

Chaos Theory: Towards an Alternative Perspective of African American Leadership, Organization, and Community Systems

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Abstract: *Natural scientists have argued that chaos may well be the natural order of things. Some social scientists agree, arguing that the natural scientists' findings are applicable to society. Yet the term "chaos" is used loosely in some intellectual and media circles to discuss the state of affairs in African American leadership, organizations, and community systems. It is viewed as undesirable. It may be unwelcomed, yes, by those who desire status quo stability and social reaction, or by others who have not yet come to understand that chaotic conditions in the community's systems are signs of emerging transformation. A theoretical gap in the Africana academy, as well as in traditional theories used in leadership, organization, and community studies may be a factor contributing to characterization of "chaos" as a crisis and therefore a negative behavior. I will explain the theory of chaos, and use it to analyze one of the most dynamic periods in African American leadership and community development in the 20th century. My hope is that the research helps to increase awareness, and interest in the tool and its methods within the Africana academy, related social science fields and indeed in practice.*

Key Words: *Chaos Theory, Strange Attractor, African American Community, Leadership, Organizations, Marcus Garvey.*

1. Introduction

There is a growing interest in African American leadership and community development. Scholars, political activists and journalists are increasingly exploring the state of black community leadership in the 21st century. The terms "crisis" and informally speaking, "chaos" have appeared within the

spheres of debate, describing perceptions of the state of affairs in the community and its leadership for decades (Lavan, Fall 1955; King Jr., 1967; The Guardian, Apr. 6, 1968; West, 1993; Cunnigen, 2006; Powell, Oct. 2010; Davey and Vega. Aug. 20, 2014.). A 2013 Zogby Analytics poll found that 40 percent of African Americans surveyed said that no leader spoke for them (Love, Mar. 27, 2013). The leader with the highest support had only 24 percent of the community following them. Pessimism about Black leadership goes back several decades.

Traditional theories of leadership, organization and community do not appear to be sufficient to explain the behavior of the community's leadership and organization systems. A theoretical gap in the Africana academy as well as in the general fields of leadership, community and organizations studies may be the issue. I suggest that a more systematic inquiry and a scientific theory may shed more light on the community's state of affairs in the 21st century. Chaos theory is the proposed method of investigation. Like all theories, chaos theory is an idea and one among other emerging concepts used to explain dynamic systems. For example, complexity theory used to study organizations behavior (Anderson, May-Jun. 1999; Boal and Schultz, 2007).

My aim, primarily, is to suggest an alternative approach to imagine leaders and leadership in the African American Community using analogies and concepts from chaos theory. The method was discovered by natural scientists in the 1960s and been undergoing development by natural scientist since the 1970s, and by social scientists since the 1980s (Tonis and Elsner, Jan. 1989; Theitart and Forges, Jan.-Feb. 1995; Murphy, Summer 1996; Burns, Fall 2002; Gleick, 2008). I will explain the theory of chaos and use it to analyze one of the most dynamic periods in African American leadership and community development in the 20th century. My hope is that the research helps to increase awareness and interest in the tool and its methods within the Africana academy. In spite of its colloquial usage, implying turmoil and confusion, chaos is an approach used to inquiry into the conduct of nonlinear, dynamic systems in both nature and

society (Gleick). Nonlinear systems, like fractals, are complicated therefore the tendency has been to avoid the studying their behavior and forms. Predictability is also difficult (Angelbeck and Minkdara ,1994)., even with the use of chaos theory , particularly when their initial conditions are not known when even under experimental conditions. However some researchers (Boccaletti,et al, 2002), argue that using the theory, unpredictability can be reduced in chaotic dynamic systems.

2. Chaos the Theory

The term chaos, used to describe the theory is a misnomer. Chaos theory seeks to make sense of the behavior of systems, dubbed random, or chaotic, that do not progress in a linear, predictable fashion over time. Another simple linear system is a swinging pendulum. The position at which the pendulum is not in motion, halted by friction, is called a point attractor. Think about a linear system as a mathematical model used to project population growth or a radio frequency propagation map used by telecommunications engineers to model how a wireless signals will spread around a cell tower site. Nonlinear, chaotic systems, are common in nature and in society. While their behavior tend to be unpredictable over a long period, they follow a process and behave in a way that creates form or patterns that are observable and distinct. Here is a definition provided by Burns (2002):

[C]haos theory is an explanation of the behavior of a system that can be described by non-linear equations where the output of one calculation is taken as the input of the next. After multiple iterations the calculations take on the characteristics of non-linearity and becomes specifically unpredictable while all the time remaining in a determined pattern. The chaotic patterns that emerge seem to be bound by the influence of a “strange” attractor. The behavior within the system is a paradox in that it defies specific long term prediction while at the same time demonstrating consistent long-term patterns of organization.

Kellert’s (1992) definition of the theory is “the qualitative study of unstable aperiodic behavior in deterministic nonlinear dynamical systems.” R. A. Thiétart and B. Forgues (1995) pointed out that in nonlinear systems (in which the correlation between variables move over time), there are three condition in which opposing forces or actions are balanced so that one is not stronger or greater than the other variables.

First is the condition of stability. This occurs when opposition neutralizes the influence of elements in the system after some initial change or movement. Murphy (1996) used the concept of negative feedback in chaos theory to explain the idea of conflicts, resistance, and opposition in dynamic systems. Second is explosive instability. It occurs when the system receives a signal that magnifies a slight transformation in one variable. Murphy calls it positive feedback. The third condition occurs when concurrently, countering forces (negative and positive feedback) are present in the system augmenting the opening transformation, as well as diminishing or suppressing the initial change. Any of three possible outcomes can arise from the third scenario. The three possible outcomes are: a) Stability, b) Periodic stability, and c) A more complicated, multifaceted behavior pattern may emerge, which is styled, the strange attractor (Thiéart and Forgues). See image in table 1. below. Therefore, while nonlinear systems do not have a singular point of intersection, because they are random and unpredictable, their behavior eventually create a pattern called a strange attractor.

2.1 The Strange Attractor

Tonis and Elsneer (1989) pointed out that the “irregular” shape and orbit created by nonlinear systems does not only mean that they are not recurring at regular intervals, they also cause a divergence or a separation. In chaos theory the process of separation is called bifurcations. Murphy (1996) explained that bifurcation is the tendency “toward destabilization in a chaotic system [which] can lead to sudden changes in the system’s direction, character, or structure.” It is the splitting of a system after a third variable is introduced. In nonlinear systems the pattern formed is called a strange attractor (See image 1. in table below).

Image 1. Lorenz Strange Attractor.

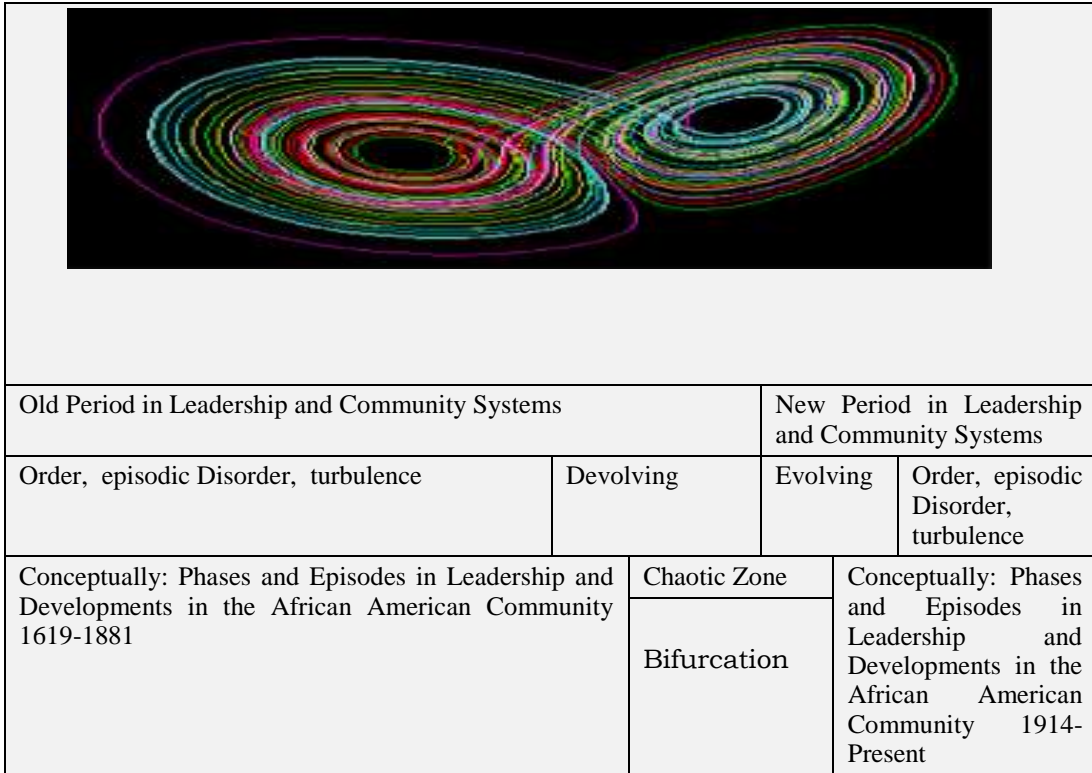


Image 1. Lorenz Strange Attractor derived from: Bishop, Robert. (FALL 2009). "Chaos", The Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/archives/fall2009/entries/chaos/#QualDefCha>. Web. 10, 4, 2014

The image shows an example of a strange attractor, over which I have superimposed a table to show my own reading of the systems change correlated to my own simplified understanding of the African American community's movement within the American system over a period.

Murphy used the term "phase changes" as an analogy to describe the phases in that movement. Her "phase changes" is derived from the term "phase space" used in some branches of formal and natural sciences to describe space in a system in which all probable conditions of the structure are present and corresponds to a distinctive point in the (phase) space. Most definitions provided by formal and natural scientists are not lucid, therefore a social scientists explanation is offered. "An attractor is an organizing principle, an inherent shape or state of affairs to which a phenomenon will always tend to return as it evolves, no

matter how random each single moment may seem” (Murphy). Using the swing pendulum example again, the location at which the pendulum stops is a point attractor. In chaotic systems, in which results are constantly shifting randomly within a circumscribed range, the pattern formed is called a strange attractor. Edward Lorenz, a meteorologist in 1963, while conducting an experiment was the first to discover the pattern by accident (Gleick, 2008, Mar. 30, 2011). The pattern formed by the system which loops irregularly to the right and then the left is nicknamed the “butterfly effect”(Tonis and Elsner). The now popularized analogy drawn from Lorenz’s strange attractor, the butterfly, is that a butterfly flapping its wings on the African continent, near Dakar Senegal, could cause a hurricane in West Palm Beach, Florida, USA, a few months later. In contrast, with similar world system conditions, the same outcome could not be duplicated in the absence of the Dakar butterfly.

The butterfly analogy implies is that in chaotic systems small inputs can result in large outcomes. A conclusion which is also drawn by scientists studying nonlinear systems is that, not only can chaos be controlled, but it may also be necessary.(Boccalletti, 2000) Furthermore they suggest that, chaotic systems could well be the consolidating system which has brought together the universe (Burns). Using the Lorenz strange image above, and for simplicity, the zone of chaos is in the middle where they system appears to be splitting. Others have used the term “zone of phase transitions” but Burns suggested that a simpler description, for those who are neither formal nor natural scientists, would be a middle zone which is hardening between a stable zone and a zone of randomness in the system. A term used as an analogy for the zone which is in the process of hardening is ossification, analogous to the process by which cartilage is transformed to bones (Burns). Therefore my adapted definition of Chaos theory for the purpose of this paper is that Chaos theory is the qualitative examination and explanation of the irregular behavior of multifaceted, dynamic systems, which embody natural laws. Such laws are also present in society and can be applied to the study of any dynamic or social phenomenon. Hence, because chaos

form distinctive patterns they avail themselves to inquiry, explanations and even control.

2.2 Chaos and Leadership

The budding theoretical shift from the traditional approaches in leadership studies did not stem from the discovery of chaos theory alone, but from the realization of researchers that there are problems in mainstream theories and a lacuna in the practice. In response some have developed alternative theories such as complexity theory (Rickles et al. 2007). Among the identified weaknesses in the traditional theories are the following three: a) A focus on superficial features-- ethics, culture, skills, traits, authenticity, and personalities; b) Definitional disagreements and irregularities; and c) The linearity of the dated research models. As Church (Summer 1993) and others have noted, the paradigm shift in leadership studies has been emerging since the late 1970s to the 1990s with a fresh outlook found in the works of James M. G. Burns (1978), W.E. Deming (1986), J. M. Juran (1989), Henry Mintzberg (1989), Edgar H. Schein (1989), Joseph C. Rost (1991), Margaret J. Wheatley (1992). Other works breaking with tradition include: Briggs, John, and F D. Peat. *Turbulent Mirror: An Illustrated Guide to Chaos Theory and the Science of Wholeness* (1989); and Banerjee, Santo and Sefika S. Ercetin, *Chaos, Complexity and Leadership* (2012, 2014).

Peter G. Northouse (2010) has made it clear that there are multiple definitions for leadership, with almost 70 dissimilar classification systems developed over the past 70 years to define leadership. Notwithstanding the plethora of classifications, he argued that central to the phenomenon of leadership are three key features. First, leadership is a process; second, leadership involves influence; and third leadership involves common goals. He summarized his definition as follows: "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal." Northouse's definition of leadership is based on what the new theorists would describe as a traditional understanding of leadership as a linear system of influence which is static and stable.

Within the framework of chaos theory, leadership is conceived as a nonlinear system with multiple influences at work including but not confined to those suggested by traditional theories. Therefore it cannot be viewed like swinging pendulum with a point, attractor (The leader: “the buck stops here!”), degraded to the practice of an individual and their deputies or substitutes acting on behalf of their superiors. To the contrary, leadership is a dynamic process. Burns concurs, making it clear that leadership in chaos theory is more of a collective process, that not only include ranks with influence but also others without any positions at all within the organizational hierarchy. The independent behavior of other individuals and groups with alternative and even opposing ideas within the organization and external to it, exert influence on the leadership within the framework of different layers of a much broader system.

2.3 Chaos and Organizations

Chaotic conditions are present in organizations, created by their interactions-- internal and external, along with currents in their environments. Anderson (2007), pointed that traditional theories of organizational studies are inadequate to study them they are complex. Theories which imagine organizations' as a vertical hierarchy are inadequate. They are being recognized as complex, adaptive systems which evolves from the interaction of their agents, although the agents are constrained by the structure (Boal and Schultz). Chaotic conditions are present in them causing their “evolution and revolution,” says Thiétart and Forgues. And, the view that there is a lack of pattern in their chaotic conditions is receiving a facelift as chaos theory has renovated the study of matter and energy (Crutchfield, Jan. 2012). Nonetheless, In spite of the available body of information on chaos, all branches of the social sciences, not only organizational studies , is still lagging behind . Old entrenched methods dominates the research (Faggini and Parziale, 2012). Planning, structuring and controlling are tools used to create stability in organizations. On the other hand, when macro (social, economic and political) environmental forces trigger chaotic conditions, managers

may find instability desirable and use tools of “innovation, initiative and experimentation” to guide their transformation (Thiétart and Forgues). Organizations and communities are social environments with many common features. Communication binds their interactions, membership behavior, programs implementation and decision making systems (Steffen Blaske 2008).

2.4 The African American Community: Dynamic Organization

A community like an organization is a dynamic social system. Burns argue that the strange attractor in an organization would be its core values which serves to establish and delineate the trajectory and scope of the system while it is in the zone of transition from the old order to the new one. For the African American Community, core values is their fundamental beliefs and sentiments which connects them, creating their sense of belonging and togetherness. Unlike traditional organizations, their strange attractor includes racial and class consciousness established by their unique and shared historical experience; and awareness of their common social, political and economic circumstances within the society. It is also their feeling of identification and solidarity with others who share their historical, racial, social and economic conditions (Harris, 2012).

Hence, the Black community as considered in this inquiry refers to people of African descent in the U.S.A. When used in a broader context such as the African Diaspora, it transcends national boundaries and encompasses communities of people of African descent globally. The community’s external environment includes evolving forces in American state and world systems. Although core values is their bond, the African American community today is comprised of almost 40 million people “who do not share the same thoughts, desires, agenda (Farai Chideya,2008). William Harris provided alternative concepts to imagine the community. It can be emotive, physical or material, or action orientation. He explains that an emotive community refers to people’s feeling of a sense of belonging, togetherness and

what binds them together. The physical or material community establishes the natural or geographical space within which they live and establish their means of life and social relations. A community, according to Harris, can also be action community which is dynamic involving demographic, physical, social, economic and political features which change over time.

Today our estimate of the distribution of African American families by social classes (as measured by their earnings is: upper class 10.6%; middle class, 37%, working class/poor, 27%; and under class poor, 25.4%.(Bureau of Labor Statistics, Oct. 2013, Aug. 2011, Apr. 2013; Kilson, Apr, 14, 2005). At the turn of the last Century, about ten years before the leader, Marcus Garvey's arrival in the U.S., data collected on the distribution of African Americans by their occupation showed that only 1.3% of African American males and 1.6% of African American females were employed in the professional and technical occupational fields compared to 3.8% and 10.7% respectively for their white counterparts. At the turn of the 20th century about 80% of the black male workers were employed as either laborers, small farmers or farm laborers in contrast to 49% for white males (Bennett, Claudette E., et al. Sept 1993; Maloney, Thomas, Jan. 14, 2002). The majority of African Americans who were drawn to the Garvey movement were within a group comprising about 65% to 70% of the black workforce—industrial workers and small farmers (Maloney).

To sum, communities, like organizations, are social systems in which people interact based on communication systems. Among the agents and subunits in communities are individuals, families, formal organizations (religious organizations, fraternal organizations, social organizations, political organizations, government organizations) and social classes. Unlike formal organizations, the dominant hierarchy present in the community is not established by subunits for the management of communication, it is formed by social classes.

2.5 Chaos: Beneficial, and Controllable

Boccaletti et al (2000: 103-197) explained, that chaos is probably a good behavior system which is desirable. They lend themselves to study because they are also known in uncomplicated numerical systems (Kellert). Tangible benefits can be derived from the application of chaos theory to the study nature and the society. Rickles (2007:933-937), looking at the application of the theory in the field of biomedical science concluded that:

These concepts have been applied extensively, accurately and successfully in the biomedical sciences. The general outcome of these investigations appears to be that chaos is associated with “good health”: pathologies (such as of the brain, heart, lungs) occur when the dynamics becomes stable and the attractor is a limit cycle (Rickles).

Further, they can be controlled within reasonable limits, through some “accessible parameters,” and by system specific techniques (Boccaletti 2000). The instrument or techniques of control are referred to as “small perturbations”(Boccaletti 2000). The concept of chaos control, in chaos theory, is not to stabilize chaotic system or to stop it (were that possible in some systems), but at accessible points in its movement to cajole the system towards a desired direction or tendency. Boccaletti claimed, that chaos can be controlled by introducing into the system small amounts of external influences within set limits at reachable points. He explained it this way:, “The idea... is that chaos may indeed be desirable since it can be controlled by using small perturbation to some accessible parameter... or to some dynamical variable of the system” (Boccaletti, 2000).

Belotserkovskii et al (2011: 222-234), studying turbulence using mathematical computations to analyze “mass, momentum and laws of energy conservation in a continuous medium,” opined in their conclusion that turbulence in a spinning system may not be as disorderly as we tend to perceive them. They can also be conceived of as orderly movement in a bigger grouping of moving systems, viewed as components of chaos (Belotserkovskii). From an

African American systems perspective, it means that if the community is undergoing a trajectory, part of a larger chaotic system, there are opportunities available to use small influences to direct the chaotic system along a beneficial path. An example of a small perturbation, or agitation, in this context would be to introduce fresh ideas, and organizing principles which can lead to positive long term benefits. To control the chaotic system, Boccaletti recommends identifying the period when conditions emerge which are conducive to the insertion of the chosen stimulant or agitator around which stability and order can amass (Boccaletti 2000). For example, while the Blacks majority remained in the U.S. South, say during the civil war reconstruction years or in the Jim Crow period, prior to their mass migration to the North, leaders who emerged in the first quarter of the 20th century would have little opportunity of influencing change. Notwithstanding, even in the most turbulent periods prior to the migration, isolated enclaves were available to stimulate the community's systems to move in a positive direction, such as the Southern Black church (an attractor). Boccaletti described this as using "efficient targeting methods [to] reduce the waiting time by orders of magnitude, and so they can be seen as a preliminary task for chaos control, independent of the particular control algorithm that one applies."

3. Chaos Theory and the Case of Marcus Garvey and the UNIA in the African American System

3.1 Garvey, A Fixed Point Attractor and Agitator in the Leadership Strange Attractor

Marcus Garvey (1887-1940) was the leader of one of the largest mass movement of people of African descent that the world has known. He along with his organization played a pivotal role in the African American leadership process . Those who knew him testified to his influence on the thoughts of millions of people across the African Diaspora and on the African Continent. Even his political foes praised his impact and great leadership attributes. W.E.B. DuBois (1920) described him as "an extraordinary leader of men," in

whom thousands believed in and became to them “a sort of religion.” C. L. James (1940), wrote that during the period of his leadership, of all the competing leaders, the people were most interested in Garvey. Articles in every newspaper and editorials “borne witness to the great impression” which he had “on American life in less than ten years,” in the U.S. (James 1940). He led the first major political mass movement of African Americans which was not repeated until the 1960s when the civil rights movement emerged (Rawick Summer, 1968; Lavan, Fall 1944). Garvey was self-educated, but intelligent, eloquent and charismatic. He was depicted as one of the great orators of his time, who was a master of public speaking and polemic, with the skills to inspire people and call them to action. Although he was a Black nationalist (and Pan-Africanist), people of other ethnicity were drawn to his public meetings to hear him speak. Garvey received high marks on most measures of leadership approaches—trait, style, skill’s, authenticity, situational, contingency—taught in traditional leadership studies (Northouse, 2010). Garvey’s great accomplishments were not realized because of his excellent leadership approaches but because he emerged on the scene of multilayered chaotic conditions in which the American community was embroiled and into which he to applied the correct methods of perturbation according to chaos theory. In fact the business plan and programs of his organization, the UNIA, failed but his mission a part of his vision were successful. Murphy (1996) argued that personalities “may operate in a manner analogous to an attractor.” Bandura (2006) in his “agentic theory of human development, adaptation, and change” expressed it another way stating that, individuals create systems which can unite people and guide the process of important change in the lives of people. Marxist theorist do not disagree but emphasized that the influence of individuals is historically conditioned. These perspectives are not in conflict from the perspective of chaos theory.

From a chaos theory perspective, Garvey was a fixed point attractor (a leader) in the community’s chaotic system and strange attractor for new independent leadership. Other leaders and their organizations, during the time of the

Garvey Movement, such as A. Phillip Randolph and W.E.B. DuBois, were attractors too. They operated as part of the same systems in which Garvey and the UNIA were involved, but their followers were not drawn from the majority social and economic strata of the community. Neither were the organizations that they led independent of the direct influence of the American ruling elites who were vested in the status quo—"stability" and "order" in the community's leadership which they have historically directed and control. It is for this reason that National Association for the Advancement of Colored People (NAACP) came under political attack, in the 1960s, by the leadership of the Student Nonviolent Coordinating Committee (SNCC). The organization was not trusted by the majority of African Americans and the class of people represented by the UNIA in their time (McCarthy, Nov. 6, 2013).

3.2 Chaotic Conditions in American State and World System

From the beginning, African Americans were embroiled in chaotic conditions passing through its many phases (stability, instability, periodic instability) and transition from an old order to a new one. Africans were first brought to what is now the American state in 1619. They came not as immigrants, but as slaves. As in the movement of any complicated, dynamic or chaotic systems, the period from 1625 to 1865 when slavery was finally abolished was characterized by order, episodic disorder and turbulence. Henry Louis Gates listed five major slave revolts occurred during the period as follows: Stono, SC (1736); New York City Conspiracy (1741); Gabriel's conspiracy (1800); German Coast Uprising, (1811); Nat Turners Rebellion, (1831). The reconstruction years, 1865 to 1877, were chaotic when the community made its split from the slavery system (Karenga, 2010, p.131). The period from 1880 to about 1940 represented another break with past in the community's leadership system. Karenga (2010:137), noted that the transformation was punctuated by the rise of the leader, Booker T. Washington in 1881, after he assumed headship of Tuskegee.

Garvey found The Universal Negro Improvement Association and African Communities League (“UNIA” and “ACL”) in Jamaica, in 1914 (Rupert Lewis, 2011). It was a time when the world’s hegemonic political and economic system was in crisis. Chaotic conditions prevailed in Africa, across the African Diaspora and in the African American community. In that year, inter-imperialist rivalries erupted as WWI, following a period of conflicts between the United Kingdom, Germany, Austria-Hungary, France, Russia and Japan for colonies, to secure natural resources and markets, as well as to extend their political, military and economic influence (Beckford and Witter, 1982. pp. 54-55). The rivalries coincided with the Scramble for Africa when the percentage of the African continent changed from 10% in 1870 to 90% by 1914. It was a time of instability when political and ideological crisis in the world system were present all around, and at multiple layers in the society. A study in the *Journal of the American Institute of Criminal Law and Criminology* (May 1918, pp.144-146) found, that from 1885 to 1915 approximately 2,735 African Americans were lynched or an average of 90 each year. The Klu Klux Klan was revived and for the first time in its history, had spread to some Northern U.S. states (Lavan). In Maryland, on May 5, 1911, the Mayor of Baltimore, J. Barry Mahool, signed a racial segregation law with states such as Georgia, South Carolina, Virginia, North Carolina, and Kentucky quickly followed with comparable ordinances (Power, 1983).

The war itself led to a demand for Black soldiers and workers not only from Europe and North America but from the European colonies in Africa, the Caribbean and Latin America (Beckford and Witter, 1982, p.55). Some were conscripted to fight (Ekwe-Ekwe, Sept. 11, 2014). Some fought as loyal subjects to defend their “Mother” countries. Others fought with the hope that after the war they would be rewarded with consequential political, economic and social benefits (Beckford and Witter, 1982, p.55). Their hopes were dashed. After the war, the benefits that they hoped for were never realized. According to Beckford and Witter, it led to “anger, disappointment and frustration of the Black veterans”... which became “one of the more militant threads

of revolt woven together in the Garvey Movement.” Lewis suggested that, the catalyst for the emergence of Garvey and his organization was the degradation of Blacks worldwide—an outcome of the transatlantic slave trade, slavery, and colonialism.

3.3 Garvey in Chaotic Condition of Great Migration

The years 1914 to 1940, had another chaotic process underway which influenced the African American community’s systems. It was the time of the great migration. According to Crew (March, 1987), over one million African Americans fled the U.S. South to the North in search of civil liberties and economic opportunities. When Garvey left Jamaica for the U.S. in 1916, he entering the chaotic great migration process underway. He was among hundreds of young Black workers and Intellectuals who migrated from their colonized homelands in search of better economic opportunities (McCarthy, 1998). African-Americans who fled the South were driven out by Jim Crow laws and lynching. In American history, chaos theory explains that Jim Crow practices and lynching were tools of chaos control used against blacks to stabilize and maintain the withering away order of the old South. The spate of lynching was intended to provide negative feedback to the mass migration process and to maintain the social order that Jim Crow laws were intended to stabilize. Positive feedback echoed from the North however, and the forces of instability were greater than stability, allowing the chaotic African American systems to move into the zone of chaos and bifurcation. Economic opportunities in industries of the North sent strong signals which were received by the community. The convergence of immigrants and emigrants from the African American community and the African Diaspora created an environment in which the travelers were exposed to plethora of ideas about society and how to change their conditions (McCarthy, 1998).

3.4 The Butterfly Effect and Positive feedback

Chaotic systems are sensitive to initial conditions. Organization theorists believe that initial conditions are hard to identify and makes it difficult for chaos theory to be used for predictions (Angelbeck et al, 1994). Stability and predictability are the traditional focus of organization and business management practitioners who have not contemplated the benefits of chaos and how to manage the conditions according to chaos theory (Burns). In 1916, and just rising up from bondage, Black leadership in the African American Community underwent little change and experienced only periodic stability, remaining for the most part quite stable. At the time the Black majority were not diverse socially nor economically . The population was more homogenous. Leadership that developed in the community were primarily drawn from a small group of religious leaders, educators and small business owners—most were dependent on Southern White Farmers and business owners for economic opportunities, and access to land for residential and small farming purposes. Under these conditions Black leaders who ventured into political activities and attempted to provide independent leadership to the community received strong negative feedback. They were either driven out, killed, or induced to remain in the orbit of influence of the white ruling class. Lea Williams (1996) explained that the atmosphere of racial segregation and oppression against blacks, produced a Black leadership that was authoritarian, and accommodating to the unjust system.

Garvey 's arrival arrived coincided with the chaotic process of social transformation into which the community was drawn by the decline of the Southern agricultural sector and the rise of Northern industries. World War I had also increased the demand for American products and food, driving up prices and creating an economic boom. African Americans were consequently drawn to the North by industries requiring a larger pool of cheap labor. In my view and from a chaos theory perspective, although there were multiple variables interacting at the world, nation and community levels, the initial condition was embodied in the pull to the North. It contained the straw that broke the camel's back, the butterfly effect, which triggered the process for the building of the new 20th century Black leadership

and the formation of new organizations to drive the community's development systems. As the old order disintegrated, falls apart, unpredictability and instability were further expressed in the American society by the spate of race riots (and lynching) which characterized the period 1885 to 1920. The control and stabilization techniques used by the South were ineffective because the chaotic conditions of the period immune to their negative feedback, the tradition coercion.

3.5 Garvey and the UNIA's Methods of Chaos Control

Burns (2002) looking at the role of individuals and organizations in the management and control of chaotic systems do not completely disagree with the influence of leaders on dynamic social systems, but in contrast to Murphy (1996), Bandura (2006) and Marx (1987), argues that neither the leader nor the leadership, but the an organization's (a community, a state) mission and its core values are the substance of the strange attractor. Hence, I embrace the idea that Garvey and the UNIA were effective in influence the chaotic movement of the community's systems, by codifying the values of the majority of African Americans and using to define the mission and purpose of the UNIA.

Garvey's perturbation was his idea of Black nationalism, the UNIA and its economic plan and his publication *The Negro World* –All used to agitate the chaotic community's systems into the direction and interests of their followers, and not to stabilize the chaotic conditions.

Randolph's choice was democratic socialism, and his instrument the Brotherhood of Sleeping Car Porters. DuBois' ideas varied. Pan-Africanism (with ideological variations from Garvey's Black nationalism), his idea on Black economic cooperatives, other intellectual works and the NAACP (including the Niagara Movement), were his method of chaos control. Neither Randolph nor Dubois were able to attract the size following that Garvey and the UNIA had, because their ideas and programs attracted the small strata of upper-class and middle class blacks in the population,

whose values, interests and needs in the systems were not the same as that of the majority of African Americans.

Core values, mission, and vision statements are used by leaders and their organizations to clearly, define and establish the groundwork by which they conduct their operations and to establish why they exist. It is used to: a) Identify and attract their membership, b) Set directions for their organizations, and, c) To define and align their strategies, plans and programs with their vision. The vision statement is the most inspiring of all—it is the state of affairs most desired in the future. To expound, for Christians it is entry into heaven, while the mission of their church is to save souls so that when that future time comes, they will satisfy the requirements for a permit to heaven. For Garvey and the UNIA, their mission was to inspire, mobilize and organize the politically unrepresented class of majority Blacks in Africa and the Diaspora to empower themselves socially, politically and economically to struggle from a position of strength for their self-determination. Their mission was to create a foundation for their ultimate state of affairs, their vision-- the restoration of their human dignity and re-empowerment in world affairs, which would be realized by their reclamation of the African continent (from colonialism and imperialism) and the establishment of a government or governments that were politically and economically independent. The organizations business plan and programs were intended to build the community's social and economic capacity to support their mission and to struggle for their vision. From the perspective of Chaos theory, Burns suggested that, an organization's core values, mission and vision are more critical than their plans and programs under chaotic conditions because it allows organizations (and indeed the community) to focus on their purpose and to direct the chaotic system.

Garvey and the leadership of the UNIA did not pull magically out of "thin air," the core values, and vision of their movement. They uncovered them from ideals and views historically embraced by oppressed Blacks and then codified them into principles used to guide their movement and its relations with other communities and indeed the

world. McNeil (1988) correctly expressed the point well when he wrote, “leaders don’t create core values; rather, they discover their beliefs held by themselves and a critical mass of their followers. Then they shape them into a focus of energy.” Although Garvey came from the very same social milieu of the African Diasporan peasantry, and working class, and embodied their worldviews, he travelled to countries in two global regions (Europe and the Americas) before formulating his opinions and philosophies where were then used to codifying ,with the UNIA, their core values, mission, vision and the formulation of their economic plan. Lewis elaborated:

Garvey used his knowledge of the world, the experience of extensive travels through Central America, Europe, the West Indies and the US, to develop a global perspective on the future of Africa and people of African descent, and to build an organisation that embodied the aspirations of millions of Africans for self-determination, justice and freedom.

Therefore, Garvey’s organization, the UNIA, led a mass movement of the peasantry and working class Black people which spread rapidly throughout the U.S., Central America and the Caribbean, Canada, Africa and Europe. Most were disenfranchised because they were not property owners and could not vote. In the political system, they were virtually invisible. James (1967), made it plain that prior to their uplifting of Garvey as their leader, and creating the UNIA, they simply did not exist in the political consciousness of the world of the upper and middle classes and their political leaders. As he put it: “Garvey had placed them not only in the consciousness of the oppressors but as a constituent part of the minds and aims of the great mass of Africans and people of African descent.” The class character (and perhaps chauvinism) of some opposition elements to the Garveyites and their organization can be deduced from a statement made by a Baltimore publication: “Garvey's followers were largely ordinary people, described by the Baltimore Observer as ‘cooks, porters, hodcarriers, and washwomen,’ and said Garvey should have on the official seal of the empire ‘a washtub, a frying pan, a bailhook and a mop.’”(PBS.n.d

“People & Events). Such a statement was made although the organization had established its emblem as a flag with the colors red, black and green to symbolize their idea of Pan-African unity. Garvey and the UNIA by using the core values, mission and vision of the unrepresented classes were able to establish almost one thousand branches, and at the time, perhaps the only Black organization to have maintained a branch on the U.S. West coast (Pickens, Apr. 2, 2009). Lewis explained that: The UNIA was organized in over 40 countries in nearly 1200 divisions--in Africa, the Caribbean, Latin America, Australia, and especially in the U.S., where it was strongest, with some 936 divisions. More than half of these were located in the apartheid southern states. The UNIA, and their mass following established three core values as follows: First, that bigotry, and chauvinism against Africans and African Diasporans irrespective of nationality is worldwide; second, self-determination for Black people, globally, is vital to their human development and progress; and finally, the centrality of Africa in their political thought”(Lewis, 2011). Chaos theory shows that ideological and program differences, with other established leaders and their organizations, in the African American chaotic systems produced the leadership of Garvey and the UNIA in the African American community, produced the leadership of Garvey. These differences (values, organizational mission and vision) which reflected the needs and interests of different socio-economic groups in the community also created conflicts among the leaders. Further, the multiple layers of interactions in which the community’s leaders and organizations were involved (internal and external) to the community were also sources of further negative instability.

3.5 Multiple Layered Interactions, Conflicts and Negative Feedbacks

According to Chaos theory, the UNIA and its leadership were open, dynamic systems and subject to internal and external forces of stability and instability (Thiéart and Forgues). The third principle of the UNIA, “the centrality of Africa in their political thought,” as well as their plan were the elements of their organization that came under the greatest attack by the. They branded the organization as the

“Back to Africa” movement. In Garvey’s defense, Lewis argued that Garvey and the UNIA had never proposed a mass repatriation “back to Africa” but emphasized self-reliance and self-determination. Quite true, I contend however that the so called “back to Africa” principle was a vision statement (not a short or medium term planning goal) which was mischaracterized for propaganda purposes by their opponents. Africa’s political and economic self-determination remains a core thought among millions of Africans and African Diasporans today. Hence, the massive attacks by the opposition was insufficient to damage the idea because it had a very long history which can be traced back to the first Africans brought to the U.S. in 1619 and more than 100 years earlier in the Caribbean. The power of that vision was demonstrated in the case of Dr. W.E. B. DuBois, a Garvey critic, who repatriated in 1961 to Ghana after that country gained its political independence. While DuBois was an opponent of Garvey, he did not entirely disagree with the UNIA’s core values or elements of their vision, he attacked their plan and its implementation strategy. According to DuBois (Jan. 1921):

The plan is not original with Garvey but he has popularized it, made it a living, vocal ideal and swept thousands with him with intense belief in the possible accomplishment of the ideal...This is a great, human service; but when Garvey forges ahead and almost single-handed attempts to realize his dream in a few years, with large words and wild gestures, he grievously minimizes his task and endangers his cause.

In DuBois’ view, the UNIA’s vision statement and business plan made sense but their timeframe and approach to implementation was not pragmatic. DuBois, in 1921, felt that the European powers would never release their claims in Africa and furthermore Black folks neither had the military arms nor system in place to remove them. As he stated: “And, finally, without arms, money, effective organization or base of operations, Mr. Garvey openly and wildly talks of "Conquest" and of telling white Europeans in Africa to ‘get out!’” (DuBois, Jan. 1921). Forty years leader,

first president of independent Ghana, Kwame Nkrumah (1961), responded to DuBois' skepticism about the UNIA's vision. He wrote: "Marcus Garvey did not succeed... But the work of Marcus Garvey [and others]... has come to reality." The UNIA, during Garvey's time, was internationalized with branches in Africa. Africans and their leaders in colonial Africa were exposed to the ideas of Garvey and the organization through their publications. As James (1973) stated, "we were brought up on Marcus Garvey and his *Negro World*. None of us thought of going to Africa, but we read Garvey and were quite satisfied and pleased with him."

Apart from the conflicts which developed within the community between the leaders, forces of destabilization to with the capability to provide negative feedback to the UNIA's programs and mission may have emerged from as early as 1920. Lavan (Fall 1955) suggested that,

The world convention of the Garveyite organization, the Universal Negro Improvement Association, in 1920 sent tremors through the colonial offices of the imperialist nations. It brought the attention of the US State Department and the witch-hunters of the Department of Justice, for whom the movement was just another of communism's hydra heads."(Lavan, Fall 1955)

Garvey was not a communist of course. He was a Black nationalist who believed in state managed capitalism. Meanwhile, the upper and middle class leadership continued their attacks on Garvey and the UNIA in their publications and forums. Garvey and the UNIA responded in their own publication (*The Negro World*), calling them, "race defamers," "traitors," "turncoats," and "sinners" who will stop at nothing to defile his name and hinder the work of the UNIA". (PBS. "Marcus Garvey Timeline."). Forces external to the community entered the fray. On May 11, 1921, J. Edgar Hoover of the Federal Bureau of Investigation briefed the U.S. Department of State about Marcus Garvey and his movement. Later in the year Hoover made another move against them by getting the Internal Revenue Service to investigate Garvey and the UNIA PBS. "Marcus Garvey

Timeline.”). Within the UNIA itself, agent and subunit conflicts developed creating more destabilization. DuBois wrote about it in a scathing piece, and remarked of Garvey: “He cannot get on with his fellow-workers. His entourage has continually changed”(Dubois, Dec. 1920). The organization’s general secretary was indicted for financial impropriety and similar charges were leveled against other subunit managers in the organization. More destabilization of the organization by the process of multiple interactions by forces providing negative feedback to the organization’s movement(according to chaos theory), was illustrated by a January 15, 1923 letter, emanating from the leadership of the NAACP, written to the U.S. Attorney General complaining about the UNIA’s leader and demanded that “Garvey Must Go” (Chandler, Jan. 15, 1923). Shortly thereafter Garvey was convicted of the peculiar charge of “Mail Fraud” and was sentenced to five years imprisonment. The middle class leadership, collaborated with the American state to provide negative feedback to the UNIA and its leadership. The interaction of powerful forces were aligned against the techniques of chaos management (control or perturbation) of the UNIA and its leadership. They were pushing the community’s transformation process too far away from the status quo and traditional system in which the American ruling elites could exercise control over the community through the influence of its middleclass leadership and their organizations. As Lavan stated, there could have been an element of fear too. Had the Garvey Movement’s process allowed to continue what influence could it have on upper and middle class interests within the community, the American state and the international system?

3.6 Core Values, Mission and Vision, aligned with the Needs and Interests of the Community are Indestructible under Chaotic Conditions

By 1935 a new Pan-African organization was formed in Europe. It’s members included some Africans who were influenced by the UNIA and its leadership. They were again deployed to the continent to organize the people to agitate for independence, as the UNIA and its leadership did before. The role of Garvey and the UNIA in the strange attractor

process, and as instruments of chaos control in the historical process African American systems, was not destroyed after Garvey's imprisonment (Jun. 1923- Jun. 1927) and death (Jun. 10, 1940) and crumbling of the UNIA. Their ideas, core values, mission and vision were indestructible. Their strategy for mass mobilization and action was learned not only by their followers in the community but also by the leadership that came after them—in the American state, the African Diaspora and on the African continent. It was used in the movement for political independence in the Caribbean, in Africa, as well as in the civil rights movement. They contributed to the process of building a leadership and an organization (for pushing African American self-determination and self-reliance) independent of the direct control and influence of the American class. In that sense Garvey and the UNIA's short term plans failed but their values, mission and vision were indestructible. Their purpose in the African American systems strange attractor was achieved (James, Nov. 20, 1973).

Offshoots of the Garvey movement included: The Student Nonviolent Coordinating Committee ("SNCC"), the Nation of Islam ("NOI") and the Black Power moment—organization which worked to maintain their freedom from the undue influence of the American ruling class, which is vested in stability, order and the status quo (Ransby, 2003). That independence made these organizations more trusted by the people and contributed to their effectiveness in the African Americans' 1960s struggle for civil rights (Yet their contributions remain insufficiently credited, even in the 21st century, by the American mainstream and Black middle class leadership).

4. Conclusion

Chaos theory can be used to explain state of affairs in the movement of the African American systems—leadership, organization and community. If chaotic conditions are observed in the African American leadership system in the 21st century, chaos theory explains that the community's leadership may be in a strange attractor, struggling for the

next phase of leadership transformation. The case study of the Garvey movement, which emerged in the first quarter of the 20th century shows, that the majority of African Americans were underrepresented by the middleclass leadership which neither shared their core values and vision, nor independent of the control and influence of the American ruling class. Their response was the making of Garvey's leadership and the UNIA. The organization and the leadership were used as their instruments of chaos control (perturbation or agitator, according to chaos theory), to push the chaotic system towards their interests and vision, in the continuation of their historic trajectory from bondage towards social political and economic wellbeing, as well as self-reliance and self-determination. Chaos is desirable; a sign of good health, it's the order of nature and society. As can be seen in the case of the UNIA and Garvey, their leadership function was not to stabilize African American leadership in the Jim Crow order, which was accommodationism, leadership compromising with an oppressive social, political and economic order. The task of the leadership in the presence of instability and chaos, by the concepts of the theory, is to use the community's core values and vision, as instruments of chaos control and guidance (not for stability, but movement) in the strange attractor, towards the emerging order and phase in the community's progress.

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