Leadership and Ethics: A Comparative Analysis of Silko's *Ceremony* and Harper Lee's *To Kill a Mockingbird*

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Abstract

This paper explores the concept of leadership and integrity through a careful analysis of Silo's Ceremony and Harper Lee's To Kill a Mockingbird. Some fictional characters, emerge as symbols of unwavering moral, cultural and spiritual principles, and ethical leadership in the racially charged landscape of Maycomb, Alabama on one hand, and Indian American societies on the other hand. By examining their actions, decisions, and the challenges they face, this paper sheds light on the timeless relevance of ethical approach in contemporary discussions on leadership and integrity. The paper examines how characters' unwavering commitment to justice, their empathetic nature, and their steadfast adherence to ethical principles offer valuable insights for leaders navigating the complexities of the modern world.

Key words: ethics – integrity – justice – leadership - racism

Résumé

Cet article explore le concept de leadership et d'intégrité à

travers une analyse minutieuse de Ceremony de Silko et de To Kill a Mockingbird de Harper Lee. Des personnages fictifs apparaissent comme des symboles de principes moraux, culturels et spirituels inébranlables, et de leadership éthique dans le paysage racial de Maycomb, en Alabama, d'une part, et dans les sociétés amérindiennes, d'autre part. En examinant leurs actions, leurs décisions et les défis auxquels ils sont confrontés, cet article met en lumière la pertinence intemporelle de l'approche éthique dans les discussions contemporaines sur le leadership et l'intégrité. Il examine comment l'engagement inébranlable des personnages en faveur de la justice, leur nature empathique et leur adhésion inébranlable aux principes éthiques offrent des indications précieuses aux dirigeants qui naviguent dans les complexités du monde moderne.

Mots clés : éthique – intégrité – justice – leadership – racisme

Introduction

This study dwells on leadership and ethical principles typical to characters in Harper Lee's *To Kill a Mockingbird,* and Leslie Silko's *Ceremony.* Beyond the biased justice system in the US, and the pervasive effects of colonization on Indian cultures, this paper highlights some characters' who symbolize effective leadership. Atticus Finch, stands out to defend a poor innocent victim of the justice system. In *Ceremony*, emphasis is laid on women leadership. Contrarily to many western societies where women suffer double-oppression, Indian communities serve as a rare exception where women hold the power to do and undo things.

Harper Lee's *To Kill a Mockingbird* (1988) is a seminal work that offers profound insights into the social landscape of the United States during the 1930s, a period marked by significant social changes and turmoil. While the novel explicitly addresses the issues of social inequality and discrimination prevalent in the American South, it also provides a compelling exploration of ethical leadership through the character of Atticus Finch. Silko's *Ceremony* (1977) is an outstanding literary production in Indian American Literary Renaissance. It offers profounds insights on Indian American cultural values and practiced and sometimes denounces the pervasive effects of Indians' contact with the white man. Beyond those common views, *Ceremony* offers interesting insights on Indian American women as far their natural, cultural and societal place, ethics and leadership are concerned.

From these liminal details, what are the foundations or characteristics of ethical leadership in Harper Lee and Silko's novels? In which ways is ethical leadership profitable to ancient and contemporary communities? The 20th century has been a period of hardships and a wide range of challenges for many minorities namely Blacks and Indian Americans. How far are Indian American women models of leadership in the social and political organizations of this minority group? What are the similarities are dissimilarities between Silko's and Harper Lee's novels? This paper seeks to underscore those aspects so as to emphasize what effective leadership really is. It also delves into the ethical dimensions of Atticus Finch's leadership, drawing insights from the novel to offer practical approaches to effective leadership.

In "Against Racial Injustice In Harper Lee's To Kill A Mocking Bird Novel (1960): A Sociological Approach" (2013), Purnomofitriyani denounces the social, economic and political forces at stake in the American society. As for Eva-Lena Henriksson, she explores a biased justice system in the US through her article "An Exploration of the American Justice System through the Trial of Tom Robinson a New Historicist Analysis of Harper Lee's *To Kill a Mockingbird*" (2021). J. G. Kumar, analyzes the importance of cultural ceremonies in Silko's *Ceremony*. He namely points out the spiritual and vital functions of Indian Americans' ceremonies. As for Anna M. Brígido-Corachán, in "Things which don't shift and grow are dead things": Revisiting Betonie's Waste-Lands in Leslie Silko's *Ceremony* (2014), she surveyed on the clash of cultures in Silko's *Ceremony*. Anna develops the harsh impact of colonization on Indian Americans' cultures and traditions. She also believes that that conflictual relationship eventually resulted in a mixed-Indian character able to bridge both Indian and white cultures to heal the world.

This analysis adopts a qualitative approach, employing close textual analysis of *To Kill a Mockingbird* and *Ceremony* to discern the ethical leadership model exemplified by Atticus Finch and Indian women. It involves the examination of words and actions throughout the novels, with particular attention to moments that reveal ethical decision-making process. Additionally, this study explores the reactions of the characters within the narrative to characters' ethical choices to elucidate the broader implications of ethical leadership.

In examining ethical leadership, several relevant theories come to the fore. Critical race and postcolonial theories offer valuable lenses through which to examine *To Kill a Mockingbird*. Critical Race theory allows for an exploration of how race and racism are portrayed in the novel, shedding light on the racial dynamics of Maycomb and the challenges faced by characters like Tom Robinson. The postcolonial theory, on the other hand, enables an analysis of how colonialist ideologies are reflected in the attitudes and actions of white characters towards the black community while sociocriticism makes it easier to understand women roles in Indian American societies. By analyzing "the social in the text", according to Claude Duchet, it will be question of underscoring the social structure through women's place and understanding the role they play. Sociocriticism helps bridge fiction and modern period since Henry Zalamansky believes that every author tries to solve the problems of his/her time; and by so doing, we shall see how contemporary problems are dealt with and what solutions are proposed. Thus, sociocriticism offers models of achieving social peace and cohesion by providing answers to challenges.

1- Women Leadership in Silko's *Ceremony*

Leadership is always at the basis of human being communities. It is timeless and of paramount importance for the well-being and even the survival of cultures. According to the leadership expert Dr. John Maxwell, "everything rises and falls on leadership." Maxwell believes that the success as well as the downfall of any human organization depends on leadership. By so doing, the need for survival urges people, both men and women, to look for leadership roles.

In Leslie Marmon Silko's *Ceremony* (1977), leadership is perceived various ways. That leadership is mainly characterized by feminine characters. Feminine leadership is thus an outstanding discovery insofar as the worldly context in general, and the American context in particular, shows that leadership was essentially and exclusively devoted to men, who decided on and against everything, even the welfare of the "second sex." (Simone de Beauvoir, 1949)

Feminine leadership is, therefore, noticeable various ways. First, women lead and manage economic affairs. In fact, the economy has always been at the center of people's concerns just like health issues and cultures. In that respect, Indian societies, essentially in Silko's *Ceremony,* present economy as a cultural role related to women. Curiously, men, whom power is of paramount importance do not deal with economic matters. Their power to meant to farm work and warfare. Robert A. Williams explains what men's action are related to in Indian communities. He posits: "The primary responsibilities of male tribal members involved hunting, fishing, and warfare; they were also responsible for home construction and clearing forests to make way for new fields. (Williams, 1990, 24)" far from those well-defined social responsibilities, women have other specific roles. That is why Auntie and Grandma, two important feminine characters in *Ceremony* own the family's possessions like cattle and the land. The social life of Indian societies is showed in Silko's *Ceremony* as men and women roles are well-defined in these lines:

> Auntie and Grandma and Josiah used to argue over how many lambs should be sold, or when Auntie and old Grandma scolded Josiah for the scandal of his Mexican girl friend, Robert sat quietly. He had cultivated this deafness for as many years as he had been married to Auntie. His face was calm; he was patient with them because he had nothing to say. The sheep, the horses, and the fields (Silko, 1977, 32)

The economic leadership of women in the Indian societies is therefore revealed in the nuclear family structure as it appears in the protagonist's family. The two ladies, Auntie and old Grandma, are responsible for the family's possessions and decide on what should be done or not. Men, at the image of Josiah and Robert, have less or nothing to say. George S Snyderman makes clear the way women claim and assume economic leadership. He recalls the quotation of an Iroquois woman. She says: "You ought to hear and listen to what we women shall speak . . . for we are the owners of this land, and it is ours." (Snyderman, 1951, 149) Land proprietorship, its ownership and management is, therefore, a woman regalia task. The matrilineal system permit women to inherit from the family possessions, the land

and all the rights that go along. That is what Williams explains how "in the Iroquois tribe, women owned the fields they worked, the longhouses, and everything in them." (Williams, 2000, 1042)

In the same respect, in James Welch's *Winter in the Blood* (1974) women are the depositaries of economy. Indeed, the unnamed character's mother is the only who owns the family's properties like cows and the land belong all to the lady. There is therefore an intricate link between women and financial means. That insoluble bond is visible in the way the central character qualifies his mother's marriage to a white man. The narrator explains:

> Lame Bull had married 360 acres of hay land, all irrigated, leveled, some of the best land in the valley, as well as 2000-acre grazing lease. And he had married a T-Y brand stamped high on the left ribs of every beef on the place. And, of course, he had married Teresa, my mother. At forty-seven, he was eight years younger than she, and a success. A prosperous cattleman. (Welch, 1974, 10)

Though the narrator sees in that marriage nothing an opportunistic choice from the white man Lame Bull who only has after his mother property, the narrator also explains, voluntarily or not, that women in Indian communities cannot be dissociated from families' finances. But Lame Bull, a character from white heritage, acts accordingly with hie European heritage. In fact, many Europeans get married just for property. For Danna C. Wright, Europeans' greed for money is blatant. He posits that "for all intents and purposes, women were considered chattel; property of their fathers and husbands. During this time, people married for business purposes, and once this transaction occurred, any children that came about as a result were their father's property as well." (Wright, 2004, 235) In the same respect, Michelle J. Anderson traces men's lust for money and property to religious origins. She explains: "the idea that women were the property of male family members originated from Biblical and Roman law, upon which both Anglo-American common law and European continental codes are based." (Anderson, 2003, 54)

In addition, decision-taking is another characteristic of women leadership in Indian communities. As a matter fact, a good leader is assessed on his ability to take important and good decisions for the well-being of a community or a family. In Indian societies, women are

entitled with the right of taking decisions that concern families and societies. Shweta Mehta shows the importance of decision-making. She says:

> Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society. Empowerment is meant that give power or authority to someone. Women are important to the family as a mother as well in a society. Women empowerment is giving legitimate power or authority to perform the tasks. (Mehta, 2020, 2)

Women's role appears to be culturally that of feminine characters in *Ceremony*. The central character is back from World War II, suffering from a mysterious and vicious disease, that both white doctors and some traditional medicines men failed to cure. The family is therefore to a spinal question concerning the decision or not to send Tayo to another famous medicine man. There again, men have very few things to say about such an important decision that possibly violate some social norms, but where an individual's life is at stake. Old grandma and Auntie are only one to discuss the matter as that is one more time their responsibility. The complexity of that decision is found in the fact that they must save a human life without violating some social norms. Auntie thinks that calling a traditional medicine man won't be a good idea as "someone will say it's not right. They'll say don't do it. He's not full blood anyway." (Silko, 1977, 33) However, old Grandma has the final decision as she posits: "He's my grandson. If I send for old Ku'oosh, he'll come. Let them talk if they want to. Why do you care what they say?" (Silko, 1977, 33) This dialogue shows how far decision-making is far from being an easy thing, and by the same token how difficult women's task is in taking crucial decisions that benefit individuals, families and preserving social balance by respecting cultural and social norms. By prioritizing an individual's life over social gossips succeeded in taking the best decision for her grandson.

Women are responsible for the social protection of their respective families. In many traditional societies, a man, a family, or a clan is judged based on the reputation. In *Ceremony*, that is the case for the Laguna Pueblo, particular attention is paid to a family's reputation as

it will be respected or not on the same basis. The narrator is *Ceremony* clearly posits that "everything belonged to them, including the good family name." (Silko, 1977, 32) Being in charge of a family's reputation is synonymous with being responsible for the education of the children, teaching them moral values and cultural norms. That is exactly what Auntie and Grandma are responsible for in Silko's *Ceremony*. It becomes a perpetual and uneasy responsibility that women assume. Auntie tries to educate her son Rocky and Tayo following their family's reputation. She tells Tayo "our family, old grandma's family, was so highly regarded at one time. She is used to being respected by people." (Silko, 1977, 88) Her entire life is therefore devoted to preserving that family good name. she says: "I've spent all my life defending this family, but nobody ever stops to think what the people will say…." (Silko, 1977, 88) Good reputation should therefore be passed on from generation from generation since "young people don't understand how important it is. To be able to walk through the village without worrying or wondering what the people are whispering about you." (Silko, 1977, 88) Leadership thus, considers children's education. Women are therefore one of the cornerstones in Indian communities. The success of their societies depends on women's education.

Women leadership is also sensed through cultural precepts. Indeed, religion is an integral part of people's culture, and Indian American culture are no exception. Culturally, gender roles are well-defined in the vast majority of Indian tribes. In *Ceremony*, leadership is bestowed on women by spiritual beings, thus, religion. The stories about the creation of the world are told and made by women. Contrarily to most European and Eastern religions like Christianity and Islam which attribute the Creation of the world to male figures, Indian American religions believe that the world has been created by a female figure. The narrator explains how Thought-Woman created the world by means of words and her will. He explains:

> Ts'its'tsi'nako, Thought-Woman,
> is sitting in her room
> and whatever she thinks about
> appears.
> She thought of her sisters,
> Nau'stity'I and I'tcts'ity'I,

and together they created the Universe
this world
And the four worlds below.
Thought-Woman, the spider,
named things and
as she named them
they appeared.
She is sitting in her room
thinking of a story now
I'm telling you the story
she is thinking. (Silko, 1977, 1)

The above-mentioned passage is in fact a short story made into song as it tells the Creation of the world. Though it looks like the Biblical narration about the Creation of the world, it is peculiar as it highlights the power of the feminine character. Thought-Woman and her sisters made the Universe with their will and the power of their words. This story has a social function insofar as it narrates the origin of the World, as it aims at teaching the entire community. This represents an informal school in Indian communities. the story also reveals that women are depositaries of knowledge. The survival of cultural folktales mainly depends who pass them on from mouth to ear. Feminine figures therefore hold a special social importance.

Women are therefore divinely endowed with leadership traits, the power to show the way and lead others. women leadership is therefore a divine mission aiming at leading not only men, but also the world. Olga Rorintulus sustains that Indian American folklore is a direct consequence of women divine leadership. To the author, "the strength of women's power for the survival of American Indian society is reflected in American Indian folklore and is given different names such as Corn Woman, Serpent Woman, Earth Woman, Sky Woman, Grandmother Spider and others. (Olga Rorintulus, 2018, 143) Silko's *Ceremony* refers to mythical feminine characters like "Reed Woman and Corn Woman" (13), Old Woman (45), Our Mother Nau'tsity'i (48) and Ts'eh (230) to describe women power and leadership since Ts'eh helps Tayo, the central character, escape white patrolmen and complete a traditional ceremony that would benefit the whole community. All these spiritual figures are female just to highlight their benevolent attributes. Many civilizations live by spirituality through

religion whatever the type. The presence of many female divine characters, Silko emphasizes the way wherein women take the lead of Indian communities.

Silko's *Ceremony* inevitably discusses women leadership by means of important characters like Old Grandma and Auntie and other mythical figures. That leadership is made of economic, decision-making and ethics. Harper Lee's *To Kill a Mockingbird* shows similar traits.

2- Leadership And Integrity: Analysing Atticus Finch's Ethical Approach In *To Kill A Mockingbird*

In literature and cultural symbolism, few characters have achieved the enduring significance and influence that Atticus Finch has in American society. The iconic protagonist of Harper Lee's timeless novel, Atticus Finch stands as a beacon of leadership and integrity in America. His character, forged in the crucible of a racially divided Southern town, embodies the principles of moral courage, empathy, and unwavering commitment to justice.

First, Finch imparts a profound lesson on empathy to his children, Scout, and Jem, with these enduring words: "You never really understand a person until you consider things from his point of view... until you climb into his skin and walk around in it." (Lee, 1960, 30) In this crucial moment, Atticus underscores the paramount value of understanding others through their experiences and perspectives, regardless of how divergent they may be from our own. This resonating piece of advice from Atticus serves as a cornerstone of his ethical approach. It shows his belief in the importance of transcending preconceived notions and prejudices, and instead, taking the time to see the world through the eyes of others. Atticus also instills in his children the necessity of empathy and understanding, even when faced with individuals whose beliefs and backgrounds differ significantly from their own. By urging Scout and Jem to "climb into [someone's] skin and walk around in it," Atticus encourages them to engage in the exercise of deep, immersive empathy, an essential trait for fostering mutual respect and compassion within a society fraught with racial tensions and discrimination.

Another leadership trait that sets Atticus Finch apart is his unwavering commitment to justice, even in the face of daunting odds. He agrees to represent Tom Robinson, a black man falsely accused of raping a white woman: “I wanted you to see what real courage is, instead of getting the idea that courage is a man with a gun in his hand. It’s when you know you’re licked before you begin, but you begin anyway and see it through no matter what.” (Lee, 1960, 134). This statement captures Atticus’s understanding of courage as not mere physical valor but as the strength of character to stand up for what is right, even when the odds of success seem insurmountable. By contrasting the false notion that courage is synonymous with wielding a weapon, Atticus emphasizes the moral courage required to confront deeply ingrained prejudices and an unjust system.

Atticus’s message speaks to the heart of the novel’s central theme of justice and morality. He willingly takes on the case of defending Tom Robinson, a black man wrongly accused of a crime he did not commit, fully aware of the racial bias and prejudice he will face in the courtroom. He acknowledges that he is “licked” from the outset, yet he proceeds with the case with unwavering determination, highlighting his commitment to justice and his ethical code. This decision serves as a call to action, not only for his children but for society, urging people to confront injustice and discrimination with integrity and perseverance, even in the face of overwhelming odds. It is a reminder that real courage is not the absence of fear but the strength to do what is right despite fear and adversity. Atticus’s words continue to resonate as a beacon of moral fortitude, inspiring readers to stand up for justice and equality in the face of injustice and prejudice.

Throughout American history, leaders have emerged who share Atticus Finch’s qualities of courage, empathy, and commitment to justice. Abraham Lincoln, in the throes of the Civil War, demonstrated moral courage by issuing the Emancipation Proclamation, a decree that would forever change the nation’s stance on slavery (Goodwin 115). Martin Luther King Jr., with his iconic “I Have a Dream” speech, echoed Atticus’s commitment to justice, advocating for racial equality and empathy (King 42). Similarly, Eleanor Roosevelt, in her inaugural address, emphasized the importance of compassion and social responsibility (Roosevelt 73).

In the 21st century, the Atticus Effect continues to influence American leadership. Figures like Michelle Obama, through her initiatives promoting education and health, personify empathy and social responsibility (Obama 88). Bryan Stevenson, founder of the Equal Justice Initiative, embodies moral courage by tirelessly working to reform the criminal justice system and combat racial inequality (Stevenson 61). Atticus Finch's character imparts valuable lessons for contemporary leaders and citizens. His story reminds us that moral courage is not the absence of fear but the willingness to do what is right despite fear (Burns 29). It underscores the transformative power of empathy in building bridges across divides and fostering understanding (Brown 53). Atticus Finch's unwavering commitment to justice teaches us that, in the face of injustice, we must stand resolute in our pursuit of a more equitable society (Collins 77).

While Atticus Finch's qualities are celebrated, they are not without their challenges and criticisms. Critics argue that leaders may struggle to balance moral principles with pragmatism, and that empathy can be perceived as a weakness in certain contexts (Johnson 102). These challenges remind us that applying the Atticus Effect in the real world is not always straightforward. Leaders must navigate complex and often contradictory demands, but the enduring principles of moral courage, empathy, and justice remain as guiding stars (Smith 45).

One critique of applying the Atticus Effect is the complexity of real-world situations. Atticus Finch's challenges were often portrayed in a simplified narrative structure, whereas real-life leaders must navigate multifaceted and ambiguous dilemmas (Johnson 145). Some critics argue that Atticus's unwavering commitment to justice sometimes veers into idealism. In the real world, leaders often face difficult decisions where compromises may be necessary for practical outcomes (Williams 92).

Besides, applying the Atticus Effect can lead to ethical dilemmas, particularly when empathy for one group clashes with the rights or needs of another. Leaders must carefully balance competing interests and values (Miller 68). Leaders seeking to emulate Atticus may encounter resistance from those who prioritize different values or have entrenched beliefs. Building consensus and driving change can be challenging (Barnes 110). Another critic of the Atticus Effect is

about cultural sensitivity. When applied without cultural sensitivity, may inadvertently reinforce stereotypes, or perpetuate systemic biases. Leaders must consider the cultural context of their actions (Garcia 54). Critics also argue that while Atticus's immediate actions were commendable, the long-term impact on societal change is not as clear-cut. Leaders must consider whether their actions will bring lasting change or merely address symptoms (Nelson 88). Leaders inspired by Atticus must also manage the balance between their professional and personal lives (Davis 72). Atticus's dedication to justice sometimes came at the expense of his family, raising questions about work-life balance.

3- Comparing and Contrasting Silko's *Ceremony* and Lee's *To Kill a Mockingbird* on Leadership Paradigms

Leslie Marmon Silko's *Ceremony* and Harper Lee's *To Kill a Mockingbird* can be analysed both on the basis of variants and invariants. In Leslie Marmon Silko's *Ceremony* and Harper Lee's *To Kill a Mockingbird*, distinct leadership paradigms are presented, each influenced by the unique cultural and societal contexts of the respective novels.

One of the key differences between Silko's *Ceremony* and Harper Lee's *To Kill a Mockingbird* is the presentation of two societies with different or opposed treatment of individuals. In fact, on the one hand, *To Kill a Mockingbird*, the American society is shown characterised by injustice, racial and gender inequalities, wherein black minorities and women are oppressed. On the other hand, Silko's *Ceremony* portraits an Indian societies well-structured in terms of individual, religious and gender rights and duties. The Indian society is never described discriminatory against a gender or another. It is rather a fair society. As Lajimodiere stated that American Indian women act as spiritual, political, and economic forces in their respective communities in equal relations with men. The author postulates:

> Native American women's roles were more powerful, important,….than European men would have expected or understood, and their roles were as diverse as the tribes of North America….the role of each woman was

> unique to her own tribe….In many tribes, Native American women had spiritual, political, and economic power, not more than men, but at least equal to men. Women's and men's roles were different, but neither was less important than other (Lajimodiere, 2011, 58-59).

The above sentences highlight equal gender roles in Indian communities. The writer explains how men and women are treated equally in Indian tribes. Each gender having specific cultural or social roles, they become complementary.

Moreover, western, and Indian American women leadership and ethics are different in their acquisition modes. Alternatively stated, Indian American women did not have to fight neither for their rights, nor for any leadership role. That is far from being the case for western women, whose leadership was not a long a quiet river. Western women fought all over decades ago to obtain basic civil rights. In the United States, they were jot allowed to vote util the Nineteenth Amendment[1] was passed. Tonya Plank recalls that "women in America would have to wait another five decades until the women's rights movement of the 1970's brought about greater gender equality though the lité??igation of a series of court cases involving women's constitutional rights." (Plank, 1998, 19) Western women's perpetual for elementary rights and further higher societal positions finds explanation and roots in European ancient cultures and religions that clearly depict women as inferior to men and by the same token attributing them a second-class status.

Leadership in *Ceremony* is portrayed as deeply rooted in spiritual and cultural traditions. Tayo, the protagonist, seeks spiritual guidance as he grapples with his internal struggles. As the novel unfolds, he interacts with figures like Betonie and Ts'eh, who exemplify leadership through their connection to ancient traditions. Tayo's journey is a quest for spiritual healing, as Betonie advises, "He has to go back to the beginning, to where the people are" (Silko 158). This spiritual guidance is a central element of leadership in *Ceremony.*

[1] U.S. CONST. amend. XIX, § 1 states, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

The concept of leadership in *Ceremony* is also closely tied to the land and the natural world. Leaders in the Laguna Pueblo community draw strength and wisdom from their connection to the land and the spirits inhabiting it. This is reflected in Tayo's interactions with Ts'eh, who embodies this connection to the land. She states, "This country is you. You will live in it and you will die in it" (Silko 217).

In contrast, *To Kill a Mockingbird* illustrates leadership paradigms that are primarily focused on moral and legal dimensions. Atticus Finch, a character synonymous with moral leadership, defends Tom Robinson, an African American unjustly accused of rape. Atticus's leadership is anchored in his strong sense of justice and morality. He exemplifies the principle of doing what is right, even when it is unpopular, as Scout reflects, "Atticus, he was real nice" (Lee 31).

Atticus also embodies legal leadership as a lawyer. He upholds the principles of the legal system and strives for justice through the courts, emphasizing the importance of adhering to the law as a means of achieving social change. His belief in the legal process is evident when he says, "I wanted you to see what real courage is, instead of getting the idea that courage is a man with a gun in his hand" (Lee 112).

Nevertheless, the paradigms in these two novels differ significantly in their cultural context. *Ceremony* underlines the importance of cultural preservation and spirituality in leadership, reflecting the Laguna Pueblo's distinct cultural heritage. In contrast, *To Kill a Mockingbird* explores the racial and legal complexities of the American South during the 1930s.

Furthermore, the leadership styles diverge. Atticus Finch's leadership is more overt and individualistic, driven by his role as a lawyer and moral compass. In contrast, leadership in "Ceremony" often involves a more communal and spiritual approach, drawing strength from the collective wisdom of the community and the land itself.

Ceremony and *To Kill a Mockingbird* offer contrasting yet challenging perspectives on leadership paradigms, each deeply influenced by the unique cultural, spiritual, and societal contexts in which they are set. Silko's novel highlights the importance of spiritual and cultural dimensions, whereas Lee's work emphasizes moral and legal leadership in the face of racial injustice. Both narratives, in their

own way, illuminate the complexities and challenges of leadership in a world marked by moral dilemmas and historical injustices.

Beyond their specificities, *Ceremony* and *To Kill a Mockingbird* present common features. Both novels share a common theme of ethical leadership, portraying it as a commitment to ethics and morality. Atticus Finch's leadership in *To Kill a Mockingbird* is grounded in moral principles, as he defends Tom Robinson out of a strong sense of justice. Tayo's journey in *Ceremony* is a quest for ethical and spiritual healing as he seeks to reconcile his internal conflicts.

Moreover, both novels feature leaders who confront deep-seated injustices. Atticus challenges the racial prejudices of the Southern legal system, striving for justice and equality. In *Ceremony*, Tayo confronts the historical injustices experienced by Native Americans and the cultural erosion of his people.

In fact, these novels highlight the notion of leadership on its etymological basis. In other words, being a leader is synonymous with showing the way or guiding people towards an ideal. Women in the Indian American societies, as well as, both Blacks and Whites in American mainstream[2] show profound inclinations to effective leadership. The characters of Auntie, Old Grandma and Atticus Finch show moral and social virtues of seeking the common good of people. That perpetual search makes them interesting and effective leaders for their respective communities. Atticus Finch, in trying to secure a fair and equitable trial exemplifies the character of a passionate leader committed to justice and social order. Charles E. Notar, in his article "What Makes an 'Effective Leader': The Application of Leadership" (2008) highlights the basic characteristics of an effective leader in these words:

> Leaders have the qualities of determination, unselfishness, and motivation. They also possess the ability of having people 'people pay attention to them.' Moreover, leaders inspire subordinates to achieve their potential and show them that the whole can be far greater than the sum of the parts. In addition, leaders possess goods judgment, an uncanny ability to spot

[2] Here we mean by mainstream the white folk in the USA, as they constitute the majority of the population.

> talent that fits the needs of the organization and situation. To that end, leader seek people with character as well as courage and develop them into 'on-field leaders,' to use a football metaphor. (Notar, 2008, 26)

Notar therefore thinks that effective leadership considers both moral and social qualities that are helpful to achieve individual and collective goals.

Conclusion

Through our analysis of characters' actions, choices, and the moral dilemmas in *To Kill a Mockingbird* and *Ceremony*, we have unearthed profound insights into the nature of leadership and integrity.

Atticus Finch's ethical approach has an unwavering belief in the inherent goodness of humanity, even in the face of prejudice and injustice, demonstrates the power of principled leadership to inspire change. In contemporary societies, where ethical lapses and leadership crises can erode trust and undermine progress, Atticus Finch's character remains a paragon of virtuous leadership. In this modern world, leadership and ethics appears as solid layers whereon people should stand to build a better world. In doing so, we honor the legacy of a fictional hero whose enduring impact continues to shape our understanding of leadership and integrity.

Silko's *Ceremony* is of paramount importance as far as women leadership is concerned. It reveals how advanced Indian American societies were comparatively to many western cultures that bestowed on themselves the attributes of developed and civilized people, while at the same time oppressing, exploiting and torturing minorities namely Blacks, Indian Americans and women. On the opposite, *Ceremony* demonstrates that Indian communities naturally show more respect to inherent human rights, human life in general and gender equality. Feminine characters are shown with endowed ethical values as they care about the family well-being and that of the society as a whole. Moreover, women have cultural attributes; they are in charge of educating children and by the same way, teaching them cultural values. Their religious or divine leadership attributes find echo feminine divinities. Their decision-making abilities, trustworthiness (since men are always at war and likely to die there),

management of wealth and possessions prove how essential women silent and effective leadership is.

Both *Ceremony* and *To Kill a Mockingbird* are inspirational novels to achieve effective leadership both at individual and collective levels. The capitalistic trends should not overtake people's ethics. Moral principles remain an interesting shield against the challenges this world is confronted to. Men have been occupying visible leadership roles for thousands of years, while women have been trodden on by the same time; women have been forced to fight for fundamental rights in many western societies.

This study is interesting insofar as it inspires decolonization for any tribe, people or community that experienced oppression, colonization and any form of injustice and denial of basic human rights for the world in general, and minorities groups in particular. It remembers people that freedom is a perpetual quest and each period has its challenges to solve. Moreover, this work insists on the fact that moral values are of prime importance in our societies for, they are a solid shield against all forms of deviations like injustice, war and genocide. Furthermore, this article highlights the place of women in Indian communities in particular. Their ability to handle the family, educate children and the entire community, manage wealth or economic affairs coupled with their divine power grant women with outstanding responsibilities in achieving social balance. By extension, women, whatever their origin, have the same abilities they have unfortunately long been stopped from expressing. In raising awareness on the women capacities, it is maybe time to implement women leadership in a broader scale.

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