thought that was passing strange because these are people, we depend on to accomplish our negotiations. I'm not going to make a racial distinction there; it's just that all of my colleagues were white. *But I do think that my parents emphasizing that everybody was the same and equal no matter what job they did helped set me on that path to appreciate everyone or try to appreciate everyone* [emphasis added].

Again, Brazeal demonstrated the ability to appreciate paradox (Kegan et al., 2013). As a first tour officer in Buenos Aires, Argentina, for example, Brazeal applied U.S. immigration law even though she “didn’t agree with the law.” As Brazeal opined,

I knew I didn’t like consular work, mainly, because I didn’t agree with the law that we were having to implement because I thought it was discriminatory, as it still is. But I didn’t want to keep having to work to implement it.

In keeping with her oath of office, nevertheless, Brazeal implemented the law governing the issuance and refusal of visas even as she found the underlying assumptions of the law distasteful.

Questioning Authority

Throughout her career as a foreign service officer, Brazeal evidenced a consistent willingness to question the State Department’s governing variables (Argyris, 1991). Working in tandem with another first tour officer in Buenos Aires, for instance, Brazeal persuaded embassy leadership to initiate change by establishing a formal Junior Officer Rotational Program (JORP). This JORP arrangement allowed Brazeal to serve her first year in the Consular Section and her second year in the Economic Section. Consequently, Brazeal’s lived experience informed her decision to become an economic officer.

At the request of embassy officials, during her first tour of duty, Brazeal delivered a speech to an embassy audience explaining the political views of various African Americans. After delivering the presentation, Brazeal was surprised to learn that she had been dubbed the “resident radical” at the U.S. Embassy in Buenos Aires. Brazeal found that her colleagues ascribed views to her that she did not hold. According to her,

I spoke about SCLC¹⁵ and then the black Muslims and other groups and sort of what their views were. I remember being startled after my presentation when the people would come up and pat me on the shoulder and say, “Oh, you shouldn’t feel that way.” I’m thinking, “I don’t feel that way. I’m just describing different ways of thinking among the black community.” But I felt, at that time, that I developed a reputation for being the resident radical in the embassy. *I guess a lesson that I learned at that time which I had to later unlearn in my career, in my view, was to keep my own views very close to my chest [emphasis added].*

As a consequence of being labeled as the “resident radical,” Rea decided to keep her own counsel. This was, however, a lesson Brazeal readily admitted she had to “unlearn.” Deftly demonstrating her use of adaptive strategies (S. A. Lee, 1998), Brazeal told me,

Later, as part of a management or leadership approach, as you move up in senior positions, I learned that you really should explain to people who work for you what you’re thinking and what the thought patterns are around an issue. And so I had to sort of unlearn that early lesson, or at least, try to overcome it.

In another instance of questioning conventional wisdom, Brazeal objected to the illegal bombing of Laos and joined others in exercising her First Amendment rights to protest said U.S. Government action. She commented,

You had asked about whether I dissented or not. Yes, I did. I, at least, signed a group letter that was written by foreign service officers protesting our bombing of Laos, which we felt was illegal. There was a group letter inside the building signed by a lot of Foreign Service officers. I signed that letter.

In addition to the foregoing, Rea Brazeal joined civil rights protest marches in the United States. The foregoing actions bridged the divide between domestic and foreign policy. Interestingly, Brazeal spent approximately half of her Foreign Service career years abroad and half in the United States. As Thompson observed,

She said to me that one of the things that she actively pursued when she was a foreign service officer was making sure that she had just about a 50/50 split between her domestic assignments and her international assignments. That is kind of unusual, particularly, for someone who’s risen as high as she had. I

¹⁵ SCLC stands for Southern Christian Leadership Conference, the Civil Rights Organization co-founded by Martin Luther King, Jr. and Ralph David Abernathy. The SCLC came to prominence after successfully planning and organizing the 1955 Montgomery Bus Boycott.

would expect to see a little bit heavier on the international side, just because you have to be in Washington to build relationships, but you have to be abroad to kind of know what you're doing and know what you're talking about and have those policy chops.

I found Brazeal's account of the April 1974 encounter involving her mother and Henry Kissinger both revealing and entertaining. As a relatively junior officer, Brazeal served in the Office of the Executive Secretariat. The office is responsible for, among other things, advancing the Secretary's official trips—domestic and international—by managing the Secretary's schedule. Kissinger traveled to Atlanta for an Organization of American States (OAS) meeting and Brazeal went to support that trip. While attending a reception held on the Spelman College campus, Brazeal recounts being late to the reception because she was working. She told me,

I finally got to the reception and my mother grabbed me by the arm and went through the crowd and went up to Kissinger and put her hand on his arm and said, "Here she is. Here's my daughter who is working with you." And he says, "Ah, your mother has told me all about you." It was really funny. I remember she just took me straight on over and, "Here she is. Here she is." So yes, in that sense, he sort of knew who I was after that.

Brazeal, Economics, and the State Department

Throughout her State Department career, first as a Civil Service employee and later as a foreign service officer, Brazeal worked on complex economic and trade issues both at home and abroad. Brazeal began with her service in the Latin America Bureau working on the Alliance for Progress (AFP).¹⁶ One of Brazeal's early lessons involved her work preparing statistical reports and papers on the AFP. The office produced reports which failed to capture the entire picture, instead they excluded data in order to fit preconceived ideas. She told me, "I bristled at the way we had to work our story to

¹⁶ On March 13, 1961, President Kennedy proposed the Alliance for Progress, a 10-year, multimillion-dollar plan to improve United States' relations with Latin America.

come up with successes.” One lesson she gleaned from the experience was to be cautious about the use of data and facts.

Regardless of where she was within the State Department hierarchy, Brazeal reported feeling self-actualized and empowered. As she told me,

So whatever level of officer I happened to be at the State Department, I never felt I that wasn't a leader. Sometimes people wait mentally, it seems that they wait, until they are supervisors before they think of themselves as a leader . . . I never felt powerless to affect what it is that I wanted to have happen . . . I was in the Office of Development Finance . . . but I was working for Adrian Basora. And the other thing I learned is to try to pick jobs where I would be working with someone who could teach me something and also who was not a bigot. And you could find out who the bigots were by their corridor reputation.¹⁷

Speaking of Brazeal's sense of agency, her first assignment to Tokyo, from 1979 to 1982, is a case in point. Brazeal was assigned to the Economic Section of the U.S. Embassy in Tokyo but she lacked a Work Requirement Statement¹⁸ spelling out her professional responsibilities. According to Brazeal “I was in a new position. Being new, the position had no job description, no portfolio really, so what was I to do?” Brazeal, in essence, had to develop her own job description. She told Whitman,

I took time to talk to my colleagues. I told them I wasn't trying to take issues away from them, but I was in this new position, so what did they think this position should cover? I didn't believe that I should sit and do nothing. I didn't believe I should go and whine to my supervisors that they weren't telling me what to do. I figured I should find out how to be productive on my own. I enjoyed the challenge. Throughout my career, I have been asked to take several new positions and have enjoyed the creativity that comes from uncharted territory. (A. E. Brazeal, 2007, pp. 53–54)

¹⁷ At the U.S. Department of State, a person's corridor reputation is what their colleagues say and think about them. A type of informal 360 review, the corridor reputation is built over time and is enhanced or damaged by whether you follow up, do what you say you'll do. (“Corridor Reputation,” n.d.)

¹⁸ In the Foreign Service, an employee's professional responsibilities are documented in the Work Requirement Statement (WRS). The employee, her supervisor, also known as the rating officer, and that officer's supervisor, known as the reviewing officer, agree to the terms of the WRS; they are required to sign the WRS which becomes an integral part of the Employee Evaluation Report (EER) or performance evaluation.

She noted,

I covered automobile trade; I covered Japan's east-west trade with the USSR, China and other communist countries. I also handled some aviation trade issues. By the end of my tour, I had covered almost every economic area, but without having antagonized my colleagues. You can't snatch another officer's portfolio and work in harmony. I also covered some sectors on the commercial side. Harkening back to the supervisor in the commercial section who I thought was a male chauvinist, he assigned me to the textile sector "because women sew" and U.S. frozen bull semen exports to Japan, because he thought the issue would embarrass me. I found the bull semen sector absolutely interesting, because it was a new topic for me and I had not known the U.S. even exported such products. (A. E. Brazeal, 2007, p. 53)

The foregoing account of Brazeal's approach to creating her job description while serving in Tokyo provides interesting insights into the Foreign Service's professional culture as well as Brazeal's professional praxis. Resourcefulness, initiative and leadership are highly prized within the career service. The State Department developed the 13 Dimensions¹⁹ to describe the characteristics of a successful foreign service officer (see Appendix F). The State Department explains resourcefulness, initiative and leadership in the following ways:

Initiative & leadership . . . To recognize and assume responsibility for work that needs to be done; to persist in the completion of a task; to influence significantly a group's activity, direction, or opinion; to motivate others to participate in the activity one is leading. . . . Resourcefulness . . . To formulate creative alternatives or solutions to resolve problems, to show flexibility in response to unanticipated circumstances. (U.S. Department of State, n.d.-a, para. 6, 11)

Brazeal remained unperturbed by the male chauvinist's decision to assign her to cover the textile sector because women sew; he also assigned her to monitor frozen bull semen exports to Japan in an effort to embarrass her. Instead, employing an alchemical approach to learning and leading (Preskill & Brookfield, 2009), Brazeal populated her

¹⁹ The 13 Dimensions also underscore the other qualities and characteristics the State Department considers essential to success as a Foreign Service Officer; they are composure, cultural adaptability, experience and motivation, information integration and analysis, judgment, objectivity/integrity, oral communication, planning and organizing, working with others, written communication and quantitative analysis (U.S. Department of State, n.d.-b).

portfolio with an eclectic mix of economic and trade issues important to the U.S./Japan bilateral relationship. By alchemical I mean that she took the base metal of lead, a male chauvinist with micro-aggressive tendencies and toxic ideas about women and transformed it into gold by creating an interesting and meaningful portfolio of issues important to the bilateral relationship. She did so without usurping the professional territory of her colleagues. Moreover, she devised ways of working around her chauvinistic colleague to achieve her aims. For example, she recounted the following story to Whitman explaining,

I wanted to get an English language local newspaper, so I went to him and I said, "I would like to get a newspaper," and he said, "You'll get exactly what your predecessor got," which meant I'd get nothing, since I had no predecessor. I went to my office and I thought, well, now, how am I going to deal with this guy because obviously he's going to be around? My solution to the newspaper issue was to arrive at the office before he arrived and to take his newspaper from his cubicle, for the entire three years that I was there. Some of the other women officers in our section wound up in shouting matches with him, but I never did that, because I just tried to work around him. (A. E. Brazeal, 2007, pp. 52–53)

Brazeal's sense of agency was in evidence while assigned to the Office of Development Finance, where she worked with officials from the Treasury Department (TREAS), the U.S. Trade Representative's Office (USTR), USAID, and the Import/Export Bank (EX/IM Bank), among others. Chief among her responsibilities in the Office of Development Finance was formulating the U.S. Government voting position in the international financial institutions, the International Monetary Fund and the World Bank. Brazeal employed her wry wit to work the inter-agency process. She shared the following fascinating and humorous anecdote with Whitman:

I can't lie. I know as a diplomat, you are supposed to be able to lie, but I never could. This fact made for some comical situations. For example, I would stand up at my desk with my high heels, which probably made me about 6'3", I don't know, and I would tell colleagues on the telephone that "there's high-level interest in this issue" meaning just me, because I was tall. But at least I wasn't lying. So I was able to move issues upward in the bureaucracy. (A. E. Brazeal, 2007, p. 66)

Another example she gave concerning the inter-agency process was making common cause with a counterpart in the Treasury Department and moving issues forward in their respective agencies by reporting Treasury is interested in such and such an issue and here's a paper on that. Brazeal's example of resourcefulness and initiative demonstrates how a career officer can contribute in substantial ways to policy formulation and implementation. She said,

I came back to D.C. to work in the Economic Bureau, actually, in the Office of Development Finance. I worked on issues concerning how the U.S. would vote on IMF (International Monetary Fund) programs or World Bank loans. I worked primarily with Treasury and AID. I was in that office for about two years. I sought a position in this office because the Director, Adrian Basora, was someone I wanted to work for, someone who I thought could educate me about particular economic issues as well as about leadership/management skills. The Japan Office in the State Department, however, created a new deputy slot, the deputy for economics, and I was asked to become the first incumbent in that slot. You now can see a pattern I was developing for accepting newly created positions. (A. E. Brazeal, 2007, p. 64)

Regarding Brazeal's work on U.S./Japanese bilateral trade issues, in the interview Reis told me,

She was working, largely, on trade matters having to do with the US Trade Representative's Office (USTR). She handled the relationship between the East Asia Bureau of the State Department and the US Trade Representative's Office on trade matters. In that time, as I say, I worked for her, but, in fact, she was busy doing her own portfolio and just delegated the other things to Brian Muller, who was the other person on the section, and me. She kept track of what we were doing and occasionally made direct orders to do this or the other thing. But, by and large, we worked together because in those days, first of all, we knew each other and, second of all, we were both so busy. There wasn't an awful lot of time for doubling up on projects or anything like that.

Brazeal worked on Japan-related trade issues for the decade of the 1980s. She became an expert on automobiles and aviation issues and was actively involved in our negotiations with Japan. Noting that these negotiations took place during the Cold War, Reis explained,

All of us on the desk were trying to manage our economic relationships with Japan in a way that the frictions over economic things did not bleed into overall

relationships or particularly, relations with Japan on defense matters . . . The US Trade Representative's Office, from time to time, tried to expand their authority into other areas, for example, aviation, to gain further leverage over the Japanese on trade matters.

Reis recalled Brazeal was largely responsible for managing the State Department's relationship with USTR. With regard to Brazeal's leadership philosophy and practice, Reis commented favorably on her candor. As he said,

I think her strength was in dealing with people, both in Tokyo when she was working on aviation and trade issues, and then also on the desk when she, I thought, worked very effectively with her counterpart at the US Trade Representative's Office.

Former Senator and then-U.S. Ambassador to Japan, Mike Mansfield, asked Rea to return to Tokyo as the Minister Counselor for Economic Affairs; she served in that senior leadership position from 1987 to 1990. Once again, she turned her considerable intellectual skills and formidable network to automobiles and aviation issues. The challenges of the U.S./Japan bilateral relationship noted above were further complicated by the dynamics of the Cold War. They, nonetheless, provide an interesting account of the contributions of foreign service officers who, like Brazeal and Reis, were on the front lines of advancing the interests of American workers, farmers and manufacturers, as they labored to secure and/or expand U.S. access to international markets.

Ambassador to Micronesia

In 1990, Rea Brazeal became the first American Ambassador to the Federated States of Micronesia. While examining her papers, I came across Brazeal's schedule of ambassadorial consultations, a series of meetings in preparation for the assignment; it was, in a word, comprehensive. The consultations included meetings on Capitol Hill with then-Senators Danforth and Nunn as well as then-Congressman Solarz and Congressional Delegates Faleomavaega, Blaz and DeLugo and Fuster. Brazeal also met

with Congressional staffers on the Senate Energy and Natural Resources Committee, the House Interior and Insular Affairs Committee as well as staff of the House Subcommittee on Insular and International Affairs. She held extensive meetings at the State Department. Brazeal's ambassadorial consultations included a plethora of executive branch agencies and offices ranging from the National Security Council, Department of Interior, Environmental Protection Agency, Peace Corps and the Treasury Department, to the Agency for International Development. In addition to consultations in Washington, Brazeal also met with key contacts in San Francisco and Hawaii. Her consultations included civil society actors as well as people in banking and finance, fisheries and other actors in the private sector. In addition, Brazeal's consultations included George Arioshi, the former governor of Hawaii, and Rear Admiral Lloyd Vassey (retired), former Commander of the Seventh Fleet, part of the United States Navy's Pacific fleet. Before departing Washington, she also paid a courtesy call on the Japanese Ambassador to the United States. I see a pattern in Brazeal's professional praxis of building and sustaining networks which is essential in diplomatic tradecraft.

Brazeal's exacting schedule of consultations provides a sense of the complexities of our bilateral relations with Micronesia. This is true despite the fact that, during the time of Brazeal's tenure as ambassador, the U.S. Embassy in Micronesia was a two-officer operation. As a consequence, Ambassador Brazeal served as the communicator, she managed the post's administrative portfolio and she served as the Consular Officer covering issues such as American Citizen's Services. Her experience managing a major ship visit while serving as Ambassador to Micronesia, impressed upon Brazeal the importance of civil/military cooperation within the U.S. Government.

Later, as the Dean of the Senior Seminar, she emphasized the significance of civil/military relations in the curriculum.

Working in what the State Department calls a Small Embassy Post (SEP), Brazeal learned the basics of leading a U.S. diplomatic mission. She would apply these lessons to her ambassadorial assignments in much larger posts in Kenya and Ethiopia. Brazeal's experience in Micronesia also influenced her praxis as the Inaugural Dean of the Leadership and Management School (LMS) of the Foreign Service Institute where she focused resources on developing a program for SEPs and directed LMS trainers to provide consulting and coaching services for these historically overlooked Foreign Service posts.

Prior to independence, Micronesia was part of the United Nations strategic trust territory under the administrative control of the United States. Our bilateral relations with Micronesia are governed by a Compact of Free Association (CFA); according to the U.S. Embassy, under the terms of the CFA, the United States provides the Federated States of Micronesia (FSM) with economic assistance, defense, and other services and benefits. In exchange, the host country grants the United States certain operating rights in the FSM, denial of access to FSM territory by other nations. During her tenure as the ranking American envoy to Micronesia, the United States Government devoted an annual outlay of \$100 million for Micronesia and many U.S. Government agencies were active there. As a consequence of this unique historical relationship, Brazeal's challenge was, in part, to encourage the Micronesians to exercise greater agency in managing their national affairs.

Micronesia also is important to Brazeal's life story as it was during her first ambassadorial assignment that she received a cancer diagnosis. Dunlop et al. (2015) linked the concept of the redemptive life story to trauma and prosocial behavior. It is

possible, therefore, that Brazeal's cancer diagnosis could be implicated in her prosocial disposition. Fortunately, she had access to quality medical care in Hawaii. In grappling with this devastating disease, Brazeal drew upon her considerable support system and resources—personal, familial, intellectual and spiritual. This was a period of deep critical self-reflection, a key component of Jack Mezirow and Associates' (1990) concept of transformative learning. In discussing Brazeal's diagnosis and treatment, I remained cognizant of my responsibility as a portraitist to respect her boundaries; I also endeavored to exercise similar respectful discretion concerning her marriage (Kotre, 1984; Lawrence-Lightfoot, 1983).

Ambassador to Kenya

Brazeal served as United States Ambassador to Kenya from 1993-1996. On August 4, 1993, during her Confirmation Hearing before the Senate Foreign Relations Committee, Brazeal explained U.S. policy priorities emphasizing that democratic governance, human rights, freedom of the press, independence of the judiciary as well as economic reform, formed the heart of the policy agenda she planned to pursue. Brazeal told Committee Members that "I personally have a very strong interest in education and I hope to work with and meet institutions in Kenya because I think education also is a foundation for democracy" (Nomination of Aureal E. Brazeal to Be Ambassador to Kenya, 1993, p. 17).

Brazeal's tenure as United States Ambassador to Kenya is replete with examples of her leadership effectiveness. Acknowledging her leadership skills in a performance evaluation, for example, the Bureau of African Affairs in Washington commended Ambassador Brazeal for her diplomatic acumen, specifically noting her efforts in securing Kenyan Government approval to relocate U.S. Embassy operations from Khartoum to Nairobi on a temporary basis. Once again, I found an alchemical quality to

her diplomatic practice regarding her engagement with the press. Smith Hempstone, Brazeal's predecessor as U.S. Ambassador to Kenya, was a controversial figure. As was the case with Hempstone, Kenya's political cartoonists followed Brazeal's every move and occasionally offered negative or questionable critiques of her statements or actions. In a master stroke, Brazeal thanked the political cartoonists for their insights and commentary. She went farther, asking them for autographed copies of their cartoons which she then framed and proudly displayed in her embassy office.

On April 7, 1995, *The New York Times* editorial page carried the headline "Renewed Repression in Kenya," which explained Ambassador Brazeal's temporary detention at the hands of local security forces. Brazeal's explanation of events, however, differed significantly from the aforementioned press account both in detail and nuance. Brazeal's party was traveling upcountry when they encountered a roadblock where a group of opposition politicians and journalists had been stopped by security officials. Initially, security officials staffing the checkpoint assumed Brazeal was traveling with the opposition politicians and therefore stopped the diplomat. Unperturbed, Brazeal seized the opportunity to query the politicians, journalists as well as people detained in the cells at the checkpoint about reports of ethnic disturbances, an important human rights concern. Once security officials determined she was traveling independently they allowed her to proceed. Brazeal reported the incident to Washington, including the insights she gleaned from her various interviews. The following week a high-ranking official from the State Department insisted that the embassy transmit a diplomatic note expressing the United States Government's displeasure with what transpired. Kenyan President Moi cancelled the apology dinner he was preparing in Brazeal's honor and she lost that opportunity to develop closer ties with him.

This was not the first time Brazeal observed an American official in what she termed “high dudgeon” mode. Brazeal recalled her service in support of an unnamed Secretary of State. As the Secretary’s plane was about to land in foreign country X, he read press reports containing disparaging remarks about the United States attributed to the Prime Minister of country X. Consequently, the Secretary of State decided to cancel their meeting. Recognizing the importance of the bilateral relationship, Brazeal made her case to the Secretary arguing precisely because we are the United States, we can absorb the perceived slight; the Secretary remained very upset. Undaunted, Brazeal contacted the U.S. Ambassador to country X and told him he had approximately 10 minutes to rescue the situation by persuading the Secretary of the importance of the bilateral relationship. Her efforts paid off because, in the end, the Secretary of State did hold his high-level bilateral meeting with the Prime Minister.

Speaking of their service together in Kenya, Thomas-Greenfield relayed their experience at the Dadaab Refugee Camp; it is illustrative of Brazeal’s respect for others.

Thomas-Greenfield told me:

I remember once we were going through a refugee camp, Dadaab Refugee Camp²⁰ and the women of the camp wanted to meet with her, but we were on a time schedule. We were running from meeting to meeting and we apologized that she couldn’t have a separate meeting with the Somali women. As we’re driving out of the camp, the women just sat in the middle of the road and our cars couldn’t go through. They brought out these little benches. The security people were telling the ambassador not to get out. She got out, she sat on the bench and we met with them. I think those women, it made their day, but it also let them know that we had an ambassador that cared about their issues. We could have easily gone around their group. We could have allowed the security people to push them out of the way. Her approach was let’s take the time. Let’s talk to these women.

²⁰ The Dadaab refugee complex consists of four camps. The first camp was established in 1991, when refugees fleeing the civil war in Somalia started to cross the border into Kenya.

The preceding story provides clear insight into Brazeal's leadership philosophy and practice as the Somali refugee women occupied the lowest rung on the socio-economic ladder; they undoubtedly lacked political influence. Brazeal, nevertheless, recognized their creative determination and, in spite of time constraints and security concerns, took time to listen to them. Once again, I detect evidence of her parents' insistence on treating everyone with respect and dignity, no matter their station in life or your station in life as we will learn from Rea's Rules.²¹ The preceding example, I believe, provides an important glance into Brazeal's excellent judgment or what Kramer (2003) termed wisdom.

Discussing Brazeal's leadership of the U.S. Embassy in Kenya, Thomas-Greenfield noted the challenges Brazeal encountered.

We also had an interesting embassy. A lot of the section chiefs were women. So, the Econ Chief was a woman, the Political Chief was a woman, the Management Section was a woman, the Station Chief was a woman, and there were some interesting dynamics in the embassy that were somewhat negative. I would hear the men refer to the embassy as the hen house. But she never, ever allowed that to get to her. I remember saying when I heard the hen house at one point, I'm like, when they're all men at the embassy, do we call it the cock house? Do we call it the rooster house? Why is this the hen house because they're all women? She never let it get to her.²²

In the face of such microaggressions and toxic sentiments, Brazeal maintained her composure thereby demonstrating elements of sound judgment or what Josselson (2002) termed wisdom.

Thomas-Greenfield explained what Brazeal's presence at the Nairobi airport meant to her after a case of mistaken identity led to her being taken hostage during the

²¹ Found at the end of this study, Rea's Rules constitute a distillation of the tenets of Brazeal's leadership philosophy and praxis.

²² The terms Econ Chief and Station Chief mean the respective heads of the Economics Section and the Central Intelligence Agency's ranking officer at a U.S. Embassy abroad.

1994 Rwandan Genocide. Thomas-Greenfield looked to Brazeal for guidance and support (Hobbs, 2006). She told me,

When we eventually got evacuated and I came back and the plane landed in Nairobi, the first person I saw was the ambassador. When I stepped off the plane, I was the first person to step off the plane, and the first person I saw was the ambassador. She didn't have to be there. The only person on that plane that was her person was me, and she was there for me. None of the other people she knew, but she came there—maybe she was there for everybody, but I felt like she was there for me. Maybe everybody felt like she was there for them, that's a good thing. But I really felt it. When I walked off the plane and I saw her and I'm like, "God, I survived this. There's my ambassador."

Brazeal's Commitment to Diversity and Inclusion

Thomas-Greenfield went on to explain how the experience reignited her commitment to diversity and inclusion telling me that:

It (the experience of mistaken identity) also changed my whole approach to the Foreign Service like these people need to know there are Black people in the Foreign Service . . . This cannot be a Foreign Service that's made up of just Caucasians and just men. They need to know that we are a diverse Foreign Service. So diversity became a major focus for me in my career. When I became Director General, it was very, very important to me. I would tell the stories that in Africa, Africans didn't realize that a person who looked like them was an American. We needed to make sure that they understood as part of our communication strategy that America is a culture of many colors. We needed to get certain foreign service officers out that reflected that.

Brazeal is clearly committed to diversity and inclusion; Goldbeck, for example, observed that:

Diversity, yeah, she was really good at encouraging all the different strata within our organization to participate. She took particular interest in a couple of our African American JOs²³ and helped them, especially, I think, in terms of some of their bidding strategies and bidding efforts²⁴. I thought that was good. She was

²³ The terms JO, Junior Officer and ELO, Entry Level Officer, are used interchangeably within the Foreign Service.

²⁴ Foreign Service Officers are routinely required to bid on their onward assignments roughly every two to three years. Some of the factors they must consider involve the officer's family composition such as the presence of school-age children and academic calendars, regional expertise and/or functional experience, language skills and/or the time to complete requisite training. Guided in part by State Department regulations, Foreign Service Officers frequently develop bidding strategies to increase the possibility of landing a career enhancing onward assignment.

also cognizant of the need for us to do more with our staff, the Communicators and the support elements within the mission. *I think she made an effort to try to ensure that everybody at some point got included at an event in her residence—a reception, a dinner, a lunch, a coffee, whatever* [emphasis added]. She made herself available at different times by circulating around the embassy or the cafeteria at different times so that people could approach her if they didn't want to come to the front office. It was kind of difficult, (physically) coming to the front office.

Thompson, like Brazeal, understands the toxic elements of race relations in United States history (Grier & Cobbs, 1968/1992; D. King & Smith, 2005; West, 2004) and their impact on U.S. foreign policy (Krenn, 1996). As noted earlier, Thompson recognized Brazeal's ability to navigate difficult situations as well as the importance of the Thursday Luncheon Group (TLG), the first affinity group at the State Department. In fact, TLG was established to challenge discriminatory practices within the institution. Clearly identified with African Americans' efforts to influence United States foreign policy, TLG continues to advocate for diversity and inclusion within the Department. Today, Fernandes is an active TLG life member. Emulating Brazeal's generative qualities, he seeks to prepare succeeding generations of professionals entering the ranks of both the Civil Service and the Foreign Service. He told me that:

I've had a couple of brown bags where the TLG has hosted me and some other brown bags about Employee Evaluation Reports (EERs) . . . I served on some promotion panels and so I wanted to impart to folks about how you prepare your evaluation, how you should look at it, how you should interact with the people who are writing about you. Also on assignments, also on tandems my wife is a foreign service officer and so those are unique challenges when you have tandem issues.

Brazeal and Fair Play

As noted earlier, Brazeal is well acquainted with complex leadership and management challenges. Both Goldbeck and Palmer shared experiences illustrating Brazeal's leadership philosophy and praxis described in Josselson's (2002) concept of balance. "True compromise, balance between the needs of the people involved, sharing of resources, and taking account of everyone's point of view" according to Josselson,

of resources, and taking account of everyone's point of view" according to Josselson, "all require perspective and energy" (p. 439). Palmer discussed what he called the "fine line" Brazeal had to tread as the Senior Seminar Dean dealing with 30 egos of both military and civilian U.S. Government leaders explaining,

She had to walk a fine line, basically, as being the Dean, the leader, the example setter, the person that was going to be the honest broker. Because you have 30 upwardly mobile, dare I use the word, aggressive leadership candidates. And so by that, many of them are creative, they're innovative, many of them are stubborn, but they are excellent leaders.

He described an example of the challenging egos that occurred on the first day of the 41st Senior Seminar saying,

I do remember one person. I'm sure that Dean Brazeal will remember right well. I won't use his name, but he was an Army colonel who said, "Yes, and my name is XYZ, which is German for does not play well with his neighbors." Very first day, first day out. And indeed, he was a project for her, I'm sure, but one that she managed very well.

I found the Palmer account of Brazeal's handling of a subsequent leadership challenge regarding the election of the TSS class president most revealing. Noting the importance Brazeal placed upon serving as an "honest broker" over the elections, Palmer relayed the following story:

We had one person who said, listen, we're all professionals here. We don't want to have one of these divisive processes of election. He says, I would like to propose Larry Palmer as president. Are there any objections? There were none. But Ambassador Brazeal said, wait a minute. She did not want this to appear to be a process of we're just going to push this through. So she said, well, wait a minute. You know, that's fine, but I want to be sure that this is the will of everyone.

Instead of acquiescing to the suggestion and taking the low hanging fruit, Brazeal insisted upon a transparent electoral process. The foregoing example, in my view, speaks to the importance Brazeal places upon democratic values and practices when a cohort, community or a country, for that matter, chooses its leadership. The story also illustrates the very values contained in the Brazeal "family curriculum"

(Lawrence-Lightfoot, 1983, p. 2) such as integrity and fair play. In the end, Palmer was elected president of the 41st Senior Seminar.

Speaking of Brazeal's balanced approach to leading (Josselson, 2002) and her excellent judgment (Kramer, 2003), Goldbeck explained how Brazeal resolved the differing opinions colleagues held about the nature and direction of the conflict between Ethiopia and Eritrea. He told me,

It's the way she handled that issue that I thought was really interesting. Because she didn't just pooh-pooh and ignore people's viewpoints. She heard them out and listened to their evidence and asked them to hear what other people had to say, and then engage in a real dialogue in terms of a debate to have the best information, best ideas. I thought that was a really professional skill that I think she has—she brings to the table.

In addition, Goldbeck shared the account of Brazeal's efforts to disrupt ethnic cleansing in Ethiopia's southwest corner. As he explained,

She had individual meetings first, which gave all those people face and gave them a chance to have a face-to-face with her. She went in kind of knowing what all the different parties had on their mind and what their complaints and concerns were. When they had the large group meeting, it gave all of the parties a *safe place or a safe space* [emphasis added] in which they could meet and express their views and have the parties that they felt were involved in the killing or involved in the suppression, hear their views. The government also got a chance to hear their views.

It seemed pretty clear after we left—we sent another team down the next week to test the water and see how things were going, and the opinion was that that had really been successful in giving people an opportunity to voice their anger, their concerns and have the central government hear all the parties instead of just listening to one or two. But I thought that was really a good methodology.

To ensure that there wouldn't be a back to the bad old ways afterwards, she organized a heads-of-section visit so that every week or two there would be another head of section going down there. So that the government knew that we were keeping our eyes on what was going on down there. I think that largely succeeded in tamping down the risk and bringing at least that particular episode of ethnic violence to closure.

I found compelling Goldbeck's reference to Brazeal's methodology of promoting "real dialogue" and creating a "safe place" and "safe space" for antagonists to speak their

minds. These practices constitute essential tools in leadership as well as diplomatic tradecraft, and if we are to be effective, they must be studied, emulated and applied in 21st century diplomatic praxis.

Brazeal as a Prosocial, Generative Leader

As noted earlier, Thomas-Greenfield told me “I got to know her as a person, know her as a leader, and eventually, know her as a friend because that was the kind of personality that she had.” Moreover, Brazeal’s faith and trust in Thomas-Greenfield, during periods of uncertainty and challenge, marks her as a generative leader. According to Thomas-Greenfield, Brazeal stood alone among colleagues when she was misquoted. Brazeal took the initiative to reach out to her with reassurance and words of sage counsel. Demonstrating both empathy and compassion, Brazeal advised Thomas-Greenfield that she too had been misquoted in the press.

As discussed earlier, Thomas-Greenfield’s hostage experience in Rwanda while serving as the Regional Refugee Officer, provides another example of Brazeal’s prosocial qualities and generative characteristics.

While conducting archival research involving her personal papers, I encountered numerous speeches Brazeal delivered as Chief of Mission in Kenya and Ethiopia. Brazeal wrote and delivered her speeches; they reveal a wry wit, insightful analysis and deep understanding of domestic and international affairs as well as her passionate commitment to social justice, democratic governance, values and practices. She used the bully pulpit the position afforded her to raise issues ranging from democracy and human rights to economic growth and development. Brazeal spoke, for example, of the corrosive effects of corruption and challenged political leaders to open up their economies to investment, both foreign and domestic, in part, by eliminating onerous taxes and needless regulations. Her speeches to Kenyan audiences, for example,

consistently urged the country to breakout of the mentality of aid recipient and shift to the mindset of a nation that recognizes the important relationship of trade and investment to growth and development.

In 1994, during her tenure as our top envoy to Kenya, Brazeal created the Martin Luther King, Jr. Leadership Prize to be awarded to a Kenya citizen under the age of 40 (see Appendix G for her speech). In establishing the award, she invited a group of both Kenyan and American leaders to serve on the selection committee. Joyce Gitau, a small business owner, educator and local elected leader, was the first recipient of the MLK Leadership Prize. The award afforded Brazeal the opportunity to acknowledge the power of King's leadership in peace and nonviolent social action. Her message was not lost on Kenyans; the press picked up on this initiative and discussed issues related to King and Kenyans' democratic aspirations. Once again, we can see Brazeal's strategic intent in expression.

In that speech, Brazeal told Kenyans,

Dr. King combined two apparent irreconcilables—militancy and moderation. Militancy because African-Americans were determined to correct the situation, to eliminate, if you will, the flagrant discrepancy between American ideals and practices. Moderation, in that violence, as practiced for example by the White Citizen's Council, the Ku Klux Klan or even some Black groups, was not the tool. (A. E. Brazeal, 1994, np)

I noted the concept of the tempered radical (Meyerson & Scully, 1995) in Chapter

I. Drawing from earlier research, I said,

The authors posit that tempered radicals are individuals who identify with and are committed to their organizations and are also committed to a cause, community or ideology that is fundamentally different from, and possibly at odds with the dominant culture of their organization. Their radicalism stimulates them to challenge the status quo. Their temperedness reflects the way they have been toughened by challenges, angered by what they see as injustices or ineffectiveness. Meyerson and Scully introduce concepts of ambiguity, authenticity and Weick's (1984) work on small wins. (A. E. George, 2014, p. 2)

Based upon data generated in this study, I have concluded that, instead of being the “resident radical” as she was painted years ago in Buenos Aires, Brazeal is a tempered radical, in the sense of that phrase as used by Meyerson and Scully (1995). Like her aforementioned reference to King, I detect militancy and moderation within Brazeal. Furthermore, examples Brazeal shared about her encounters with a male chauvinist in Tokyo demonstrate her use of small wins (Weick, 1984) to achieve her ends. In addition, she appreciates the role of ambiguity in professional practice, telling Whitman that

I frequently tell younger officers that if you work in the political or the economic side of our profession you have to be comfortable with what I call “ambiguity”. Ambiguity means that you might work on an issue but you would not be present to see the results. You were in a country working on some issues for several years planting seeds, but you may never see the results of a negotiation or even the resolution of an issue. (A. E. Brazeal, 2007, p. 63)

Brazeal as the Family Friendly Leader

Referring to her tenure in Kenya, Thomas-Greenfield discussed Brazeal’s family friendly approach to leading saying:

The other thing I liked about her when we served, she was a family person. Her mother was there at post with her. Her mother had Alzheimer’s, but she made sure that we all got to know her mother. She didn’t keep her hidden away in the house. She was part of the community. When she had events at the residence, mom would be out with all of us. I think it gave her mother some energy seeing children run around and just having people around. I was so . . . just impressed that she, as an ambassador, took this responsibility to take care of her mom.

Brazeal, according to Thomas-Greenfield, is “extraordinarily supportive, very engaging, loving.” Indeed, Brazeal’s commitment to providing high-quality care for her mother led her to retain the services of Joan Ingati as her mother’s caregiver and companion. Between 1994 and 2002, Ingati cared for Ernestine Brazeal both in Kenya and in the United States. As such, she lived in the Ambassador’s Residence and observed how respectful Rea was of the Kenyan staff. As Ingati told me,

I met Ambassador Brazeal in Kenya in 1994. She brought her mom there with her and I was her caregiver. I worked with Ambassador Brazeal for a long time because mostly, I was a live-in nanny to take care of her mother. During that time, I watched her (Brazeal) with the staff, even with me. What I found so intriguing at that time is her respect for the staff in the house. Because she didn't show them as less than. She respected them.

Ingati was devoted to Mrs. Ernestine Brazeal and, according to her, the two women became extremely close. Ingati came to consider Mrs. Ernestine Brazeal her grandmother and Aurelia, her mother, in essence, they became fictive kin (Ibsen & Klobus, 1972; Stewart, 2007). Ingati explained the profound sense of pain and isolation she felt upon Ernestine's death saying,

My grandmother died in 2002. It was August 4th. I remember I was lost. I felt lost at that time. I remember we were driving, because we had gone to stay in an apartment around Watergate because we were going to Ethiopia for our next post, and I was crying a lot. Back then, I didn't know why I was crying. She [Brazeal] just looked at me and she asked, "Are you depressed or what's going on?" I just told her I don't know. Because I didn't know. I was just lost and crying a lot because I had lost someone, my best friend, my companion.

Together, Ingati and Brazeal grieved and came to terms with the loss of their beloved Ernestine. The experience, undoubtedly, strengthened their familial bonds. As Ingati reported,

From there, we went to Ethiopia. Then I left Ethiopia, I went to Kenya and that's when I got married in 2002 February and she (Brazeal) came there. Because she was my mom and she was the one who even bought my wedding dress. And even my wedding ring I'm wearing, that's mom's. She gave it to me. She said, "I'm passing this to you, my daughter, to wear it on your wedding and I'm praying it brings you luck." We were talking about my wedding. She was at my wedding, then she left and went to Ethiopia.

Ingati, doubtless, appreciated Brazeal's ongoing kindness, concern and generosity observing,

I was in Kenya and I got sick. So I'm in the bed sick because I didn't know what to do. But she found out I was sick. From Ethiopia, she got a ticket, came to Kenya and looked for the best doctor herself and took me there. Remember, Aga Khan was the best hospital back then. That's where mom took me to Aga Khan and they made sure everything was okay. She left and went back to Ethiopia and I think she was so worried, she didn't know, because she only trusted herself to

take care of me. So she got a ticket and went through everything and called me to go to Addis Ababa so I can be around her and around the best doctor she can get me.

Explaining the informal kinship ties that lovingly bind them, Ingati said

To me, it was just so thoughtful. It was just a mother's love. It doesn't mean you gave birth to me, it's how you treat that person. Mom has never treated me with anything less than . . . she has treated me with respect.

Brazeal's compassionate "radius of care" (Peterson & Klohnen, 1995, p. 20) was again in evidence when she insisted Ingati travel to Ethiopia for prenatal medical treatment. As Ingati told me,

In Ethiopia, I had to go through a C-section because I had a difficult pregnancy. She (Brazeal) looked for the best doctor and took me there and made sure everything went okay, even follow up. They had to do an X-ray to make sure they hadn't left anything. Because in Ethiopia, there were stories that they can leave scissors or anything. But she made sure she called the doctor to do an X-ray to make sure everything was okay.

Brazeal's generative concern and potentiating leadership approach were in evidence when the family returned to the United States from Ethiopia. Ingati reported that

When we came back from Ethiopia, she asked me what I wanted to do. One thing, she gives me ideas or asks me questions and asks me to make a decision. She asked me, "What would you want to do?" I said I would like to go to school. My daughter was two years and a half so I started going to night school and mom was still working. So mom worked during the day and she was babysitter at night while I went to school.

Brazeal facilitated Ingati's studies in a myriad of ways. As Ingati recalled,

When I was accepted in the nursing program, that meant leaving very early in the morning. At 5:00 I was up. And remember, I had a little baby. Mom made it so easy that I never worried about the baby. My thing was go get an education. So, during exam time, the only thing I have to do is study for my exams

Moreover, Ingati discussed how Brazeal's generative concern extends to her daughter, Ernestine, noting,

She [Brazeal] wants her [Ernestine] to have the best of the world. She's always looking for ways, for example, from ballet. Remember, mom those days had

some issues with her leg, but it's like Ernestine fuels her. Even when she was going through those problems, she would get in the car and take her to ballet or take her to swimming. She didn't complain or anything. She just goes. When it comes to her granddaughter, mom is a blessing . . . you may want something, you may not get it yourself, but God may give you through your daughter. And that's what I've seen. The grandmother I wanted is the grandmother my daughter has. So, for me it's a blessing.

Ingati's assertions were borne out during the summer of 2019 when Brazeal arranged for Ernestine to take a course in science, technology, mathematics and engineering (STEM) at California State University at the Channel Island. Following that program, Brazeal enrolled Ernestine in a course that stimulates students' interest in the medical sciences held in Boston. Ingati summed up her loving admiration for Brazeal noting

I've known mom more than I've known my birth family. I tell people I've lived like a princess. All the years I've lived with mom, I've been loved and cherished. People say oh well—because I've never had the time where I felt I was alone or nobody cared. I used to have that feeling when I was young, but when I met mom and I came to live with her, I've always felt protected, loved and not looked down upon.

In Ingati's case, Brazeal's "family curriculum" (Lawrence-Lightfoot, 1983, p. 2), reflecting the roots and wings approach, has paid rich dividends. Ingati recently accepted a professional position working in the American Midwest. Granddaughter Ernestine, will remain in Washington with Brazeal to complete secondary school.

Ingati's narrative adds another rich, personal layer to our thick description (Geertz, 1973) of Aurelia Erskine Brazeal. Ingati's stories introduce us to Brazeal—the loving, attentive mother and grandmother. In the combined narratives of Ingati and Thomas-Greenfield we meet Brazeal, the devoted daughter, who worked to ensure that her mother received loving, competent care and remained an important member of the community.

Brazeal at the Foreign Service Institute

Two African American women were instrumental in creating the Leadership and Management School at the Foreign Service Institute (FSI): Ambassador Ruth A. Davis, who at that time was the FSI Director and Ambassador Aurelia E. Brazeal. Furthermore, both were Spelman College alumnae.

The record shows that Brazeal's influence extended beyond individual relationships to influence institutional practices, whether as an ambassador, Dean of the Senior Seminar or Inaugural Dean of the Leadership and Management School. In addition to implementing Secretary Powell's mandatory leadership and management training, she expanded the curriculum. In the process, Brazeal directed the revitalization of the State Department's leadership training continuum. In her Employee Evaluation Report, Brazeal received kudos from FSI Director, Ruth A. Davis, for strengthening crisis management training while reinvigorating the Senior Seminar curriculum to include new content on spirituality and race relations, two timely subjects. Brazeal also emphasized the importance of civil/military relations in the Senior Seminar curriculum ensuring that additional attention and resources were directed to Small Embassy posts.

Ambassador to Ethiopia

During her tenure as U.S. Ambassador to Ethiopia, Brazeal grappled with the complex public policy issues of war and peace, ethnic cleansing, the war on terror, post-electoral violence, famine and the HIV/AIDS pandemic. Commenting on Brazeal's intellectual acumen, Hull, who served as Brazeal's Deputy Chief of Mission in Ethiopia from late 2002 to 2004, told me:

I had an excellent time with Ambassador Brazeal. I learned a lot from her because of her extensive experience. She had served twice before as an ambassador. She had held all sorts of important positions related to leadership

training in the State Department. So I learned quite a bit from her. I was always impressed by her great intellect. It was a pleasure to work with her. *She was consistently a strategic thinker and that was always her mantra; think strategically* [emphasis added].

Discussing the complicated problems they encountered in Ethiopia and the Horn of Africa, Hull told me,

We had some really difficult issues that we had to deal with at that time. We were trying to get the Ethiopians to implement the peace treaty they had signed with Eritrea, which they had deep second thoughts about. We had the civil war going on in Sudan. We had lots of refugees come over the border, both from Sudan and from Somalia, which was another neighbor in turmoil in the region. So Ethiopia was very much a center of stability in a difficult area in the Horn of Africa.

In addition, Hull recalled,

That was also a time post 9/11 of counterterrorism being a major concern and the global war on terrorism was on and Ethiopia was a very important ally in that part of the world. Historically, a Christian country, but had evolved into a country where there was a very large Islamic presence. And although there were historically excellent relations between Muslims and Christians in Ethiopia, there were growing concerns about Islamic extremism. In addition, HIV/AIDS was a major concern. We were one of the first PEPFAR²⁵ countries so we had a large HIV/AIDS program before that and part of it was simply transforming it to fit into the PEPFAR model. We also had famine to deal with in the country. We had severe environmental degradation that was on our list of priorities . . . generally, good governance, freedom of the press, try to push the country toward a more democratic style.

Goldbeck, who served as Chief of the Political/Economic Section and later as Brazeal's Deputy Chief of Mission, identified specific examples of Brazeal's achievements during their combined tenure in Ethiopia. He explained the import and impact of these achievements succinctly yet cogently noting

I would just say from the start that I see four major achievements that I attribute to her success, her hard work. The first one was the prevention of a second war between Eritrea and Ethiopia. The one that happened before cost about 200,000 lives between the two sides of mostly 14 to 18-year-old boys. Preventing that war was really quite an achievement. I think she had a very instrumental role in that function.

²⁵ PEPFAR stands for the U.S. President's Emergency Plan for AIDS Relief.

Issues of war and peace are fundamental to diplomatic practice. The fact that Brazeal deployed her formidable set of diplomatic skills to averting war is a tribute to her intellectual acumen, patience, persistence, work ethic and imagination. As we will see throughout Goldbeck's comments, Brazeal used her convening power, listening skills and ability to co-create safe spaces for dialogue to very good effect. Earlier, we learned from Goldbeck about Ambassador Brazeal's role in disrupting ethnic cleansing in the southwest region of Ethiopia adjacent to Darfur. Goldbeck also mentioned her role in addressing electoral violence because "both parties claimed a majority." Speaking about the consequences of escalating violence following the May 2005 elections, he said that "there were a couple of hundred deaths and several hundred woundings and several thousand people were moved away from the capital for rural incarceration or re-education as the saying goes." Goldbeck provided insightful observations about Brazeal's intellectual acumen and impressive work ethic explaining that in her capacity as Ambassador in Ethiopia,

She also wore ambassadorial hats for two other organizations that are co-located there —the African Union (AU) and also the United Nation's Economic Commission for Africa (UNECA). She was triple-headed, in a sense, although those two functions really took up not very much time, at least initially in my time there. That changed, however, and she was instrumental in the three major adjustments. First, the Bush administration decided to rehabilitate the long moribund US/AU relationship (due to corruption and dictator coddling) and she determined the level, approach, and timing of that process. Second, the Darfur tragedy rapidly accelerated, and she helped shape the U.S. response through the AU while managing the influx of American players as well as Washington's expectations. And, third, she helped propose and design a stand-alone USAU/UNECA²⁶ ambassadorship and mission that worked separate from but closely with Embassy Addis Ababa.

When asked about the values that inform Brazeal's leadership philosophy and practice, Goldbeck singled out her clarity of purpose, ability to set achievable goals,

²⁶ The term USAU stands for the U.S. Mission to the African Union; that mission also covers the United Nations Economic Commission to Africa (UNECA).

despite Washington's sometimes unrealistic expectations, and her ability to communicate. Regarding the latter, Goldbeck said,

She understands the need to communicate up, down and laterally, as well as, diagonally to some unusual connections that that post has to other posts within the region, as well as, and maybe especially, the organizations that are back in Washington. By that, I mean, of course, the Department, but also the White House, Department of Defense, the Agency and others.

I found Goldbeck's assessment of Brazeal's diplomatic tradecraft particularly penetrating and insightful. He provided granular information about the importance of communications to Brazeal's leadership practice. As he noted,

I think here she has a really good understanding of the different roles and levels of different people, so that she knows how they all fit in. That's especially true, I think, in terms of her understanding of the Ethiopian political system, the economic system, social structure, and especially, that unusual religious structure that they've got there, where they have two very dominant religions at play, being the Ethiopian Orthodox Christian faith and the Muslim faith. Understanding how all those pieces fit together and who is friends with whom and who is enemies and why. I think her ability to synthesize all that stuff, all that information meant that she could then pick the best methodology, the best approach, the best combination of arguments that would help persuade them in the direction that we wanted one of them to go or that we thought would fit with U.S. policy.

Speaking of Brazeal's leadership praxis, Goldbeck observed,

I learned a lot about setting clear, achievable goals, with sub-goals and target dates or target products. If that was the case, a paper, a cable, whatever, seemed to make sense. During the election violence, she was adamant about making sure that the post spoke with one voice. She tapped me each day to do an email back to the desk, which encapsulated all of the key inputs that we had gotten from various elements reporting from the elements of the day. Short, a few sentences, but giving Washington a sense of where we are at the end of the day. That's ground truth. What she didn't want was one ground truth going in from of us and another one going through DOD and another one through CDC and another one through USAID.²⁷

Brazeal worked tirelessly to secure expeditious delivery of American food aid to avert the starvation that accompanies famine—this required close consultation,

²⁷ DOD stands for the Department of Defense. CDC stands for the Center for Disease Control and Prevention. USAID stands for the U.S. Agency for International Development.

cooperation and coordination between military and civilian elements of the United States Government. As noted earlier, Brazeal emphasized civil/military relations when serving as the Dean of the Senior Seminar. She was also instrumental in supporting Ethiopia's appeal for debt relief and in 2003, the United States cancelled \$29.2 million in Ethiopian debt. In addition, Brazeal consistently urged the Ethiopians to refocus their emphasis from emergency assistance to development assistance.

Brazeal's Final Years in the Foreign Service

In another example of her generative concern, Rea Brazeal elected to invest her final years as a career diplomat in the service of young people. In describing her tenure at Howard University as Distinguished Visiting Ambassador and as the Diplomat-in-Residence (DIR), Brazeal told Whitman that "the diplomats in residence are circuit riders. We have geographic regions to cover, so I covered the mid-Atlantic, not just Howard, but a lot of other colleges and universities. (A. E. Brazeal, 2007, p. 142). As she recalled the DIR,

duties include going to career fairs, holding information sessions, conducting oral prep sessions for the oral assessment. You talk to professors, you talk to students, you make speeches. You really can be creative in what you do, because with some broad instructions, it's really up to you to go forth. I ranged all the way from Hampton University and Norfolk State in the Virginia Tidewater area up to the University of Delaware, and even went out to Illinois to attend a conference that the African Bureau convinced me to attend to give a speech and talk to students. You can range wide, but I did try to do a lot at Howard, also, because I believe in getting a diverse Foreign Service that looks like America. (A. E. Brazeal, 2007, p. 142)

Explaining that each DIR position varies, Brazeal mentioned that

Each diplomat in residence has a different experience, but in this area you've got Howard, you've got Georgetown, SAIS²⁸, GW, American, Trinity, all sorts of schools, and then University of Maryland, George Mason and others. So visiting all of these schools, meeting with the students, trying to especially target honor

²⁸ SAIS stands for Johns Hopkins University's School of Advanced International Studies. GW stands for George Washington University.

roll students to get them interested in international affairs and careers has been great. I've enjoyed it. (A. E. Brazeal, 2007, pp. 142–143)

When Brazeal entered the Foreign Service in 1968, the United States had not fully embraced the concepts of diversity and inclusion. As we learned in Chapter II, Section 3901(5) (b) (2) of Foreign Service Act of 1980, stipulates that the Foreign Service be representative of the American people in all of our diversity. Brazeal explained the importance of ensuring diversity within the ranks of the career Foreign Service, stating,

I certainly came in the Foreign Service through an affirmative action program to expand the numbers of African Americans—I think we were called blacks at that time—in the Foreign Service. I believe in affirmative action programs because, without them you lose sight of different populations that you want to have in the mix. People tend to replicate themselves; you have to constantly be vigilant to attain diversity. (A. E. Brazeal, 2007, p. 145)

Furthermore, in discussing her own career satisfaction, Brazeal, the consummate diplomat, underscored the importance of soft power (Gates, 2007; E. J. Wilson, 2008).

She said,

The Foreign Service certainly gave me what I wanted, which was constant change and the ability to understand other cultures and to represent my country. I think that diplomacy is a science and an art. I think you can train people to be diplomats, but the art comes from doing and from observing senior diplomats and from on-the-job training. I think in the coming decades we will need people who are more artist than scientist in diplomacy to re-establish or maintain or even re-acquire the standing I think the United States should have in the world, and the influence. And our resurgence will come not through browbeating people or bullying them into doing what we want, but to enlist them in a joint enterprise. So I hope that the future diplomats are more artists, and I wish them well, because I wish my country well. (A. E. Brazeal, 2007, p. 145)

Thompson also served as DIR at the University of California at Los Angeles. She commented on the generative nature of Brazeal's diplomatic practice saying that:

I reference her all the time when I'm speaking to groups about State and how to join State, and the cultural challenges that some people experience when they go to State. I think very often, people who haven't had an Aurelia Brazeal in their lives or haven't had the benefit of operating in a world where they are endowed with overwhelming self-confidence. And I don't mean that as arrogance, I mean just a fundamental belief that you belong to this table just like anyone else here

does. You have a right to your opinion and to your point of view just like anyone else here does.

Taken together, the foregoing accounts of Brazeal's career contain instances of her generative concern, prosocial disposition, compassion, strategic vision, clarity of purpose, intellectual acumen, work ethic, commitment to fair play, focus on balance in hearing everyone out and practice of leadership as a potentiating art. These are the hallmarks of an effective generative leadership practice (Josselson, 2002; Kramer, 2003; McAdams et al., 1993; McCaslin & Snow, 2012). In exercising her convening power and employing her exceptional listening skills while co-creating safe spaces, Brazeal made the difference between war and peace in Ethiopia (Bell, 2010). Brazeal's leadership practice, also marks her as a lifelong learner (Preskill & Brookfield, 2009).

As the reader will see in the following section, I have chosen to supplement this study with resources generated using collage and mind mapping, two arts-based research techniques.

Rea's Treasure Hunt

In this study, I sought to explore and explicate Brazeal's leadership philosophy and praxis through the arts. As I noted in Chapter III, "the most important emotional and existential dilemmas in life may not lend themselves to linear rational lines of thinking, according to Kramer (2003) "but require alternative modes of representation, such as imagery, art, metaphor, and nonlinear logic" (p. 132). Influenced by an arts-based research approach, I asked Ambassador Brazeal to select objects from her extensive collection that she considered noteworthy. I envisioned this approach as a unique way of generating data and revealing additional insight into Rea's leadership philosophy, artistic preferences, practices and values. The exercise, conducted in her home on July 15, 2019, was fascinating as it revealed glimpses of her artistic, political

and pragmatic sensibilities. Brazeal selected pieces acquired during her assignments in Argentina, Japan, Micronesia, Ethiopia and Kenya as well as selected pieces from the United States, including a stunning portrait of her beloved mother, Ernestine, as a young woman. The piece was done by a student of the famous African American painter, muralist, printer and educator, Hale Woodruff. Her exquisite beauty shines through in this simple yet stately picture. Regrettably, as I do not have the provenance of the portrait, I cannot secure the requisite copyright permission to publish it.

Shopes (2003) maintained that qualitative research can be unpredictable. She explained that:

Collaborative work is personally and intellectually demanding (requiring) . . . a certain tolerance for ambiguity and uncertainty about how a project will work out; a willingness to take risks, not follow established protocols, and make decisions based on the logic of the work itself. (p. 106)

As enthusiastic as I am about the arts-based research approach to generating data, I came face to face with the rigors of copyright law. In those instances, I did not know the provenance of the works, therefore I could not publish them, in keeping with copyright law, I refrained from publishing the corresponding images.

Brazeal's choices are both practical and eclectic. In addition to the portrait of her mother, Rea shared the picture she purchased from a bookstore in Argentina during a period when the city's air quality was dangerously polluted. Brazeal recounted an imaginary tale she invented in which the children in the picture were reaching for the sun in the midst of an extremely polluted environment. Ironically, she learned later that the picture was called *Children Playing with a Ball*; they were not reaching for the sun after all. Brazeal recalled that, at the time, Buenos Aires' air pollution was so awful that when she walked the short distance from her hotel to the office, her skin and clothing were covered in a dirty, contaminated film.

Rea also selected a unique image of an Ethiopian village, another unusual piece of art from her collection. Found art, also known as *objet trouvé*, the Ethiopian village was made using painted plastic bags. This artwork exemplified the dynamism and creativity so often found in African art as the composition of the work is surprisingly vibrant. In addition, the work reflects Rea's concerns about the environment. The artist's alchemical approach, shows him repurposing and reusing plastic bags to good effect, reducing pollution and waste while creating an object of beauty and value.



Figure 4.1. Camel's milk basket. Photo by author.

The camel's milk basket, also from Ethiopia (Figure 4.1), is another unique yet practical art piece. The basket is so tightly woven that it can hold liquids without leaking the contents. Likewise, the basket constitutes a powerful example of appropriate technology as it was designed as a traditional storage device and was produced using indigenous materials. The basket is simple, elegant and utilitarian. That

description reminded me, in part, of the attributes of Aurelia Erskine Brazeal, elegant and pragmatic.



Figure 4.2. Micronesian ceremonial carving. Photo by the author.

Rea also selected a wooden carving; it was a gift from Micronesia (Figure 4.2), her first ambassadorial assignment. The carving depicts two figures facing each other as they prepare a substance derived from the chrysanthemum plant that is used for an honorific ceremony offered for communal consumption. The carving, which sits atop a mat with a fan motif, is displayed in Rea's dining room. Rea loves fans and managed to represent her passion for fans in an understated way. Micronesia, as noted earlier, was administered by the United States. The Micronesians, nevertheless, retain their proud cultural traditions. This carving is one such example of their unique culture.



Figure 4.3. Japanese teapot. Photo by the author.

Rea's blue and white ceramic Japanese teapot (Figure 4.3) proudly yet unobtrusively occupies a place of honor in Rea's dining room. While ornamental, the construction of the teapot is exquisitely executed, it is displayed on a simple circular wood and lacquer platform ready to be summoned to serve tea at a moment's notice.



Figure 4.4. Carved soapstone boat. Photo by the author

The next entrant from Rea's Treasure Hunt is the carved soapstone boat (Figure 4.4); it is on display in here living. Acquired in Kenya, Rea believes the soapstone carving is from Zimbabwe. She told me that the boat evoked memories of our ancestors' journey from Africa to the Americas.



Figure 4.5. *Be*, a print by Stovall. Used with the permission of the artist.

Be, a watercolor by world-renowned printmaker and artist Lou Stovall, graces Rea’s living room wall (Figure 4.5). Mr. Stovall created *Be* in 1973; he was one of 10 American artists who responded to a request for artwork from the Equal Employment Opportunity Commission (EEOC). I was drawn to the pastel colors of lime green and yellow. Rea pointed out the message “God is an equal opportunity employer” which Mr. Stovall attributed to Sam Smith.²⁹ The assertion is quintessential Rea Brazeal; it spoke volumes to me. Ambassador Brazeal saw Abraham Lincoln’s profile embedded in the print. Interestingly, according to the artist, he incorporated the profile of a Native American into the print. He also employed the image of a bird to represent the universal as a theme (Personal Communication with Stovall, September 29, 2019).

²⁹ Sam Smith is a progressive journalist, civil rights activist and author. He is a founding member of the Green Party in the United States.

I found employing this arts-based approach to research fulfilling. In the process of obtaining copyright permission to use Stovall's *Be* (Figure 4.5), I learned about the contributions of Sam Smith, an African American born into an Episcopalian/Quaker family. Smith was instrumental in the founding of the Green Party in the United States. Finally, this arts-based research exercise helped me to appreciate that Rea's treasures are as unique as she is.

Arts-Based Research Resources: Collages, Mind Maps, and Word Clouds

Inspired by the décor of Ambassador Brazeal's Washington, DC residence which has several oriental rugs, I decided to place the photographic images of *Diplomatic Practice* (Figure 4.6) on an oriental rug instead of gluing them onto paper. In two earlier attempts to generate collages, I applied glue but found the process too constricting as I first had to copy the photographs before affixing them to paper. Playing with the images, while using the carpet as a backdrop, provided greater flexibility and preserved the photos intact. With the exception of those taken with my iPhone, all of the photographs were on loan to me from Rea Brazeal's personal collection. In the case of the second collage, *Family Matters* (Figure 4.7), I used West African mud cloth with a cowrie motif as the backdrop. As previously noted, I developed the collages, as an alternative way of presenting data generated from semi-structured interviews and archival sources.



Figure 4.6. Collage—*Diplomatic Practice*. By the author.

The collage, *Diplomatic Practice* (Figure 4.6), provides documentary evidence of the impact and reach of Brazeal's professional practice. In *Diplomatic Practice* we encounter Brazeal, the consummate diplomat, presiding over a Country Team meeting³⁰ of senior leaders at the U.S. Embassy in Nairobi, Kenya. We see her at the lectern addressing audiences in venues as distinct as Tokyo and Washington. We find photos

³⁰ The Country Team is comprised of the senior leaders of various U.S. Government agencies operating at a U.S. Embassy abroad. The Country Team meets regularly to address key issues influencing diplomatic relations as well as the management of Embassy operations.

of Brazeal with Ethiopian Prime Minister Meles, Kenyan Presidents arap Moi and Kibaki, Commerce Secretary Ron Brown, Nobel Peace Prize Laureate Wangari Maathai, Secretary of State Hillary Clinton and the Patriarch of the Ethiopian Coptic Church. With images of lions, rhinos and elephants present, this collage reflects Brazeal, the preservationist, and her love of Africa's wildlife. Data in this collage include scenes from Brazeal's diplomatic service in Argentina, Japan, Micronesia, Kenya, Ethiopia and the United States.



Figure 4.7. Collage—*Family Matters*. By the author.

The collage entitled *Family Matters* (Figure 4.7), incorporates images from Rea Brazeal's family life and her community beginning with her first handprint lovingly

placed in her baby book by her mother, Ernestine. We find images of the Brazeals' nationally-recognized Atlanta home, Rea's graduation from Spelman (with members of the close-knit Brazeal clan) as well as several pictures of Rea and her sister Ernestine during their formative years. In this work, we encounter a young, stately and poised Brazeal greeting Albert Edward Manley, the-then President of Spelman College. I deliberately elected to incorporate several images of Brailsford and Ernestine Brazeal in *Family Matters* as their influence on Rea constitutes part of their enduring legacy, a concept, as we have seen, connected to symbolic immortality (de St. Aubin, 2013; Kotre, 1984; Newton et al., 2019). Embedded in the work we find the cover of the 1963 Encampment for Citizenship brochure reflecting an important turning point in Brazeal's life as she came into contact with Latin American students who perceived themselves as future leaders of their respective countries. Rea found that notion intriguing and she began to incubate the idea of pursuing a career in Latin American affairs. Reminiscent of her family's 1955 excursion to Europe, *Family Matters* includes a group photograph dated 1958 with Morehouse trustee and benefactor, Charles Merrill (front row), surrounded by faculty families who received the Merrill European Summer Travel Grants.

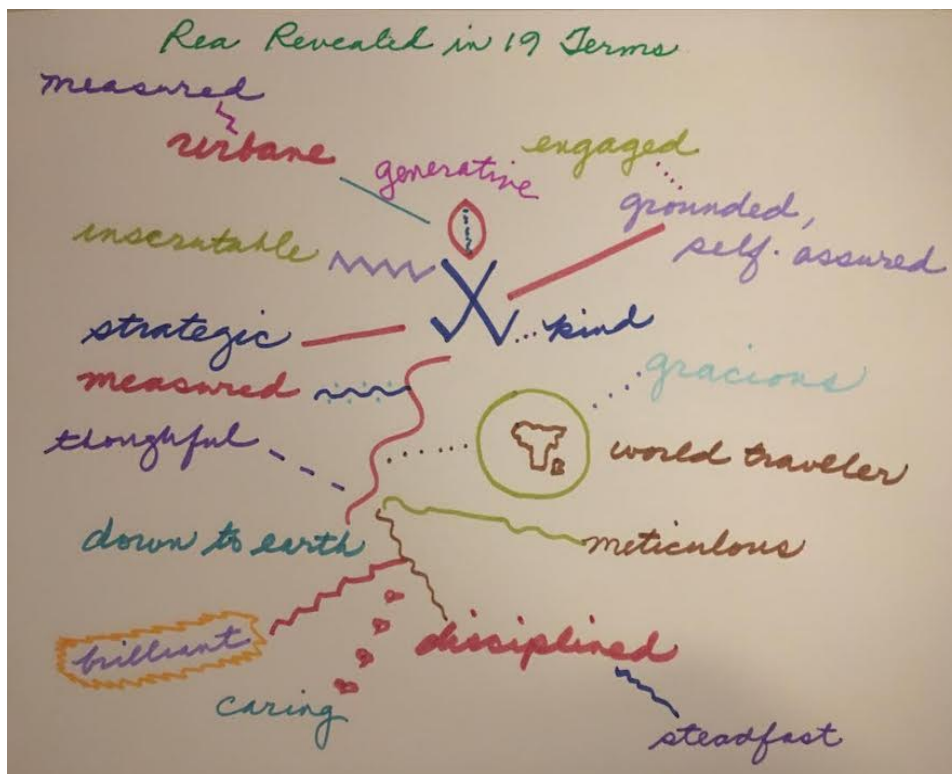


Figure 4.8. Mind map—*Rea Revealed in 19 Terms*. By the author

Developed as an alternative to outlining, the mind map has been called visual thinking. The two mind maps as well as two-word cloud developed by the author and depicted herein focus on text. *Rea Revealed in 19 Terms* (Figure 4.8) is populated with words that I associate with Brazeal's character and diplomatic tradecraft. I also elected to place the cowrie shell, the quintessential feminine symbol, in both collages. A symbol of wealth, the cowrie has been used as legal tender in Africa, Asia and North America. The cowrie, among other things, represents Jung's (1960/2014) collective unconscious, that vast reservoir of memories common to humanity as a whole. This work takes us back to Chapter I and the concept of *Ubuntu*, the African philosophical construct that teaches "I am because we are and we are because I am."

Two images are prominent in *Rea Revealed in 19 Terms* (Figure 4.7), a simple stick figure representing humanity and the globe located in close proximity to the term

world traveler. In addition, I employed a string of hearts (♥) to connect to the term caring as a way of emphasizing Brazeal's compassion, prosocial disposition and kindness. The mind map contains the following positive attributes—measured, steadfast, down to earth, world traveler, kind, grounded, self-assured, generative, urbane, engaged, gracious, strategic, inscrutable, thoughtful, meticulous, brilliant, caring and disciplined—I associate with Aurelia Brazeal. Upon further review of this collage, I came to realize that the term measured appeared twice. A Freudian slip, I suspect that the term resurfaced in recognition of Brazeal's superb attention to detail and impressive mastery of diplomatic tradecraft as exemplified by her approach to the complex international challenges posed by myriad crises in the Horn of Africa, among other issues.



Figure 4.9. Mind map—Concepts 4 Consideration. By the author.

The mind map, entitled *Concepts 4 Consideration* (Figure 4.9), shows the Earth, our planetary home, at the center of things. The mind map incorporates several of the ideas that underpin this study including the Iroquois' Great Law of Peace, generativity, intersectionality, symbolic immortality, hermeneutic circle, paradox, multivocal narrative, Martin Luther King Leadership Award and complex consciousness. *Concepts 4 Consideration* references D. King and Smith's (2005) scholarship in which they posited that the United States has mood swings "distinctive in nature, these racial orders oscillate between a White supremacist order and an egalitarian transformative order" (p. 75). In addition, the mind map contains important leadership attributes associated with Brazeal's leadership philosophy and praxis: clarity of purpose, strategic vision and strategic intent, ability to communicate, integrity, intellectual acumen, sense of fair play and sense of humor.

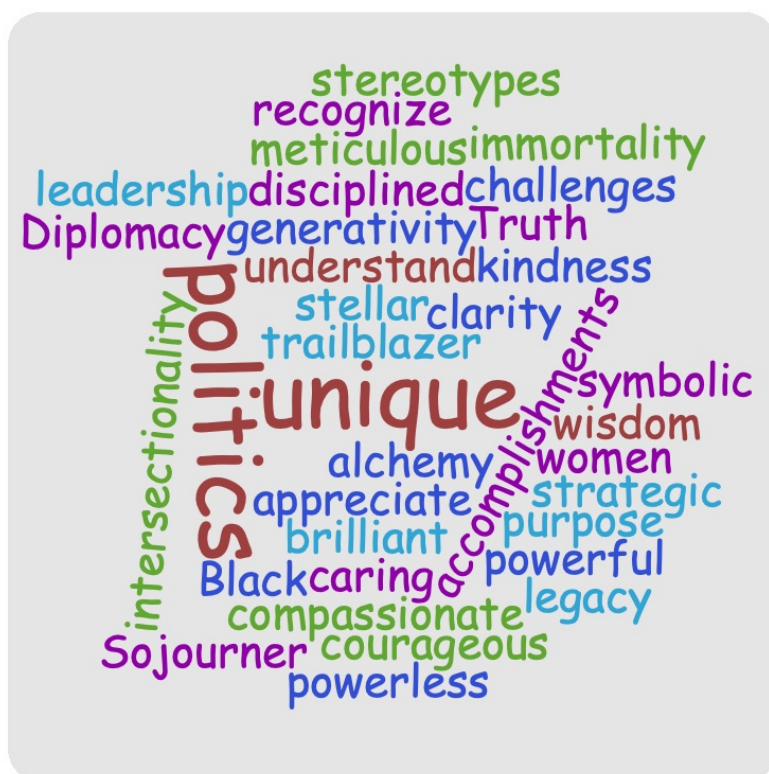


Figure 4:10. Word cloud number 1—Research recollections. By the author.

In *Word Cloud Number 1*, I leveraged an online artist's tool to generate another set of attributes that describe my research about Rea Brazeal's leadership philosophy and praxis. I selected terms from this study such as powerful and powerless, challenges, symbolic immortality, unique, politics, diplomacy, caring, legacy, clarity, alchemy and generativity. One constraint of the word cloud is that the program determines the order and placement of the terms. As a consequence terms such as powerful and powerless as well as Sojourner Truth were separated. In spite of the technical limitations described above, the exercise I used to develop *Word Cloud Number 1* provided another way for me to process and consider my research.



Figure 4.11. Word cloud number 2—*State Speak*. By the author.

Using the jargon of the State Department, I developed *State Speak* (Figure 4.11). Presented in the shape of a diamond, *State Speak* captures the emic nature of this research including terms such as Work Requirement Statement, Employee Evaluation Report (EER), Corridor Reputation, Rating Officer, Reviewing Officer, Assignments, Protocol, Promotion Panels, Cone, Angel's Game, Demarche, High dudgeon, hard

power, soft power, smart power, law of the instrument, Dissent Channel and Country Team.

The foregoing accounts of Brazeal's prosocial disposition, compassion, strategic vision, clarity of purpose, commitment to fair play, focus on balance, hearing everyone out and practice of leadership as a potentiating art are the hallmarks of a generative leadership practice (Josselson, 2002; Kramer, 2003; McAdams et al., 1993; McCaslin & Snow, 2012). Brazeal had to overcome microaggressions and toxic stereotypes (Crenshaw, 1989; Grier & Cobbs, 1968/1992; West, 2004) that frustrated African American women and their allies in their efforts to make the Foreign Service a more inclusive and representative profession. In exercising her convening power and employing her exceptional listening skills as well as co-creating safe spaces, Brazeal helped to make the difference between war and peace in Ethiopia. Brazeal's leadership practice, in my view, marks her as a lifelong learner. Brazeal is one such leader. She continuously maintained an inquisitive mind and remained open to the contributions of others (Preskill & Brookfield, 2009).

I sought to increase the appreciation of Rea Brazeal's exemplary professional praxis by including data generated by the use of arts-based research techniques including the treasure hunt, collages, mind maps and word clouds. The interdisciplinary approach employed in this multivocal narrative and supplemented by arts-based research techniques, contributed to the development of this thick description of Ambassador Aurelia Erskine Brazeal, a generative leader (Geertz, 1973).

Rea's Rules

In my ongoing efforts to apprehend and understand what leadership lessons could be gleaned from Brazeal's professional practice, I generated Rea's Rules. In so doing, I sought to capture and convey the most salient tenets of her leadership

philosophy and praxis. I shared my perceptions with Rea and she, in her characteristic way, added value. In the first rule, for example, “treat people with dignity and respect, regardless of their station in life, she added “or your station in life.” Rea’s addition underscores the importance she places on egalitarian values and practices. She appended the last three rules. Rule number seven, “Learn the system in which you work, otherwise you do not know how to go around it, under it or over it to get things done” provides a clear example of Brazeal’s strategic thinking as well as her identity as a tempered radical (Meyerson & Scully, 1995). Rule number eight, “Give everyone the benefit of the doubt; assume they are doing their job to the best of their ability” is a distillation of Rea’s potentiating leadership practice (McCaslin & Snow, 2012). While Rule number nine, “Everything takes longer than you think it will so plan accordingly” speaks to Brazeal’s pragmatism, excellent judgment (Kramer, 2003) and wry wit. The complete list of Rea’s Rules is as follows:

1. Treat people with dignity and respect, regardless of their station in life or your station in life.
2. Keep an open mind—question your own thoughts and assumptions.
3. Listen and learn.
4. Recognize that people bloom at different times—meet them where they are.
5. Develop your critical thinking skills—continuously question conventional wisdom.
6. Do not fear footsteps behind you, instead embrace the opportunity to encourage, guide and develop those people.
7. Learn the system in which you work, otherwise you do not know how to go around it, under it or over it to get things done.
8. Give everyone the benefit of the doubt; assume they are doing their job to the best of their ability.
9. Everything takes longer than you think it will take so plan accordingly.

As I close this study of Aurelia Erskine Brazeal, let us once again visualize Rea, the diligent student who excelled academically whether at Oglethorpe Elementary School, Northfield School for Girls, Spelman College, Columbia University or Harvard University. As we do so, we can sense Rea's parents, her extended family and her community urging her to excel. We are able to see the young Rea, hair in pigtails, as she played with a cat. We see her parents at the Highlander Folk School comforting young Rea as she clutched her right foot; they reassure their youngest daughter that she will receive proper medical treatment. Here Rea is playing the piano and the cello. We encounter the eclectic Rea cultivating her lifelong love of opera while celebrating the improvisational nature of jazz. I invite you to look closer at Rea's early excursion into international affairs. In Puerto Rico she studied with students from several Latin American countries, considering the importance of democratic governance. At 21, Rea joins approximately 250,000 other people at the iconic March on Washington where she listened to the inspiring words of Martin Luther King, Jr, her father's student and family friend. Here we encounter Rea writing her host family in Sweden explaining her love of water sports and chess. Throughout her formative years, we find Rea the well-informed citizen, dedicated to democratic values, practices and principles. We learn that, as a recent college graduate, Rea volunteered to serve as a clerk at her local Atlanta polling station. We find the Rea who knows that Thurgood Marshall helped the Kenyans write their constitution; the Rea who acknowledges that Ralph Bunche's work on the United Nations Charter laid the intellectual and diplomatic foundations needed to end colonialism. We see the Rea Brazeal who continues to appreciate the incisive mind of James Baldwin and his critique of American society.

In 1967, Aurelia Erskine Brazeal's intellectual acumen prepared her to become an International Economist at the State Department working on President Kennedy's Alliance for Progress. One year later, in 1968, she entered the career Foreign Service where she traveled the world representing the United States. She transcended the micro-aggressions of the male chauvinist who assigned her to cover textiles because women sew. We begin to appreciate her keen wit as she evoked high level interest as she towered some six foot three inches in heels. Drawing upon her rich cultural heritage, Rea established the Martin Luther King, Jr. Leadership Award to recognize the contributions and influence of a Kenyan citizen under 40. She honed her listening skills and learned to create safe spaces where antagonists were willing to air their differences and search for common ground thereby disrupting ethnic cleansing and post-electoral violence in Ethiopia.

In these pages, we met Rea the compassionate daughter, ensuring that her beloved mother, Earnestine, was well cared for in her final years. We also encountered Rea, the caring mother and doting grandmother, demonstrating her ongoing commitment to her fictive kin, Joan and Ernestine (Ibsen & Klobus, 1972; Stewart, 2007).

Chapter Summary

In this polyvocal narrative and oral history, I sought to understand the unique meaning and purpose of Brazeal's life. Her stories, and those of the other eight research respondents, reflected herein, afforded me the opportunity to explore the power of narrative engagement—listening, co-creating connections and corresponding safe spaces, promoting dialogue and critical reflection (Atkinson, 2002; Bell, 2010; R. M. Brown, 2014; Hampsten, 2012; Hooker & Czajkowski, 2012; Muncey, 2010). In the process, I came to appreciate that Brazeal's diplomatic practice implicates the same critical elements of listening, co-creating connections and corresponding safe spaces,

promoting dialogue and critical reflection. Drawing upon semi-structured interviews and archival sources supplemented by arts-based research approaches of collage, mind mapping and the word cloud, I worked to develop a thick description of Aurelia Erskine Brazeal (Geertz, 1973). In this research, we encounter a psychologically healthy individual able to engage life's challenges and opportunities. Brazeal demonstrates the requisite energy to embody her role as a generative leader. With the input of the research respondents covered herein, this study examined and sought to explicate the intersection of Brazeal's personal narrative with public history or what Portelli (1992) terms history-telling

In the course of designing this study, I emphasized the influence of Brazeal's parents well beyond her formative years in Atlanta and referenced her education and her ongoing commitment to lifelong learning, a hallmark of generative leadership (Preskill & Brookfield, 2009). In the course of exploring Brazeal's narrative, I drew from the oral history conducted by retired foreign service officer, Daniel Whitman, and published by the Association for Diplomatic Studies and Training (ADST). Along with data generated by my semi-structured interviews and arts-based research approaches, the eight research respondents provided a treasure trove of examples of Brazeal's work ethic, intellectual acumen, strategic vision, excellent judgment, convening power, effective communications, resourcefulness, prosocial disposition, compassion, profound sense of integrity and commitment to fair play. Her leadership philosophy and praxis can be summed up as generative. This study did not, however, seek to provide a strictly chronological account of Brazeal's life. Instead, using themes that emerged from the research, I sought to weave together data from the numerous sources noted above.

Chapter V: Conclusions

I think in the coming decades we will need people who are more artist than scientist in diplomacy to reestablish or maintain or even re-acquire the standing I think the United States should have in the world, and the influence. And our resurgence will come not through browbeating people or bullying them into doing what we want, but to enlist them in a joint enterprise. So I hope that the future diplomats are more artists, and I wish them well, because I wish my country well.

—A. E. Brazeal, 2007, p. 145

This research is rooted in my longstanding interest in two concepts—the power of story and the indelible impact of the Iroquois Great Law of Peace, *Kayanerehkowa*, which teaches that leaders shall consider the impact of their decisions for seven generations. Together, the foregoing ideas have influenced my quest to understand the impact of the leadership philosophy and praxis of Aurelia Erskine Brazeal, an African American Female foreign service officer. I chose stories as a frame of reference to study Ambassador Aurelia Erskine Brazeal as a unique exemplar, examining her narrative, in part, because “stories create a vocabulary of understanding” (A. Brown, 1995, p. 175). In Chapter I, I related my experience of composing the Story Song as a young child; stories, I have learned, add value to both the storyteller and the listener (Atkinson, 1995; A. Brown, 1995; R. M. Brown, 2014; Bell, 2010; Dei, 1994; Gabriel, 2000; Gilliam, 2006; Hooker & Czajkowski, 2012; Kotre, 1984; Prahlad, 1999). Moreover, stories afford us numerous opportunities to seek meaning as well as to make sense of their message and purpose. Furthermore, in developing this study, I sought to reckon with and assign meaning to the multivocal narrative of Brazeal, Fernandes, Goldbeck, Hull, Ingati, Palmer, Reis, Thomas-Greenfield and Thompson (Lawless, 1991; Portelli, 2003; Sarris, 1993; S. Wilson, 2008).

As a youngster, I remembered my early encounter with the concept of generativity. The notion that leaders should consider the impact of their

decision-making for seven generations had a profound impact on the evolution of my thinking and, later, on my professional practice. Story and generativity remain as compelling to me today as they did more than a half century ago when they first entered my waking consciousness. Story and generativity have influenced the direction and contours of this research as I sought to expand the onto-epistemological horizons of a subject area that has received little scholarly attention (Bhattacharya & Kim, 2018; McLellan, 2015)—the leadership philosophy and praxis of African American Female foreign service officers. In this research, I sought to bridge the gap in the extant literature involving the leadership philosophy and praxis of AAFISOs, responding to McLellan’s challenge:

Since little is known of the personal and professional journeys of many of these Black American leaders and diplomats, uncovering and illustrating more of their stories can serve as intellectual, personal, or professional motivation and stimulation for future generations. (p. 74)

Explaining my longstanding interest in diplomacy, also known as the Angel’s Game, I took an emic approach to the conduct of this research, drawing from both my lived experience and professional practice as a career officer in the United States Foreign Service. From a phenomenological standpoint, my lived experience as a diplomatic practitioner led me to conclude that the State Department, among other things, lacked the presence of two strategic biochemicals—melanin and estrogen. In other words, as with other institutions in our society, the State Department desperately needs people of color—men and women writ large—within the leadership ranks of the career Foreign Service. I invited Aurelia Erskine Brazeal, the first Black woman and career AAFISO to enter the senior ranks of the United States Foreign Service, to serve as the exemplar in this study. In addition, eight research respondents—Anthony Fernandes, Brian Goldbeck, Thomas Hull, Joan Ingati, Larry Palmer, Robert Reis, Linda

Thomas-Greenfield, and Heather Joy Thompson shared their observations, insights and lived experiences concerning Ambassador Brazeal thereby furnishing added depth and dimension to the research.

Interdisciplinary in nature, I employed the qualitative research methodologies of portraiture and oral history, supplemented by the arts-based research tools of collage and mind-mapping, to capture and convey insights about the life of a generative leader, Ambassador Aurelia Erskine Brazeal. Employing multiple approaches—audio recordings of semi-structured interviews, still photography and archival research, I worked in tandem with Ambassador Brazeal and a remarkable group of eight individuals to generate and make sense of the data. In the process, I built upon the concept of “relational accountability” (S. Wilson, 2008, p. 39). Relational accountability is also a cornerstone of portraiture and oral history (Bloom & Erlandson, 2003; Lawrence-Lightfoot & Davis, 1997; Kerr, 2003, 2016; Muncey, 2010; Uhl-Bien, 2006; Way, 2002; S. Wilson, 2008; Witz, 2006). Throughout the conduct of this research, I endeavored to form “reciprocal and respectful relationships” (S. Wilson, 2008, p. 40). with all of the research respondents who helped to generate and interpret the data.

Arts-Based Research Approaches

Bhattacharya and Kim (2018) explained that qualitative research methodologies [seek] to understand, interrogate, and deconstruct a research phenomenon under study, rather than to verify assumptions or hypotheses. Within this framework, understanding is not a scientific endeavor; rather, it is construed as an ontological pursuit. (p. 2)

I did not, however, confine my inquiry to the qualitative methodologies of portraiture and oral history alone. In crafting the study of Rea’s life and work, I found my use of art-based research techniques of value as well. Art, I learned, has the power to interrogate the status quo. Barbera (2009), for example, posited that “the expressive arts

are used as tools with which to understand, inquire about, locate and explore feelings, ask essential questions, identify paradoxes, create visions, and imagine alternatives” (p. 24). The mind map, *Concepts 4 Consideration* (Figure 4.9), for example, presented key elements of this study. *Concepts 4 Consideration*, prompted me to include Rea’s anecdote about “high level interest” and her sense of humor in this thick description (Geertz, 1973). The foregoing example helps us to appreciate and understand how art can foster unique and novel ways of conceptualizing ideas, solving problems and presenting data (McNiff, 2008).

In addition, the foregoing insights about art led me to conceptualize the treasure hunt. Using my iPhone during the course of the treasure hunt, I photographed the artifacts and I recorded Rea’s reflections. I found this exercise offered an additional window with which to view and consider her aesthetic sensibilities, preferences and artistic priorities. Brazeal’s choices reflected her unique, eclectic perspective on life. She elected to highlight artifacts representing the stunning beauty of her family of origin depicted in a portrait of her mother, Ernestine. Brazeal included selections from the three countries where she served as ambassador—The Federated States of Micronesia, Kenya, and Ethiopia, invoking her bona fides as a leader in the global arena.

Collages *Diplomatic Practice* (Figure 4.6) and *Family Matters* (Figure 4.7) covered a wide swath of Brazeal’s life. I regret my failure to include the picture of Rea, the alchemist, petting a rhinoceros—the proverbial beast representing base metal, lead in *Diplomatic Practice*. Nevertheless, in *Diplomatic Practice* we see and sense Rea Brazeal’s role and impact on the world stage. In *Family Matters*, we find the first handprint of the infant, Aurelia, at the beginning of her trailblazing journey. Here, we see the skillful senior diplomat transmuting the potential belligerent into a kindred spirit, one who wants to share our common planetary home together in peace—into gold. Rea’s

decision to request samples of the work of political cartoonists critical of her diplomatic praxis and, then to frame and display them in her office, is yet another example of the alchemical aspect of her professional practice.

I also experimented with an online artistic tool to develop two word clouds; I used text from Chapter II of this study to produce works I entitled *Research Recollections, Word Cloud Number 1* (Figure 4.10) and *State Speak, Word Cloud Number 1* (Figure 4.11). Again, I welcomed the opportunity to fuse the use of a basic technology and my interest in art to present data in a novel way while considering the research material from yet another optic.

My excursion into the use of arts-based research techniques, as we learned in Chapter IV, had unintended consequences; I was not able to publish images of all of the artifacts that held particular meaning for Ambassador Brazeal. The experience of the treasure hunt was, nonetheless, a worthwhile exercise as it afforded me yet another angle through which I could glimpse the unique individual, Aurelia Erskine Brazeal. The exercise, furthermore, reinforced my respect for the rigors of copyright law and the protections it affords.

The Literature Review

The literature review of this research provided the intellectual framework essential to the design and implementation of the study about Ambassador Aurelia Erskine Brazeal, examining generativity, the Foreign Service as well as intersectionality, leadership and Black women. I examined the indigenous roots of generativity as exemplified in the Iroquois Confederation's Great Law of Peace, *Kayanerehkowa*. Referring to Wampum diplomacy, for example, this study also considered the wisdom inherent in Iroquois' Wampum 24 which stated that leaders,

shall be mentors of the people for all time. The thickness of their skin shall be seven spans, which is to say that they shall be proof against anger, offensive action, and criticism. Their heart shall be full of peace and good will, and their minds filled with the yearning for the welfare of the people of the League. With endless patience, they shall carry out their duty. Their firmness shall be tempered with a tenderness for their people. Neither anger nor fury shall find lodging in their minds and all their words and action shall be marked by calm deliberation. (Bedford & Workman, 1997, p. 88)

The generative attributes described above are reflected in Rea Brazeal's leadership philosophy and praxis. All of the research respondents identified Brazeal's skills as a mentor and her commitment to building the capacity of others. Rather than exhibit the excesses of the high dudgeon approach, for example, Brazeal counseled a Secretary of State, to re-examine a hasty decision that could have impaired our bilateral relations with another country. Indeed, throughout the study we encounter Brazeal demonstrating her thick skin and emulating her parents; Brazeal remains a strategic thinker. In addition, examples of Brazeal's prosocial disposition are clearly identified in the study. Wampum 24 defines said disposition as good will. Goldbeck, Palmer and Thomas-Greenfield specifically cited Brazeal's seriousness of purpose and work ethic, attributes that were also highlighted in Wampum 24.

Acknowledging the indigenous roots of generativity and addressing its contemporary significance and implications, L. Graham (2008) observed that:

Indigenous teachings on law and family help define our responsibility toward future generations and how the decisions that we make today can impact the well-being of each generation to come. This message is particularly relevant in this time of climate change, warfare, and lack of respect for basic human rights. (p. 47)

I will return to the dystopian elements of the climate crisis, warfare and lack of respect for human rights in the examination of generativity and its implications for leadership and change in the 21st century (L. Graham, 2008).

The literature review also examined the legal framework establishing the modern Foreign Service, providing a brief introduction to the Stone Flood Act, Rogers Act, Foreign Service Act of 1946 and the extant Foreign Service Act of 1980. Chapter II provided historical information on pioneering African Americans and women such as Clifton R. Wharton, Sr. (1899–1990) and Lucile Atcherson (1894–1986) in American diplomacy. Examining the historical barriers to diversity and inclusion in the Foreign Service, Chapter II furnished a succinct overview of the Rangel International Affairs Program and the Pickering Foreign Affairs Fellowship, modest efforts funded by the State Department to diversify the foreign service officer corps. The literature review included information about the Global Access Pipeline (GAP), a consortium of academic, civic and professional organizations that seek to prepare members of under-represented groups for leadership positions in the nation’s foreign policy establishment (see Appendix C). In an effort to provide some context of contentious contemporary public policy challenges, the research included information about the lopsided U.S. military budget and the comparatively meager budgetary resources the U.S. Government devotes to both diplomacy and development. The study presented basic information about the concepts of the law of the instrument, hard power, soft power, smart power and the nation’s ill-advised over-dependence on military solutions to complex international policy challenges.

Finally, the literature review introduced intersectionality; the concept was developed in 1989 by law professor Kimberle Crenshaw. Intersectionality evolved from the disciplines of law and critical race theory. The concept emerged from Crenshaw’s efforts to grapple with the-then unchallenged and “problematic tendency to treat race and gender as mutually exclusive categories of experience and analysis” (Crenshaw,

1989, p. 139). Intersectionality asserts that scholars and practitioners failed to detect and respect the claims of Black women as being "simultaneous and linked" (Browne & Misra, 2003, p. 488). They maintained that:

Relying on an experience-based epistemology, Black women revealed that not only were both race and gender implicated in shaping their lives, but neither the extant theories of gender nor the theories of race adequately addressed their experience of race and gender as "simultaneous and linked" social identities. (Browne & Misra, 2003, p. 488)

The literature review also referenced Collins's (2000, 2003) scholarship on wisdom, the powerful and the powerless and introduced West's (2004) insightful scholarship on Black women and toxic stereotypes which she likened to carbon monoxide, the colorless, odorless gas that is, nonetheless, lethal when present. In addition, the research described the work of S. T. Rodgers (2017) on dog whistle politics and strategic forgetfulness among Black women; S. T. Rodgers' scholarship underscored the need to remember and celebrate the rich and powerful leadership legacy of courageous Black women such as Sojourner Truth, Harriet Tubman, Ida B. Wells, Madame C.J. Walker, and Fannie Lou Hamer. The study concluded that the scholarship of Collins, S. T. Rodgers, Crenshaw, Browne and Misra, and West, among others, enables us to apprehend and appreciate the import and relevance of Brazeal's stellar accomplishments in diplomacy. A trailblazer, Brazeal had to overcome microaggressions and toxic stereotypes (Crenshaw, 1989; Grier & Cobbs, 1968/1992; West, 2004) that had frustrated both women and African Americans in the Foreign Service.

Generativity

McAdams et al. (1993) posited "generativity is one of the richest concepts to appear in the theoretical literature on adult personality development" (p. 228). In using

generativity as a focal lens in this study, for instance, I highlighted the following propositions drawn from the work of McAdams and Logan (2004):

(8) Generativity promotes psychological well-being. (9) Generativity is expressed in the stories people construct to make sense of their lives. (10) The life stories of highly generative adults affirm the power of human redemption and renewal. (p. 17)

Erikson's (1950) theory of lifespan development identified stage seven as generativity versus stagnation. Arrien (2007), furthermore, described *acedia* as a state of listlessness or torpor clearly identifying it as a symptom of stagnation. The data generated and examined in this study clearly position Rea Brazeal as a generative leader. As discussed in Chapter II, generativity has also been linked to the concepts of legacy and symbolic immortality (de St. Aubin, 2013; Dunlop et al., 2015; Kotre, 1984; Newton et al., 2019). As de St. Aubin (2013) explained, "generativity involves creating a legacy of self by investing resources into the promotion of life quality for younger and future generations" (p. 248). Moreover, Rea's commitment to building the capacity of her daughter and granddaughter implicates issues of legacy and symbolic immortality (de St. Aubin, 2013; Dunlop et al., 2015; Kotre, 1984; Newton et al., 2019). Brazeal's relationship to Joan and Ernestine, evinces her prosocial disposition and generative nature. Peterson and Klohnen's (1995) research "indicated that generative women have prosocial personality characteristics, express generative attitudes through their work, are invested in the parenting process, and exhibit an expanded radius of care" (p. 20).

With the exception of Kotre's (1984) biological domain, Brazeal's generative attributes are clearly present in Kotre's parental, technical and cultural domains of generativity. We have seen that as Ernestine's grandmother, for example, Brazeal continues to demonstrate parental generativity creating ongoing opportunities for her granddaughter to mature and develop into a confident, caring young woman and

responsible citizen. In transmitting cultural practices to the next generation (Kotre, 1984; Ryff & Heincke, 1983), Rea Brazeal joins other generative individuals who serve as “norm bearers” (Peterson & Klohnen, 1995, p. 21). As such, Brazeal exemplifies Kotre’s concept of cultural generativity by conserving artistic and symbolic meaning systems. I found her interest in the arts, for example, when conducting the treasure hunt.

Examples of Brazeal’s technical generativity abound as she continues to teach a writing seminar for graduate students in the Rangel Program, remains active in various civic and professional organizations such as the Thursday Luncheon Group, the Mentoring Program sponsored by the Senior Seminar Alumni Association, the Far East Luncheon Group, and the Association of Black American Ambassadors, to name a few. In June 2019, for example, she served as a subject matter expert on a panel examining Ethiopia’s reform efforts; the program was organized by the United States Institute of Peace.

Implications for Leadership and Change

Throughout this work, I have invoked the term alchemy. Some may dismiss the ancient concept of turning the base metal of lead into gold as mere fantasy or folly. I, for one, do not because I know that the ancient alchemists were speaking to us in symbolic terms. Metaphorically, lead represents waste as well as our problems and challenges. The ancients recognized what today’s headlines tell us—lead is a toxin. Thus, the ancients were saying that the circumstances, conditions and challenges that we face constitute lead in our lives. Our task, as leaders, is to transmute the toxic substances in our lives from lead into gold. This transformation is essential to effective leadership and living in the 21st century and beyond.

In discussing my positionality in Chapter I of this work, I stated that as a critically conscious global citizen, my concerns center on issues of social justice and vitiating the toxins of racism, sexism, structural inequality and the wanton destruction

of our planet (Barbera, 2009; Bell, 2010; Booysen et al., 2018; Browne & Misra, 2003; Chapman, 2007; Collins, 2000, 2003; Crenshaw, 1989, 1991; Freire, 1970; Grier & Cobbs, 1968/1992; Mezirow, 1991; S. T. Rodgers, 2017; West, 2004)). In addition, I noted my witness of both decadent opulence and dehumanizing poverty and want. Racism, sexism, structural inequality and wanton destructive greed—form what I consider a complex set of 21st century toxins. Thus, if you accept the premise that we are confronted with a series of complex toxic challenges then we, as a community, have an obligation to undertake and complete the Herculean environmental clean-up mission that confronts us. This clean-up mission is an intergenerational undertaking that will require strategic thought and planning, intellectual acumen and creative problem-solving skills, a willingness to listen and learn, a determination to co-create safe spaces for dialogue, focus, drive, energy and a sense of humor, important leadership qualities we encountered in Rea Brazeal's leadership philosophy and practice. That is the alchemy of which I speak, doing the work of deconstructing racism, chauvinism, homophobia, wanton greed and its destructive consequences. This alchemical work stands at the center of our 21st century leadership and change agenda.

In the course of conducting this study, Brazeal helped me to appreciate how both her family of origin and her fictive family (Ibsen & Klobus, 1972; Stewart, 2007) shaped and influenced her leadership philosophy and practice. In the process, I grew to understand the impact of how growing up in the segregated south influenced her practice of diplomacy with her emphasis on inclusion and recognizing the human dignity of all people, regardless of their station in life. I learned the extraordinary steps Brazeal's parents and, by extension, her community took to shield her from the toxins of racism in the segregated south (Grier & Cobbs, 1968/1992; D. King & Smith, 2005; West, 2004). Likewise, Brazeal's narrative provided data concerning her parents' egalitarian

values as well as their emphasis on integrity and fair play, and how they informed Brazeal's inclusive leadership praxis. I recount the preceding leadership attributes because, in my view, they are essential elements of generative leaders and they are critical to promoting effective leadership and change in the 21st century. Buried within them, we find the seeds of intellectual curiosity, the commitment to educate and empower the young and build the capacity of vulnerable people. I also find, within Brazeal's professional practice, evidence of the potentiating leader who has developed cross-cultural competencies as well as respect for diversity and inclusion, at home and abroad.

Leadership Challenges in the 21st Century and Beyond

As noted earlier, we are grappling with a series of dystopian issues such as elements of the climate crisis, warfare and lack of respect for human rights (L. Graham, 2008). The climate crisis serves as an existential 21st century leadership challenge requiring the wisdom and focused action of generative leaders who recognize the imperative of making profound structural changes thereby making our energy sector and economies sustainable. Indeed, the generative leader faces a series of pressing agenda items such as preserving our planet's precious yet fragile ecosystems, providing clean air and clean water to everyone on a sustainable basis. Clearly, as a global community, we must take seriously the long-term welfare of our planetary home.

As I immersed myself in the findings of the data on generative leadership, I came to realize that I was describing, in part, the Sustainable Development Goals (SDGs) of the United Nations' Agenda 2030 (Appendix I). The SDGs constitute a 21st century agenda on generative leadership, focusing on people, the planet, peace, prosperity and partnerships. Ambassador Brazeal (2007) opined that 21st century diplomacy is both art and science, noting that "in the coming decades we will need people who are more

artist than scientist in diplomacy” (A. E. Brazeal, 2007, p. 145). In the 21st century and beyond, generative leaders must take up the challenge of developing and deploying citizens who are ready and willing to pursue this promising agenda with sustained vigor and intensity.

In the case of the United States, we are wrestling with the massive demographic shifts in our populations, particularly the browning and graying of America. As the percentage of people of color continues to expand within the population, generative practices emphasizing diversity and inclusion become all the more urgent. As the Baby Boomer generational cohort retires at the rate of 10,000 people per day (Friedberg, 2019, para. 1), it is important to encourage them to become sages or “spiritually radiant, physically vital, and socially responsible elders of the tribe” (Schachter-Shalomi & Miller, 1995, p. 5). It is, therefore, imperative that we encourage a generative vitality within our citizens, especially our seniors, like the alacrity we witnessed in Brazeal and her parents before her. Such vitality holds important implications for leadership and change as a pillar of a generative 21st century leadership ethos which recognizes the paramount importance of democratic values, practices and institutions. The foregoing is consistent with my own professional practice emphasizing that governance is much too important to be left solely to government, citizens must get and stay involved.³¹

Future Research

My study of the life and leadership philosophy and practice of Aurelia Erskine Brazeal leads me to propose additional research involving the Foreign Service. While I am particularly interested in members of my professional tribe, African American

³¹ An integral part of my diplomatic practice, I originated the slogan, governance is much too important to be left solely to government, citizens must get and stay involved. This was my recurring message to Nigerians during my assignments to Lagos and Abuja in 2002 to 2009.

female foreign service officers, I also recommend studying African American males and other people of color, both retired and active duty, in this unique career field. Given the nation's anemic investments in diplomacy and development discussed in Chapter II, it is prudent to conduct future research on the Rangel, Pickering and Payne programs. The proposed research would seek to examine the impact of these modest diversity and inclusion efforts within our foreign policy and national security institutions. A central research question would seek to determine if the aforementioned investments are sufficient to advance the principles of diversity and inclusion set forth in the Foreign Service Act of 1980.

Finally, given the role of Brazeal's parents in shaping the institutional capacity of the Historically Black Colleges and Universities (HBCUs) Morehouse and Spelman, I deem it wise to expand the study of Brailsford and Ernestine Brazeal. A deeper examination of the Brazeal family's correspondence and other papers, offers tremendous promise. During the course of conducting archival research in Ambassador Brazeal's home, for example, I encountered a note to the Brazeals postmarked 1934 from W.E.B DuBois, the famous African American intellectual and activist; it was a note congratulating the Brazeals on their nuptials. Ambassador Brazeal showed me a container of her parents' correspondence. I am confident that studying those resources could provide fascinating insights into the development of the institutional capacity of both Morehouse and Spelman in the early 20th century as well as additional information about courtship, marriage and family life in the African American community during that crucial period in our history. HBCUs such as Morehouse, Spelman and, my grandfather's alma mater, Tuskegee, have contributed immeasurably to the nation and the world. These institutions support ecosystems and communities of scholar/practitioners who are committed to building the capacity and elevating the

quality of life of the oppressed, at home and abroad. It would be interesting to examine the role of these institutions in educating members of the nation's foreign policy and national security workforce.

Closing Observations

As I endeavored to weave the various threads of her complex life story into a coherent tapestry, I started where Rea began—with the story of her parents—Brailsford and Ernestine. My study revealed she is from a stock of resilient, pragmatic people who consistently thought and acted strategically (Fabius, 2016). A generative leader, Rea is an individual who clearly makes connections across borders and boundaries whether they are national, linguistic, sectarian, racial, political or socioeconomic. I developed the distinct impression, moreover, that her “family curriculum” (Lawrence-Lightfoot, 1995, p. 2) lovingly designed and implemented by Brailsford and Ernestine and their village, equipped Rea with the skills, attitudes, values and disciplined work ethic she needed to master so many domains—economics and trade policy, languages and diplomacy, to name a few.

Teal (2008) posited that diplomats present their country's face to the world. For much of our history, however, the United States has projected the face of the privileged White male to the world. Rea Brazeal's professional practice as a generative leader, stands as an interesting contrast to the past and a radiant guidepost pointing us to a promising future, if we are wise enough to accept and apply the lessons of a life well-lived.

As I conclude this work, it is important to note, I presented Aurelia Erskine Brazeal as the data presented her to me—caring, compassionate, engaged and, above all, generative (Sarris, 1993).

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Appendix

Appendix A: Ya'll Pray, An Excerpt From My Ancestral Archive

I do not have her metrics. I cannot tell you when she was born. I do not know if she ever “married” or could read and write. I do not even know where she was born, how many children she had or how long she lived. But I do know that the blood that flows through my veins contains the genetic material of the courageous wise woman whose name I may never know. She was my great-great-paternal grandmother. She was a woman held in bondage under the heinous system of chattel slavery. A system that refused to acknowledge her humanity, respect her human dignity or protect her basic human rights. This woman’s bravery and foresight inspire me today. Let me tell you her story.

In my mind’s eye, I envision a beautiful young woman in her mid-twenties sheltering her two young sons close to her body. She had just weaned her baby; he was barely two years old. Indeed, she used all the ingenuity and yes cunning at her disposal to prolong breastfeeding in the hope that she could protect him from the brutality that awaited him. His older brother, my great-grandfather, was only four years old yet he sensed his mother’s apprehension. She seemed to carry the weight of world on her shoulders. Nevertheless, she embraced them in her warm and loving arms and for that instant - all was well. The sense of contentment and security faded swiftly as a coldhearted outsider, clothed in the comfort of ignorance, arrogance and avarice, approached the trio. Before he wrenched the two little ones from her loving embrace, my great-great-grandmother summoned the strength to utter two words of instruction to them “ya’ll pray.”

Ya’ll pray. That, in my view, is a simple yet profound illustration of genius. Crafting a message of wisdom and love, of action and reflection, she commended her sons to the Divine. Short, sweet and efficacious “ya’ll pray” was easy enough for her

little ones to remember traumatized though they were by the ordeal of being sold on an auction block in Richmond, Virginia—they were sacrificed on the altar of bigotry and greed. My great-grandfather and his brother committed these words to memory and planted them, like precious seeds, deep within the fertile soil of their hearts. These two words bequeathed to my family a legacy of faith and action that would sustain us through the adversity of bondage, sharecropping, poverty, Jim Crow and unprovoked racial animosity. Prayer invokes the Divine and implies that she who appropriates its power can affect change. As the great-great granddaughter of this remarkable woman, I have always known that faith is an indispensable, renewable resource at my disposal. The most compelling definition of faith I know is found in the book of Hebrews (11:1), “now faith is the substance of things hoped for and the evidence of things not seen.”

No wonder my great-great-grandmother equipped her sons with this mystical resource that would engage both their hearts and minds. They would need faith in full measure in their quest to contend with the forces of domination and exploitation that engulfed them. The forces of greed and bigotry that ripped our family apart also rigidly proscribed my ancestors’ ability to exercise their fundamental human right to self-determination. These forces limited their access to quality education, health care, housing and the fruits of their labor. But the dislocation I describe here involved more than just my family. Millions of Africans were subjected to the dehumanizing degradation of chattel slavery in antebellum America for hundreds of years. This is, in part, what makes the African American struggle to reclaim our human rights such a remarkable quest.

My great-great-grandmother inhabits my heart and mind to this day because she transcended her socially ascribed status as victim to become an actor, able to affect change, however small or incremental. Indeed, I see her as a master teacher who acted

within the confines of her limited sphere of influence to bestow upon her children and the succeeding generations this potent instrument to meet life's challenges. She uttered these words to my great-grandfather in the 19th century. My beloved paternal grandmother Lessie shared this instruction with me in the 20th century and I have been assigned the sacred duty of carrying this message into the 21st century.

As I grapple with the distortions and disruptions caused by chattel slavery, Jim Crow segregation, poverty and the climate crisis, I am making a conscious decision to begin with the guidance of my great-great-grandmother. Her compelling story is the foundation of my leadership philosophy and practice. Indeed, my beloved great-great-grandmother is an example of courage and creativity in the face of overwhelming odds and I am proud to embrace her legacy—Ya'll Pray—as my own.

Appendix B: Informed Consent Form

Informed Consent Guidelines and Form (Informants)

Name of Principal Investigator: Ms. Atim Eneida George

Name of Organization: Antioch University, Graduate School of Leadership and Change

Program Name of Project: Generative Leadership and the Life of Aurelia Erskine Brazeal, a Trailblazing African American Female Foreign Service Officer

Introduction: Greetings, my name is Atim Eneida George, a doctoral candidate in the Graduate School of Leadership and Change at Antioch University. As part of my degree program, I am conducting doctoral research using Portraiture and Oral History, qualitative research methodologies. The fundamental purpose of the proposed project is to create a cohesive narrative of Ambassador Aurelia E. Brazeal, an African American Female Foreign Service Officer (AAFFSO). The study will seek to develop a “thick description” of the life and leadership praxis of Ambassador Aurelia E. Brazeal, thereby illuminating our understanding of issues related to generativity as well as the leadership philosophy and practice of an African American woman. You are being invited to participate in this study because of your association with Ambassador Brazeal. It is possible that you may be able to offer insights into her leadership philosophy and practice. I ask that we meet to discuss Ambassador Brazeal’s leadership philosophy and practice; the proposed 1-hour interview would be recorded. It is essential that we meet in a place that is quiet and conducive to audio-recording; I am willing to meet you at your home, office, studio or reserve a study room at a local area public library if that is more convenient for you.

Voluntary Participation: Your participation in this study is completely voluntary. You may choose not to participate. You will not be penalized for your decision not to participate or for any of your contributions during the study. You may withdraw from this study at any time.

Risks to Participants: Risks in this research study are minimal.

Benefits: I think that your participation may help scholars to understand the import and impact of the contributions of African American women to, inter alia, our nation’s foreign and national security policy as well as the importance of diversity to the nation’s career Foreign Service. Your participation may help generate new knowledge concerning the leadership philosophy and praxis of African American Female Foreign Service Officers (AAFFSOs). In all candor, however, I cannot guarantee that you will derive direct benefit from participating in this research study.

Reimbursements: You will not be provided any monetary incentive to take part in this research project.

Confidentiality: Upon completion of the interview, Ms. George, will furnish you with electronic copies of the taped interview and the written transcript. You will be asked to review the data generated upon completion of our proposed interview. You have the right to redact the text, eliminating data you do not want in the final portrait. **While not anonymous, no information attributed to you may be used without your expressed review.**

Future Publication: The Principal Investigator, Atim Eneida George, seeks your permission to use data in her dissertation and future scholarly presentations and/or publications.

Right to Refuse or Withdraw: You may withdraw from the study at any time. In other words, you do not have to take part in this research if you do not wish to participate.

Who to Contact: If you have any questions, you may contact Atim Eneida George. If you have any ethical concerns about this study, you may contact Dr. XXXX XXXXXX, Chair, Institutional Review Board, Antioch University Graduate School of Leadership and Change, Email: XXXXXX@antioch.edu. This proposal has been reviewed and approved by the Antioch International Review Board (IRB), which is a committee whose task it is to make sure that research participants are protected. If you wish to find out more about the IRB, contact Dr. Lisa Kreeger.

Do you understand that you do not have to take part in this research study?

Do you have any questions? _____

I have been invited to participate in research using the qualitative research methodologies of Portraiture and Oral History. I have been asked to complete one 60-minute interview which will be recorded. I am willing to have my name used as long as I have the option of reviewing whatever information is used and attributed to me. I understand that the Principal Investigator is conducting this research study for her dissertation.

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

Print Name of Participant _____

Signature of Participant _____

Date _____

I voluntarily agree to let the researcher audiotape me for this study. I voluntarily agree to let the researcher photograph me for this study. I agree to allow the use of my recording and photograph as described in this form.

Print Name of Participant _____

Signature of Participant _____

Date _____
Day/month/year

To be filled out by the researcher or the person taking consent:

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this Informed Consent Form has been provided to the participant.

Print Name of Researcher / person taking the consent _____

Signature of Researcher / person taking the consent _____

Date _____
Day/month/year

Appendix C: Global Access Pipeline List

Americans Promoting Study Abroad

The Aspen Institute

Association of Professional Schools of International Affairs

A Better Chance

The Brookings Institution

CALE Now!

Carnegie Endowment for International Peace

Center for Strategic and International Studies

Council on Foreign Relations

Cultural Vistas

Diversity Abroad

German Marshall Fund of the United States

Global Glimpse

Global Kids, Inc.

Global Language Project

Hispanic Association of Colleges and Universities

Institute of International Education

Institute for the International Education of Students Abroad (IIES)

InterAction

International Career Advancement Program

International Youth Leadership Institute

Learn-Serve International

Liberty and Access for All

National Hispana Leadership Institute

One World Now!

OIC International

Pacific and Asian Affairs Council (PAAC)

Pickering and Rangel Fellows Association

Public Policy and International Affairs Fellows Program

Ralph J. Bunche International Affairs Center for Howard University

Ron Brown Scholars Program

School of International Service at American University

Recruitment Division, State Department

World Savvy: Think Beyond Your Border

Retrieved on 12/9/2018 from <https://globalaccesspipeline.org/consortium/>

Appendix D: Interview Guide

Interview Guide: Introduction

In Chapter I, I stated that the proposed study would seek to weave together Brazeal's personal narrative with elements of public history to explicate the complex contours of our inquiry into generativity and leadership (Portelli, 1997). Generativity is a prosocial behavior defined as concern for the welfare of future generations.

Specifically, Erikson defined generativity as "the interest in establishing and guiding the next generation" (1950, p. 231). Prosocial behavior can be described as actions that are positive, helpful, and intended to promote social acceptance and friendship. Thus, the questions and issues noted in the Interview Guide (Morris, 2015) below serve as prompts to stimulate research participants, including Ambassador Brazeal, to share insights from her personal biography as well as her perspectives on public history; Portelli (1992) calls this history-telling. The following Interview Guide is divided into two parts. The first part of this guide is designed with Ambassador Brazeal in mind; it is divided into six sections: (1) Family of Origin (2) Leadership Philosophy and Practice (3) Being a Foreign Service Officer during Difficult Times, (4) Coping with and Overcoming a Life-threatening Illness, (5) Generativity and (6) Wisdom. The second part of this guide is designed to prompt knowledgeable informants to discuss their assessment of Ambassador Brazeal's generativity, leadership philosophy and practice.

Part One Interview Guide —

I think it is important to recap key elements of Brazeal's unusual upbringing. She grew up in a paradoxical setting; one healthy ecosystem where Blacks and Whites worked together cooperatively, on an equal basis, at Morehouse and Spelman. She attended concerts featuring internationally acclaimed artists, such as Paul Robeson and

opera singer Mattiwilda Dobbs, on campus. In that healthy, affirming ecosystem, Black people owned banks, operated a building and loan association and other businesses. Her African American teachers held high expectations and set rigorous standards for their students. The other was a toxic ecosystem of legal segregation with all of the denigrating conventions of the apartheid south. With this in mind, I will initiate our work together.

(1) Family of Origin

How did your family of origin shape and influence your leadership philosophy and practice? How did the socio-demographic characteristics (i.e., education, employment, income) of your family of origin and community influence your worldview? Growing up, who were your most important role models? What events and/or trends influenced your developing identity? What films, music, books and authors had an impact on your development? How did growing up under two diametrically opposing ecosystems and circumstances influence your practice of diplomacy, if at all?

(2) Leadership Philosophy and Practice

You were a career woman who held numerous positions of power and authority. Please discuss your various Foreign Service assignments and the important leadership lessons you gleaned from them. What are the most important values you demonstrate as a leader? Share one or more examples that demonstrate these leadership values in practice. Discuss diplomatic tradecraft. Specifically, what are the qualities and characteristics of effective diplomatic practice? What are the key ingredients in your leadership philosophy? How does that philosophy inform your practice? What leadership lessons can be gleaned from your role in establishing FSI's Leadership and

Management School? As a career diplomat for 40 years working with and for world renown leaders such as Mike Mansfield, Henry Kissinger, Colin Powell and Condoleezza Rice, what lessons, if any, did you learn from their leadership practice? Please share the context of specific challenges they faced and how they approached those challenges. As an Ambassador and as a Deputy Assistant Secretary of State, you were required to testify before Congress. Please discuss how you prepared yourself to deliver testimony. Share any interesting anecdotes or experiences about giving Congressional testimony. The Foreign Service Act of 1980 stipulates that the Foreign Service represent the American people in all our diversity. In view of this standard, what steps did you take to promote diversity and inclusion within the State Department? What steps did you take to foster an inclusive leadership practice? What was your approach to recruiting personnel to serve with you? Where does mentoring enter your leadership philosophy and practice? What advice would you give someone entering the Foreign Service today? Please comment on the leadership characteristics you witnessed in other cultures.

(3) Being a Foreign Service Officer during Difficult Times

What inspired you to enter the Foreign Service? Stay for 40-years? How did you choose your area(s) of professional practice? Under the heading “Renewed Repression in Kenya” dated April 7, 1995, the *New York Times* editorial page reported that you were temporarily detained by former Kenyan President Moi. Please talk about that experience. Please consider other instances when you experienced a daunting challenge or failure. What happened? What did you learn from the experience? How did you resolve the problem(s) associated with the experience? You served during difficult times such as the Civil Rights Era and the Vietnam War, please comment on your

experiences. For example, the Department created the Dissent Channel³² in response to the large number of Foreign Service Officers who publicly objected to the war in Vietnam. Have you ever used the Dissent Channel? If so, would you be willing to discuss it with us? What, if any, other institutional changes to Department policy did you witness or help develop and/or implement?

(4) Coping with and Overcoming a Life-threatening Illness

Please share the insights you gleaned from overcoming a life-threatening illness. How did surviving cancer influence your leadership philosophy and praxis? Please share your processes of self-assessment, self-reflection and self-examination with us. How did you make sense of the experience? What did you learn from overcoming cancer?

(5) Generativity

Generativity is defined as a concern for the welfare of future generations. Kotre (1984) identifies four domains or types of generativity: biological, parental, technical, and cultural. Kotre defines *biological generativity* as the begetting, bearing, and nursing of children; he describes *parental generativity* as the rearing of children and their initiation into family traditions. Kotre also identifies *technical generativity* as the “how to” of teaching skills (e.g., how to read, ride a bike, repair a car). *Cultural generativity*, according to Kotre, is the conservation, renovation, or creation of collective meaning systems, be those systems religious, artistic, ideological or scientific. In view of Kotre’s generative domains, please discuss your generative endeavors. In addition, Kotre and

³² The State Department established the Dissent Channel in 1971 to allow employees, both Civil Service and Foreign Service, to voice criticism of government policy internally without fear of reprisal. Dissent Channel messages are disseminated to the Department’s senior leadership and the Policy Planning Staff is tasked with answering the messages.

Kotre (1998) also articulated the concept of intergenerational buffering, the notion that damage will not be transmitted to the next generation, it stops here with me. In what ways, if any, did you seek to serve as an intergenerational buffer disrupting damaging leadership patterns and practices? What impact, if any, has intergenerational buffering had upon your practice of diplomacy? You have a granddaughter. Would you discuss your role in her education and development?

(6) Wisdom

Kramer (2003) posits that “the most important emotional and existential dilemmas in life may not lend themselves to linear, rational lines of thinking, but require alternative modes of representation, such as imagery, art, metaphor, and nonlinear logic” (p. 132). Have you employed any of the aforementioned approaches to making sense of life’s dilemmas and challenges? If so, please share some salient stories about your experiences. Are there any other stories, challenges or insights you want to share? How do you, as an African American female, navigate your chosen path? What challenges and opportunities have you encountered along your chosen path?

Part Two: Interview Guide—Other Research Respondents

In Chapter I, I stated that the proposed study would seek to weave together Brazeal’s personal narrative with elements of public history to explicate the complex contours of our inquiry into generativity and leadership (Portelli, 1997). Generativity is a prosocial behavior defined as concern for the welfare of future generations. Specifically, Erikson defined generativity as “the interest in establishing and guiding the next generation” (1950, p. 231). Prosocial behavior can be described as actions that are positive, helpful, and intended to promote social acceptance and friendship. The questions and issues noted in this part of the Interview Guide (Morris, 2015) serve as

prompts to stimulate research participants to share from their service with, personal interactions with and observations of Ambassador Brazeal's leadership philosophy and practice.

The arc of Ambassador Brazeal's Foreign Service career covered the period from 1968 to 2008. During this period, she held numerous positions of power and authority. Please discuss the Foreign Service assignment(s) and/or professional collaboration you shared with Ambassador Brazeal and the important leadership lessons you gleaned from that association. What are the most important values she exhibited as a leader? Share examples that demonstrate these leadership values in practice. Discuss your observations about her command of diplomatic tradecraft (interpersonal skills, intellectual skills, foreign language acumen, etc.). Specifically, what qualities and characteristics of effective diplomatic practice did you observe in your dealings with Ambassador Brazeal? Or what did you observe concerning her interactions with others? Discuss her role as a leader with which you are familiar —as Chief of Mission, Deputy Assistant Secretary of State for East Asia and the Pacific, Dean of FSI's Leadership and Management School, etc. What lessons, if any, did you learn from her leadership practice or mentoring? Please share the context of specific challenges you faced together and how you approached and resolved those challenges. Share any interesting anecdotes or experiences about serving with or working with Ambassador Brazeal. The Foreign Service Act of 1980 stipulates that the Foreign Service represent the American people in all our diversity. In view of this standard, discuss any steps you observed in which she worked to promote diversity and inclusion within the State Department? What steps did she take to foster an inclusive leadership practice? Please comment on Ambassador Brazeal's leadership philosophy and practice we have not covered or discussed.

Appendix E: Aurelia Erskine Brazeal's Timeline

1943	Born in Chicago, Illinois
1955	Travelled to Switzerland, France, Belgium, Ireland and England
1961	Graduates from Northfield School for Girls, Massachusetts
1962	Serves as Workshop Librarian, Danforth Foundation Workshop, Colorado
1963	Participates in the Encampment for Citizenship, Puerto Rico
1963	Attends the March on Washington
1964	Serves as State Department Intern Foreign Affairs Scholars Program
1965	Graduates from Spelman College
1965	Participates in the Experiment in International Living, Sweden
1966	Serves as State Department Intern Foreign Affairs Scholars Program
1967–68	International Economist, State Department
1968–69	Foreign Service Institute Training
1969–70	Vice Consul, U.S. Embassy Buenos Aires, Argentina
1970–71	Economic/Commercial Officer, U.S. Embassy Buenos Aires, Argentina
1971–72	International Economist, State Department
1972	Associate Operations Officer, Executive Secretariat, State Department
1972–73	John F. Kennedy School of Government, Harvard University
1973–74	Staff Officer for Executive Secretariat, State Department
1974–76	Desk Officer, Paraguay and Uruguay
1977	Economics Training Course, Foreign Service Institute
1977–79	Seconded to the Treasury Department as Senior Review Officer
1979–82	Trade Policy Officer, U.S. Embassy, Tokyo, Japan
1982–87	Development Finance Officer, Economic Bureau and Deputy Director for Economics of Japan Desk in Washington, DC
1987–90	Minister Counselor for Economic Affairs, Tokyo, Japan
1990–93	Ambassador to The Federated States of Micronesia
1993–96	Ambassador to Kenya

- 1994 Established the Martin Luther King, Jr. Leadership Prize in Kenya
- 1996–98 Deputy Assistant Secretary of State for East Asia and the Pacific
- 1998–2002 Dean of the Senior Seminar
- 1999 Awarded Doctor of Humane Letters by Spelman College
- 1999–2002 Inaugural Dean of FSI's Leadership and Management School
- 2002–2005 Ambassador to Ethiopia
- 2005–2008 Distinguished Visiting Ambassador and Diplomat-in-Residence
Active, indeed, generative retirement
- 2009? Retirement from State Department

Appendix F: Foreign Service Officer Qualifications—13 DIMENSIONS

From U.S. Department of State (n.d.-b).

What **qualities** do we seek in FSO candidates? The successful candidate will demonstrate the following dimensions that reflect the skills, abilities, and personal qualities deemed essential to the work of the Foreign Service:

- **Composure.** To stay calm, poised, and effective in stressful or difficult situations; to think on one's feet, adjusting quickly to changing situations; to maintain self-control.
- **Cultural Adaptability.** To work and communicate effectively and harmoniously with persons of other cultures, value systems, political beliefs, and economic circumstances; to recognize and respect differences in new and different cultural environments.
- **Experience and Motivation.** To demonstrate knowledge, skills or other attributes gained from previous experience of relevance to the Foreign Service; to articulate appropriate motivation for joining the Foreign Service.
- **Information Integration and Analysis.** To absorb and retain complex information drawn from a variety of sources; to draw reasoned conclusions from analysis and synthesis of available information; to evaluate the importance, reliability, and usefulness of information; to remember details of a meeting or event without the benefit of notes.
- **Initiative and Leadership.** To recognize and assume responsibility for work that needs to be done; to persist in the completion of a task; to influence significantly a group's activity, direction, or opinion; to motivate others to participate in the activity one is leading.
- **Judgment.** To discern what is appropriate, practical, and realistic in a given situation; to weigh relative merits of competing demands.
- **Objectivity and Integrity.** To be fair and honest; to avoid deceit, favoritism, and discrimination; to present issues frankly and fully, without injecting subjective bias; to work without letting personal bias prejudice actions.
- **Oral Communication.** To speak fluently in a concise, grammatically correct, organized, precise, and persuasive manner; to convey nuances of meaning accurately; to use appropriate styles of communication to fit the audience and purpose.
- **Planning and Organizing.** To prioritize and order tasks effectively, to employ a systematic approach to achieving objectives, to make appropriate use of limited resources.
- **Quantitative Analysis.** To identify, compile, analyze, and draw correct conclusions from pertinent data; to recognize patterns or trends in numerical data; to perform simple mathematical operations.
- **Resourcefulness.** To formulate creative alternatives or solutions to resolve problems, to show flexibility in response to unanticipated circumstances.
- **Working With Others.** To interact in a constructive, cooperative, and harmonious manner; to work effectively as a team player; to establish positive relationships and gain the confidence of others; to use humor as appropriate.

- **Written Communication.** To write concise, well organized, grammatically correct, effective and persuasive English in a limited amount of time.

Please note that we require no specific education level, academic major, or proficiency in a foreign language for appointment as a Foreign Service Officer.

Appendix G: Martin Luther King, Jr. Birthday Celebration Address

Address by Ambassador Aurelia Brazeal, January, 2005, Nairobi, Kenya

Ladies and Gentlemen, Americans and Kenyans, what would you say if I told you that I had discovered a new technology? It's a technology that guarantees increased output, applies to over ninety percent of the production base, reduces per-unit costs and yet is flexible enough for direct transfer to emerging democracies such as Kenya. Sounds wonderful doesn't it? But it is not a new invention, or even a personal discovery. And, best of all, it does not have to be imported. It is already found in abundance in Kenya.

The "new" technology is really an "old" technology—the talents of individuals and their will to use those talents effectively in whatever they decide to do. This technology is what Dr. Martin Luther King Jr. called the power of the individual. It is a power fueled by courage and commitment. And it can inspire thousands, hundreds of thousands, to add their power to the cause.

Dr. King, whose 65th birthday we celebrate today, and whom I knew personally, would support our intention to consider some of the events which are unfolding during our lives. For as he said in 1955, and I quote "I want young men and young women who are not alive today but who will come into this world, with new privileges and new opportunities, I want them to know and see that these privileges and opportunities did not come without somebody suffering and sacrificing for them." And Dr. King did suffer and sacrifice to bring about new privileges and new opportunities for all Americans.

Let me state up front what I think Dr. Martin Luther King Jr. contributed. Many of his contributions are intangible—they are not riches of the world but riches of the mind.

First, he gave all people—African-Americans in particular—“a personal sense of hope and identity.” Second, through his actions and statements he helped all people overcome apathy. For as he said, “apathy is a form of moral and political suicide.” We do have moral obligations. We do have political duties. We as individuals do have responsibilities to contribute to the general good. Third, he reinforced the truth that each individual has to take responsibility for his/her actions. As Dr. King would say you reap what you sow and must accept the consequences. Fourth, he provided the intellectual foundation for many people for activism—but an activism based on non-violent principles. Non-violent protest, he said, is “not passive nonresistance to evil, it is active non-violent resistance to evil.” King said we had to resist because “freedom is never given to anybody.” It comes, he said, “through pressure that comes from people who are oppressed.”

Dr. King combined two apparent irreconcilables—militancy and moderation. Militancy because African-Americans were determined to correct the situation, to eliminate, if you will, the flagrant discrepancy between American ideals and practices. Moderation, in that violence, as practiced for example by the White Citizen’s Council, the Ku Klux Klan or even some Black groups, was not the tool. King said,

Our actions must be guided by the deepest principles of our Christian faith. Love must be the regulating idea . . . in spite of the mistreatment that we have confronted. We must not become bitter and end up hating.

Many of the practices King confronted were successfully redressed. But the underlying racism, prejudice and ignorance responsible for those practices were not eliminated. We have an unfinished agenda in America. And, if I may say so, in Kenya as well. We share items on our agendas—the agenda to continue institutionalization of democracy in our societies.

What are some of the agenda issues? Today, we still have poverty on the agenda—the homeless, especially the children. We still have the displaced on the agenda—people losing their homes, with nowhere to go. In Kenya these include not only refugees but also your fellow citizens. We still have civil rights and voting rights on our agenda—witness challenges in court in the U.S. which have the potential to undermine hard-won affirmative action rights, and, in Kenya, irregularities in the recent by-election on the coast. We still have employment issues on the agenda—including here the ability to organize without interference to bargain collectively. We still have education on the agenda—how will our children be prepared for the 21st century when university management and lecturers cannot sit together and resolve the differences? We still have ethics on the agenda—witness stock market manipulations in the U.S. and corruption here by public servants. We still have racism, or as it is now called in 1994, ethnic clashes, on the agenda—in recent years racism has become respectable. Witness how politicians throw around emotional and inflammatory statements without penalty. We still face the headwinds of tokenism and handouts from the power structures—witness those attitudes that question the right of African Americans, women and other minorities including Masaai, Kalenjin, Kikuyu, White Kenyans to even be in charge or share power.

And it is more difficult to get our attention these days. Questions of civil rights have to compete with hunger and war in Somalia and, worldwide. We are still shaking off the effects of the decade of the 80's—the decade that said greed is good and so is self-absorption. Fortunately, in the United States the Clinton Administration is addressing the issues that need to be resolved. It recognizes the strength that come from our diversity. It has focused Americans back on our central tasks. I have noticed the national debate in Kenya also is trying to focus on issues central to the nation; political

rights, economic reform and jobs. Donors will not give their taxpayers' money to nations not serious about these reforms. Those who think the tap will not be shut if "business as usual" returns are seriously miscalculating.

In both our countries the work force of the year 2025 are preschoolers today. In the U.S. one in four of them is poor. For Black kids, one in two is poor. One in six has no health insurance. One in five is going to be a teen parent. One in seven is going to drop out of school. And, about 10,000 kids every year drop into poverty. I do not know the statistics for Kenya but your problems are likely to have similar dimensions. I am not reciting statistics as proof that different groups have been victimized. In fact, Dr. King did not see himself as a victim. If you see yourself as a victim the oppressor needs no chains to bind you—you bind yourself. I am quoting statistics to highlight the need for all of us to awaken and become engaged in the issues of our time.

Is each of you engaged in these issues? Or is each of you apathetic and neutral? Can we not attempt to at least moderate the tragedies of our age? As W. E. B. Du Bois, the great American intellectual, co-founder of the NAACP, historian and author of acclaimed book including *The Souls of Black Folks*, put it: "Not that men are poor—all men know something of poverty: not that men are wicked—who is good? Not that men are ignorant—what is truth? Nay, but that men know so little of men."

Have we become so complacent that those who preach intolerance will become dominant? Can we not issue a gentle correction when a fellow citizen makes a racist statement? Who else but Kenyans can give food and shelter, protect and ensure the rights of all Kenyans? Who else but Kenyans can restore the nation's credibility domestically and internationally? The record of Dr. King taught us that the individual can make a difference. We may not have a national or global canvas like Dr. King on which to operate. We may only have our friends and family, our work colleagues, or

our neighborhood, but his message is clear—we, all of us, have to be engaged in the central issues of our age.

On February 4, 1968, Dr. King, in talking about his mortality, touched the point about personal commitment. He said,

Tell them not to mention that I have a Nobel Peace Prize, that isn't important. Tell them not mention that I have three or four hundred other awards, that's not important. Tell them not to mention where I went to school. I'd like somebody to mention that day that Martin Luther King Jr. tried to give his life serving others. I'd like for somebody to say that Martin Luther King Jr. tried to love somebody. I want you to say that I tried to be right on the war question. I want you to be able to say that day that I did try in my life to clothe those who were naked . . . I want you to say that I tried to love and serve humanity. Yes, if you want to say that I was a drum major for justice, say that I was a drum major for peace, that I was a drum major for righteousness, and all of the other shallow things did not matter. I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind.

And that's all I want to say. We as individuals through living a committed life can make all the difference. I am asking you tonight to help identify Martin Luther Kings here in Kenya. Young Kenyans within whom the power of the individual has begun to shine and who have been working to give public expression to their personal commitments to peace and justice. Dr. King did more than fight against inequality, he worked for development, for broadened opportunities, for non-violent solutions to improve America. He was part of a larger Civil Rights Movement but he provided that an individual can make a difference and showed the world the power of civic action.

Although I announced the award on an earlier occasion, I am tonight officially launching the Martin Luther King Leadership Award to be presented to a Kenyan under 40 years of age who has dedicated his or her life to the selfless pursuit of truth and justice and improving his/her community: who has articulately led others to enhance the quality of life in his/her community by finding positive, non-violent

solutions to problems large and small: who has demonstrated his/her commitment by example and has encouraged others to do the same.

The 1994 Award will be presented on July 4, 1994. I hope that you will take copies of the award folders tonight and help us find and honor the right person. Americans and Kenyans share Martin Luther King's dream of universal equality and justice. Together we can achieve it.

Thank you for your presence tonight to honor a great American.

Appendix H: Copyright Permission

September 26, 2019

Mr. Lou Stovall
Workshop, Inc.
XXX XXX XXX Street, NW
Washington, DC 200XX
[REDACTED]

Dear Mr. Stovall:

I am a doctoral candidate in Antioch University's Graduate School of Leadership and Change and I would like to use a piece of your original artwork in my dissertation. My purpose for using the artwork is to illustrate the power of art-based research techniques to present data in a unique way.

At present, I am completing my doctoral dissertation examining the leadership philosophy and practice of Ambassador Aurelia Erskine Brazeal, a trailblazing African American Female Foreign Service Officer (AAFFSO). Using an arts-based research technique, I asked Ambassador Brazeal to participate in a treasure hunt to identify items in her collection that were particularly meaningful to her. She selected your work (inserted below) which is proudly displayed in the living room of her Washington, DC home.

I respectfully request your permission to reuse that piece of your artwork. My dissertation, once approved, will be published online on two online open access sites that permit free downloads:

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- **AURA: Antioch University Repository and Archive**, AU's open access institutional repository <http://aura.antioch.edu/>

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Would you kindly grant the permission to use the image and advise me of any wording or other conditions for my use of this material? It would be appreciated if you could acknowledge the above information in a written permission statement via email to this address. My program needs me to include your written response and that acknowledgment in a letter or, preferably, an email to me. In the event that the copyright for this artwork is held jointly with any other person or organization, please advise who and how I may contact them. Please feel free to forward this email as required.

The image to be reproduced follows:



If these arrangements meet with your approval, please complete the statement below and email it to me at [REDACTED] Thank you very much.

Sincerely,
 Atim Eneida George
 Doctoral Candidate
 Antioch University, Graduate School of Leadership and Change

 PERMISSION GRANTED FOR THE USE REQUESTED ABOVE:

Dear Ms. George:

It is fine with me to reproduce the above requested image in your dissertation (with the understanding that it will be deposited with UMI/Proquest) provided that the image is appropriately attributed/credited.

Mr. Lou Stovall
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 Washington, DC 200XX

Di Stovall
 to me

Sun, Sep 29, 2:18 PM (1 day ago)

Ms. Atim Eneida George
 Doctoral Candidate
 Antioch University
 Graduate School of Leadership and Change

Dear Ms. George,
 I give you permission to use the artwork by me, Lou Stovall for your dissertation. The image title is "Be a silkscreen print done in 1972 for EEOC. Equal Employment Opportunity Commission.

Lou Stovall
 Workshop Inc.
 XXXXNXXark St NW
 Washington DC
 Dated 9/29/2019

Appendix I: UNDP Sustainable Development Goals

From UN Development Program (n.d.):

1. End extreme poverty in all forms by 2030;
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture;
3. Ensure healthy lives and promote well-being for all at all ages; S
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all;
5. Achieve gender equality and empower all women and girls;
6. Ensure availability and sustainable management of water and sanitation for all;
7. Ensure access to affordable, reliable, sustainable and modern energy for all;
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all;
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation;
10. Reduce inequality within and among countries;
11. Make cities and human settlements inclusive, safe, resilient and sustainable;
12. Ensure sustainable consumption and production patterns;
13. Take urgent action to combat climate change and its impacts;
14. Conserve and sustainably use the oceans, seas, marine resources for sustainable development;
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat and halt biodiversity loss; desertification, and halt and reverse land degradation;
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels;
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development.

Appendix J: Glossary

Acedia is a state of listlessness or torpor, of not caring or not being concerned with one's position or condition in the world (Arrien, 2007).

Angel's Game is another term for diplomacy as angels were the first messengers from the celestial realm to the terrestrial domain.

Art-based research can be defined as the systematic use of the artistic process, the actual making of artistic expressions in all of the different forms of the arts, as a primary way of understanding and examining experience by both researchers and the people that they involve in their studies (Barbera, 2009; McNiff, 2008; Nissley, 2010).

Buffering occurs when an individual expresses a good deal of generativity by *not* passing something damaging on to others. In essence, the person says that the sequence of intergenerational damage stops with me; it ends here (Kotre & Kotre, 1998).

Commitment script is a clear and unambivalent goal in the future that, in some cases, is an imagined re-enactment or magnification of a highly positive childhood scene.

Commitment story suggests that the protagonist comes to believe early on that he or she has a special advantage (family blessing) that contrasts markedly with the pain and misfortune suffered by many others (suffering of others).

Corridor reputation is a type of informal 360 review at the State Department; the corridor reputation is built over time and is enhanced or damaged by whether you follow up, do what you say you'll do, whether you are cordial or snippy, a gossip or mute ("Corridor Reputation," n.d.).

Consanguineous means to be connected by blood, common origin, or marriage.

Demarche is an official message in official channels used by one nation to communicate with a foreign government or multilateral organization.

Dissent channel was established in 1971 by the State Department to allow employees, both Civil Service and Foreign Service, to voice criticism of government policy internally without fear of reprisal. Dissent Channel messages are disseminated to the Department's senior leadership and the Policy Planning Staff is tasked with answering the messages.

Employee Evaluation Report, according to the State Department, is an assessment of an employee's performance and potential to serve effectively in positions of greater responsibility. Foreign Service (FS) Boards use EERs to make decisions on tenure, promotion, Senior Foreign Service (SFS) performance pay, SFS base pay adjustments, limited career extensions, low ranking, and selection-out. Assignment Panels may also use EERs to make decisions on assignments.

Generativity is an adult's concern for and commitment to the well-being of youth and subsequent generations of human beings, as evidenced in parenting, teaching, mentoring, and other activities and involvement aimed at passing a positive legacy on to the next generation (Erikson, 1963; Kotre, 1984; McAdams et al., 1998).

Generative Behavior Checklist (GBC) assesses what a person actually does. The GBC was developed by McAdams and de St. Aubin. Generative action can be measured using an act-frequency method that asks how many times in the past 2 months a person has performed each of 50 different acts, 40 of which are suggestive of generativity. Examples of purported generative acts include, “taught somebody a skill,” “read a story to a child,” “attended a neighborhood or community meeting,” “donated blood,” and “produced a piece of art or craft.” Each act in the GBC corresponds to one of three different kinds of behavior suggested by the construct of generativity: creating, maintaining and offering (McAdams et al., 1998).

Generative narration refers to the characteristic way in which a man or woman makes narrative sense of his or her generative efforts and projects in the context of his or her self-defining life story. For many adults, generativity is narrated to produce a meaningful ending for the life story, envisioned for the future, through which one’s products and outcomes outlive the self as self-extending legacies that suggest a way in which endings, in a sense, give birth to new beginnings (McAdams et al., 1998).

Generativity script is an inner narration of the adult’s own awareness of where efforts to be generative fit into his or her own personal history, into contemporary society and the social world he or she inhabits, and, in some cases, within the scope of society’s own encompassing history. The generativity script, therefore, is a significant part of the larger life story or personal myth that an adult constructs as his or her identity, providing life with a sense of unity, purpose and pattern (McAdams et al., 1993).

Hermeneutics is the theory and methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts.

Hermeneutic circle as envisioned by Gadamer, is a way to dialogue with others in order to determine what people are communicating. It refers to the idea that one’s understanding of the text as a whole is established by reference to the individual parts and one’s understanding of each individual part by reference to the whole (Hannigan, 2014).

Heteroglossia is the presence of two or more voices or expressed viewpoints in a text or other artistic work.

High dudgeon is used to describe the state of feeling angry and/or offended.

Historically Black College or University is commonly referred to an HBCU. They are tertiary institutions established before the passage of the Civil Rights Act of 1964 with the purpose of primarily serving African American students.

Intersectionality is a term coined by a law professor Crenshaw (1989); the concept evolved from the disciplines of law and critical race theory which views race, gender and class as overlapping and interdependent systems of discrimination and disadvantage.

Law of the instrument posits that if the only tool you recognize in your toolkit is a hammer, then every problem begins to resemble a nail.

Learning edge is the place where discomfort, new ideas and new possibilities meet (Bell, 2010).

Life story is an interpersonal construction, and the boundary surrounding it must be kept intact to preserve trust and to facilitate the revelation of personal mythology imbuing a life (Kotre, 1984).

Life story theory of identity. McAdams (2006) maintains that constructing a meaningful and coherent self through narrative may be a psychosocial challenge that is especially characteristic of modern Western societies. Identity, therefore, may itself be viewed as an internalized and evolving life story, a way of telling the self, to the self and to others, through a story or set of stories complete with settings, scenes, characters, plots, and themes.

Life story method the participant is asked to outline the major “chapters” in his or her life story, to describe in detail eight significant scenes in the story (including a high point, or “peak” experience; a low point, or “nadir” experience; a “turning-point” experience; and an earliest memory), to describe four important people in the story, to anticipate what the future chapters of the story may bring, to articulate one’s basic values and beliefs about one’s own life and life in general, and to identify a major “life theme” (Kotre, 1984; McAdams et al., 1998).

Loyola Generativity Scale is a 20-item self-report scale that includes items such as “I try to pass along knowledge I have gained through my experience.” The following items provide examples of a generative act and a neutral act respectively, 38. Donated blood and 39. Took prescription medicine.

Narrative coherence is the challenge of being understood in a social context. McAdams asserts that “In a social context, stories must be coherent enough to communicate something, no matter how simple the message” (McAdams, 2006, p.111)

Narrative inquiry is used in research to inquire into these narrative forms of meaning making which includes field notes, interviews, stories and other documentation that participants discuss such as books they refer to, films they have watched and so on (Hannigan, 2014).

Narrative identity refers to the internalized and evolving life story that a person constructs . . . the narrative understanding of self ultimately serves to provide life itself with some semblance of meaning, unity, and purpose. (McAdams, 2012).

Personal Striving refers to any objective or goal that a person is trying to accomplish in daily life. Personal strivings tap into goals and plans about behavior (McAdams et al., 1998)

Redemption sequence is a common theme in both classic and contemporary narratives. In life story research, a redemption sequence can be detected in a wide range of

accounts that people provide, from their reconstructions of the past events, to their characterizations of what may happen in their lives in the future. (McAdams & Guo, 2015)

Soul method is an inductive methodology involving the recall of cultural proverbs and songs to help articulate and shape beliefs and hope. (Wimberly, 1996)

Symbolic immortality contends we could attain immortality by engaging in what Becker referred to as an act of “heroism”—becoming part of, or creating something that will outlast our physical presence. As he proposed, “the hope and the belief is that the things that man creates in society are of lasting worth and meaning, that they outlive and outshine decay, that man and his products count” (Becker, 1971, as cited by Dunlop, Walker, & Wiens, 2015, p. 231).

Thematic coherence occurs when the narrator tries to explain a general self-attribution in terms of a recurrent theme that can be traced through different scenes in the life story. The story is coherent to the extent that the listener is convinced that the different scenes indeed express the same theme. (McAdams, D.P., 2006)

Verstehen is a German term meaning empathic understanding of human behavior.