CHRISTOPHER NEWPORT UNIVERSITY

Mid-Atlantic Leadership Review

A Journal of Leadership Studies at Christopher Newport University

(Winter 2013)

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The *Mid-Atlantic Leadership Review* (MLR) is an online, peer-reviewed, leadership studies journal based at Christopher Newport University. Its focus is to publish high-quality research articles written by CNU students and other undergraduate students from around the country.

Submissions co-authored with faculty members, or submissions written entirely by faculty members, graduate students, or other leadership practitioners with a specific focus on undergraduate leadership studies issues are also welcome.

Founded in 2007 by CNU students, faculty, and staff, the *Mid-Atlantic Leadership Review* (MALR, formerly the *Undergraduate Leadership Review*) is an online journal that is published twice annually. It represents the sole undergraduate leadership journal currently produced.

The *Mid-Atlantic Leadership Review* promotes undergraduate leader development, providing a forum for undergraduate students of leadership studies, professors at the undergraduate level, collegiate staff involved in leader development, and other leadership practitioners to publish their research works and experiences.

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Dear Readers,

The editors are pleased to present the first issue of the re-launched Undergraduate Leadership Review, re-named the Mid-Atlantic Leadership Review. Our aim is to provide undergraduate leadership students and faculty around the world a scholarly forum to explore this phenomenon we call leadership.

This issue contains the two most recent Colvin Prize winners for Best Essay on Leadership, an article on the transforming leadership of Colonel Robert Gould Shaw, and our own editor-in-chief's thoughts on why we ought to study leadership.

We hope you enjoy the Winter 2013 issue of the Mid-Atlantic Leadership Review

Professor Nathan Harter, Editor in Chief   Dr. John W. Carter, Associate Editor

Professor Lori Throupe, Associate Editor   Kate Sheridan, Associate Editor

THE COLVIN PRIZE

The **Colvin Prize for Best Essay on Leadership** aims to foster and encourage student excellence in leadership scholarship at Christopher Newport University.
To be eligible, papers must:

> • Creatively apply leadership/followership theory to a particular case, individual, literary or artistic work (including film), historical figure or event, activity, or industry; and/or creatively develop or compare leadership/followership theories; and/or engage in analysis of key aspects of leadership and leadership styles of civic or other leaders.
> • Contain at least 1500 words including References.
> • Be well written and edited.
> • Have a clear and coherent argument/thesis.
> • Use APA citation and reference format.

Dr. Robert Colvin
Dean, College of Social Sciences

Each professor in the Department of Leadership and American Studies at Christopher Newport University has the opportunity to nominate **two** papers submitted to them during the calendar year to be entered in the contest. Professors may provide helpful feedback and suggestions for how to improve the paper, through multiple iterations (although they do not re-write any portion of the paper). All participating professors serve on the adjudication committee, along with available staff from the President's Leadership Program at CNU.

The prize winner must meet these criteria and are then ranked according to overall quality, relevance to leadership studies, depth of research and thinking (analytical/synthetic/critical), use of evidence, originality, clarity and coherence of argument, editing and writing style.

In this issue, we proudly present the last two winning entries, from 2011 and 2012.

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It's you I like: Fred Rogers' leadership through storytelling

By

Hayden G. Johnson; Benjamin N. Howard

Abstract

Fred Rogers was a very influential leader in the education of children through his revolutionary television program on the Public Broadcasting System (PBS), which aired 900 episodes over thirty years. He used modern technology to tell a traditional story in a new manner, giving him a personal relationship with a wide audience as would not have been possible in an earlier context. Rogers' story-telling through this medium is the key factor in understanding his transformative and servant leadership style. Through his values of courage, love and discipline, Fred Rogers was able to teach and inspire countless young children over the course of his career.

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Introduction

Fred Rogers was able to influence the lives of children and adults alike through his revolutionary television program and his dedication to unlocking people's individualized power. He captured the attention of children across America with his slow paced compassionate mannerisms, and dedicated his life to the affective development of children. This paper will argue that Fred Rogers stressed the importance of the value of the individual through his television program, *Mister Roger's Neighborhood.* He embodied his primary value of empathy which validated his leadership story that appealed to both children and adults alike. Rogers' persona was most akin to a loving grandfather figure, and as such his story to his audience conveyed the message that each individual is unique and powerful, giving those who listened reassurance that they were worthwhile. He used media to tell a traditional story in a new manner, giving him a personal relationship with a wide audience as would not have been possible without television. Rogers entered a developing media world, allowing him to shift television's focus from what he saw as violence and undesirable values to a more enriching learning experience. His leadership story was inspirational and innovative and raised his followers to higher levels of moral standards.

The leadership model that will be used in this paper to analyze the leadership of Fred Rogers is Howard Gardner's general theory of leadership, which states that leaders communicate their messages through storytelling. The most powerful stories are those that speak about identity, and look towards reason and emotion as essential parts of the human mind (Gardner, 1995, p. 43). Additionally, this paper will look at transforming and servant leadership as essential components of Rogers' leadership style. The paper will begin by discussing how contextual

factors affected the leadership of Fred Rogers before moving on to an in depth analysis of his values, principles, and general leadership qualities. Finally, the paper concludes with a summary of Rogers' primary leadership story.

Background

Fred Rogers was born on March 20, 1928 to James and Nancy Rogers in the small town of Latrobe, Pennsylvania. He attended Dartmouth College in New Hampshire, eventually transferring to Rollins College in Florida where he received a degree in Music Composition. Rogers' initial plan was to attend seminary school, but that all changed when he watched television upon returning home. The television programs that he viewed made him think that TV was "perfectly horrible" (Whitmer, 2003). It was then that he decided to forgo the seminary and enter the newly forming world of television broadcasting in order to change it to a more positive form of social media (Whitmer, 2003). He started at NBC as a floor manager, working on the Gabby Hayes Show. In July of 1952 he married Joanne Byrd. Soon after, they moved to Pittsburgh, Pennsylvania where, in 1954, Rogers began working at WQED as a puppeteer on the television show, *The Children's Corner* (Whitmer, 2003). It was here that Rogers started his now famous tradition of changing into sneakers at the beginning of every episode of *Mister Rogers' Neighborhood*, as he had to quietly run back and forth behind stage while he was controlling the puppets for *The Children's Corner*. The show remained on air until 1961, after which Rogers moved to Canada where he first appeared as "himself" on camera on the show *Mister Rogers* (Whitmer, 2003). After three seasons, Rogers moved with his wife back to Pittsburgh, where they had two boys, Edgar and Jonnie. By this time Rogers had become an ordained Presbyterian minister and felt his mission was to communicate life lessons with children through the television media. The now famous *Mister Rogers' Neighborhood* debuted in February 1968, and ran 900 episodes in its 32 years of airtime (Whitmer, 2003). In 2000, Rogers left the show to pursue a career speaking and writing books. He died in February of 2003 at the age of 74 from stomach cancer (Whitmer, 2003). Rogers received nearly 40 honorary awards throughout his lifetime, including the Lifetime Achievement Emmy and was inducted into the Television Hall of Fame (Whitmer, 2003).

History/Agency/Structure

Fred Rogers had an excellent understanding of how context affected not only leadership and the delivery of a story, but also how context affected all aspects of life. He believed that "all life events are formative. All contribute to what we become, year by year, as we go on growing" (Rogers, 1994, p. 43). He saw that although people could not always control what goes on around them, it is possible to see each event that transpires as an opportunity to learn and grow. Rogers had two mentors whose presence in his life facilitated his leadership development. The first was his grandfather, who inspired Rogers' famous quote, "It's you I like". His grandfather would frequently say "Freddy, I like you, just the way you are" (Rogers, 1994, p. xii). This sentence would become a major staple in many of Rogers' messages. Rogers' grandfather helped him to become aware of context and the role it can play in learning. He said of his grandfather that, "Every time I was with him, he'd show me something about the world or something about myself that I hadn't even thought of yet" (Rogers, 2003, p. 98). Another one of Rogers' mentors was Margaret McFarland, a noted psychologist and chief psychological consultant for Mister Rogers' Neighborhood. Margaret helped Rogers learn to "really *listen* to children" so that his "communication with them through television could be meaningful" (Rogers, 1994, p. xiii).

Perhaps the greatest historical and contextual factor that affected Fred Rogers was the advancement of technology, specifically in regards to television. Rogers stressed the importance of the relationship between teacher and student, and that such a relationship must be "human and mutual" (Rogers, 1994, p. 89). He recognized that the world was changing at a rate far faster than any period in history before, and believed that "it's as if our whole society were walking along a road through a wilderness of constant change with strangers we think we should know, but don't quite understand" (Rogers, 1994, p. 105). Television (TV) has had an immense impact on family life. In 1950, only 5% of homes had a television, but only 10 years later in 1960, over 90% of homes had a TV. In only ten years, television became "an agent in child family socialization" (Fabes, Wilson and Christopher, 1989, p. 338). In the advent of TV, many scholars and scientists failed to recognize the profound influence TV would have on the population. One study showed that many families spent almost half of their waking hours watching TV, and by the time students graduated from high school the activity they spent the most time doing, other than sleeping, was watching TV (Fabes, Wilson & Christopher, 1989, p. 337). Scholars also

speak of the cultivation effect, which shows that watching long hours of television leads many young children to believe that what happens on TV is more real than reality (Fabes, Wilson, & Christopher, 1989, p. 338). Through research it is clear that television viewing is directly related to behavior patterns, as well as attitudes, eating habits, imagination, and creativity (Fabes, Wilson, & Christopher, 1989, p. 339).

Storytelling

The main story that Rogers consistently conveyed throughout his lifetime was that of the value of the individual. He frequently said that, "if you think about it for a moment, there never has…and there never will be – in the history of the earth – another person just like you" (Rogers, 1994, p. 3). Because of his twist on an already existing story, Rogers can be classified as an innovative leader (Gardner, 1995, p. 10). Innovative leaders reach across domains, creating new ways of thinking and acting (Gardner, 1995, p.13). According to Gardner (1995), "the innovative leader takes a story that has been latent in the population, or among the members of his or her chosen domain, and brings new attention or a fresh twist to that story (p. 10). His simple message had been told before by other influential individuals, but Rogers' focus on directing this message at children became one of his most enduring legacies. The powerful nature of this message comes also from its polyphonic meaning. Although his message was geared toward children, it also spoke to many other individuals, from those with disabilities, to those of different races, ages, and social classes. Rogers' main message can in many ways be summed up in his song, "It's You I Like" (Collins, 1996, p. 17). The song begins,

It's you I like,
It's not the things you wear,
It's not the way you do your hair--
But it's you I like

This simple message appealed not only to children, but also to adults, and when one looks deeper into his message, it becomes more obvious that "ultimately what Mister Rogers talks about is the very big subject of the search for power by human beings…what human beings differ about is the means to obtain this power" (Collins, 1996, p. 112). Rogers encouraged all people not to look outward for their sources of power, but rather to strengthen their resolve and courage by becoming comfortable with who they were as individuals. He reassured people (especially children) that it is all right to be different,

because no two people are the same, and that's what makes the world such an interesting place to live (Collins, 1996, p. 112).

Rogers' story is conveyed in his popular, long running television show, *Mister Rogers Neighborhood*. Although it seems simple to the naked eye, when one delves deeper into the symbolism, meaning, and stories that are presented in each short half hour program, the story he is telling becomes clear. Each aspect of his show, however seemingly insignificant, had its own message. For instance, Rogers once related that the purpose of his puppets on the Neighborhood show was to give children the opportunity to outwardly articulate parts of themselves that they may not be comfortable expressing otherwise. He says that, "there seems to be a feeling of safety created by the distance between our heads and the puppets on the ends of our hands. That distance allows us to take risks" (Rogers, 1994, p. 53). Rogers recognized that it was not easy to help children become comfortable with being different, and that his message about the power of the individual may at times be complex for the unschooled mind of children. His use of puppets allowed for complex, sometimes scary subjects to be related by objects that were neutral in nature, letting children feel more comfortable in receiving the message. The purpose of his land of make-believe, in conjunction with the puppets that dwelt there, was to relay his philosophy that "reality is the stuff dreams are made of. The more hints you can give to the child in reality, and the greater the elaboration of those hints in make-believe, the more fun it is" (Collins, 1996, p. 55). Rogers realized that children learn best and receive instruction best when they are in a fun, inviting atmosphere. In his television shows, Rogers would transition from introducing a topic in the real world, to acting out that topic in make-believe, back to discussing it again in the real world (Whitmer, 2003). The land of make-believe allowed children a channel through which serious and important messages could be relayed through the prism of a fun, interactive environment.

Transitions were an important part of the story Rogers told through the *Neighborhood* show. Rogers said that "the matter of transitions is one of the most important aspects of the whole thing" (Collins, 1996, p. 68). He said that the shoes, the sweater, and the trolley were the "three major symbols" (Collins, 1996, p. 70) on the program, and that each acted as a transitional device, allowing a simple yet effective way to move on to the next story or idea in the program. Much like all other aspects of his show, these transitions served as more than simple shifts from one segment to another. Rather they told a story to the audience, mirroring the transitions one

goes through in life (Collins, 1996, p. 70). Each show followed a pattern, and was performed live. Mr. Rogers would first change from his formal coat to a cardigan, and would also change into a pair of sneakers. Each week's program featured a specific theme which would be involved throughout each show. At some point in the episode, Rogers would sit next to the trolley which would travel into the land of make-believe, where that week's theme would be acted out. The program would proceed at a leisurely pace, and would frequently involve Mr. McFeely bringing a package, or Rogers showing a short documentary segment (Whitmer, 2003). This pattern provided a way for Mr. Rogers to show that through all the trials and tribulations in life, there was always some semblance of control that could be found in any situation. The overall message of the Neighborhood show "is the story of acceptance and the Neighborhood itself is a metaphor for just that – a community of acceptance where you are special just by being you, where you are liked just the way you are" (Collins, 1996, p. 132).

Although Rogers told his story of the power of the individual and of individual acceptance through his television program, he also told a more general story to the public about his beliefs on the purpose of television as a means of conveying ideas. Rogers said that "just like a refrigerator or a stove, television is seen by children as something that parents provide. In a young child's mind, then, parents probably condone what's on the television set, just as they choose what's on the refrigerator or the stove" (Collins, 1996, p. 48). He further explains his point by saying that "that's why we who make television for children must be especially careful with what we produce, with the people we present, and with the attitudes we show in television relationships" (Collins, 1996, p. 48). In this way, Rogers viewed television as a means of relaying stories and messages, and saw that it could have immense potential, both for good and for bad, and that we as a society must look at what children are watching on television and determine whether or not that those are values should be reinforced. He did not doubt that television could be a powerful teacher (Collins, 1996, p. 141), but sought to relate that it is important that the lessons children are learning are positive rather than negative in nature. Rogers said that he believed that his program should act as a sort of "surrogate parent" (Madigan, 2006, p. 13) for children.

Rogers' stories of the power of the individual also challenged people to face their emotions and feelings. He said that "feelings are mentionable, and whatever is mentionable can be more manageable […] using words to describe what's inside helps remind us that what we're experiencing is human

[…] and mentioning our feelings to others can make those feelings more manageable" (Rogers, 1994, p. 97). Rogers believed that in order to come to a higher level of self-acceptance, one must first confront feelings, whether these are feelings of inadequacy or of not belonging. Expressing these thoughts to others, Rogers felt, was the best way for children (and adults) to gain control of these feelings. "Just identifying a feeling and hearing there's nothing wrong with it seems to be a big help to a child and to make it possible for him or her to talk more about it – then or later" (Rogers, 1994, p. 108). Feelings, Rogers felt, were not something to be ashamed of, but rather something that should be shared, and that through this sharing, one could learn to have more control over them, and to apply them towards not only strengthening of self, but also strengthening of others.

Overall, Rogers told three different kinds of stories, those of invisible relationships, factual explanation and explication, and value and choice. Invisible relationships are stories that reveal "how we relate to each other – the hidden dynamics of the network of relationships in which we live" (Collins, 1996, p. 4). This kind of story can be told through the use of fictitious dramas and things that act separate from reality. For Rogers, the way he told this type of story was through the use of the land of make-believe. Stories that are factual explanations and explications are those such as histories, documentaries, or the news. Once people understand the invisible relationships, how people interact with one another, they are then able to apply these relationships to reality (Collins, 1996, p. 5). In his show, Rogers is able to separate these two types of stories through the use of the land of make-believe, and through his explanation of the story that took place back in the real world. The "world of make believe helped kids separate reality from fiction. Unlike other shows that convince children to believe that fantasy is real" (Whitmer, 2003). The final story is the one that deals with value and choice, and involves the application of the first two stories (Collins, 1996, p. 5) This type of story challenges people to relate the interwoven relationships and factual situations into their own moral code of interaction.

A simple yet effective tool Rogers used when telling his stories was the use of the word "you" instead of "I" (Collins, 1996, p. 46). This allowed people listening to his stories a sense of equality with Rogers, and serves the purpose of making them feel more personally involved with the lessons and messages being taught. Additionally, he is able to make the transition from attribution to inference. Attribution refers to stories that appeal to the five

year old mind, as in giving meaning to something that is an only a likeness of the real thing, whereas inference is when the listener delves deeper into the meanings of the lessons and is able to understand them in a more complex way (Collins, 1996, p. 12). Rogers presented a twist on the traditional story of the power of the individual, in that he not only targeted adults, but also tailored his message to children as well (Whitmer, 2003). Thus, "his ministry is not, after all, about preaching, not trying to get people to behave or act a certain way. It is about permission. It is about providing an atmosphere for people where they are allowed to be simply and purely themselves" (Collins, 1996, p. 25).

Values Ideas and Principles

Fred Rogers valued the importance of each individual. He believed that the purpose in each person's life is to "realize just how valuable each one of us is" (Rogers, 2004, p.153). Rogers wanted each parent to accept the uniqueness of their child, so that that child could grow confident in presenting their honest selves in any social situation (Rogers, 2004, p.68, p. 98).

While Roger knew the importance of the individual he also had realistic expectations of the growth of a person. Rogers knew that everyone has the potential for growth, but people are not perfect (Rogers, 2004, p. 58). Rogers had the expectation that he and others could only perform to the best of their ability (Rogers, 2004, p. 10). In his book, The World According to Mr. Rogers, he tells a story of a young man who is looking for an apprenticeship with a carpenter (Rogers, 2004, p.124). The carpenter asks the apprentice if he has ever made a mistake, to which the apprentice replies that he had not. The carpenter would not hire the apprentice, because he did not have the ability to learn from his mistakes (Rogers, 2004, p. 124). This story exemplifies that Rogers expected people to make mistakes, but also wanted to help them find solutions. Additionally, Rogers had a different idea of what success means. He defined success as loving what you do, or as a combination of wishing and doing, as opposed to worldly success (Rogers, 2004, p. 54, p. 138).

Fred Rogers knew that sensitivity and empathy were essential values for each person to have. He once said, "When you combine your own intuition with a sensitivity to other people's feelings and moods, you may be close to the origins of valuable human attributes, such as generosity, altruism, compassion, sympathy and empathy" (Rogers, 1994, p.121). Rogers had a large capacity for understanding and he believed that it was important for individuals to always show that they are listening to and considering the needs, hopes, and goals of the people around them (Rogers, 2004, p.20 p.86). Perhaps most importantly, Rogers had an extraordinary ability to empathize with children (Collins, 1996, p. 21). His wife, Joanne Rogers, said that he was more in touch with his childhood than anyone she ever knew (Rogers, 2004, p.17). Rogers himself said, "The child is in me still… and sometimes not so still" (Rogers, 2004, p.59). One can observe his great ability to empathize with children, by watching an episode of *Mister Rogers Neighborhood*, or by reading one of his children's books. On one episode, Rogers goes to a ball factory to learn how to make plastic play balls. It is apparent that he is truly connected to his inner child because he continually asks questions as if he were still young (Rogers, 2009). In his book, Going to the Doctor, Rogers addresses children in a simplistic appealing manner which helps them to cope with their fears and questions about a doctor's check-up (Rogers, 1986). Rogers had a great power and value of empathy that helped him to become an American icon (Collins, 1996, p. 31).

Rogers had a passion for music. He thought that music was essential for the development of social awareness and cognitive functioning. Rogers often recalled in interviews and on his television show that he played his piano as a child to deal with his feelings, especially as an outlet when he felt angry (Whitmer, 2003; Rogers 2004, p. 16). For Rogers, music connected everyone together even if they could not play an instrument. Music had the ability to unite individuals (Rogers, 2004, p. 30).

One of Rogers' main ideas was that it is okay and healthy to talk about feelings (Whitmer 2003). He thought that confronting feelings takes true strength (Rogers 2004, p. 27). For Rogers, strength is not to be confused with physical prowess or violence, but rather real strength had to do with self-sacrifice and helping others (Rogers 2004, p. 53).

Joanne Rogers chose three words to describe his values: "courage, love and discipline" (Rogers, 2004, p.19). Throughout his career on children's television, Rogers made it apparent that people need to be nurtured and to hear that they are loved (Rogers, 2004, p. 35, p. 82). Overall, Rogers knew that everyone longs to be loved, and that the greatest thing that can be done for a person is to tell them that they are cared for (Whitmer, 2003). In Rogers' mind love had an intimate connection with trust. This connection most likely came from Rogers' childhood interactions with his grandfather, who Rogers admired because his grandfather trusted so strongly in him (Rogers, 2004, p. 36; Whitmer, 2003).

General Leadership Qualities

Rogers embodied the values that he portrayed as Mister Rogers on television in his own personal life. Mister Rogers was not just a role that Fred Rogers played, but it was a real mission. Once on *Mister Rogers Neighborhood,* Rogers sang the song, "It's You I Like" to Jeffery Erlanger, a young boy. Erlanger had been partly paralyzed during a surgery in his childhood and required a wheel chair. More than a decade later, Jeffery Erlanger presented Fred Rogers with the Lifetime Achievement Award Emmy. When Erlanger handed the award to Rogers he said, "When you say, 'It's you I like,' we know you mean it" (Whitmer, 2003). Children and adults alike knew that Rogers truly cared intimately about each person and personally believed all of the ideas, values and principles that he set forth in his show.

Fred Rogers was a servant-leader. A servant-leader is humble and empowers their followers while assisting them to reach their full potential (Yukl, 2010, p. 420). The main aspect of servant-leadership according to Greenleaf is that the leader puts the needs of the followers first, and seeks not position or adulation, but rather only desires to fulfill the needs of others (Komives, 2007, p 56). Rogers dedicated his entire life to the benefit of children (Rogers, 2004, p.18), and believed in the nobility of self-sacrifice for others (Rogers, 2004, p. 127). As a leader, he focused on the uniqueness and needs of the children who watched his program to help them develop (Rogers, 1994, p.5).

Rogers can also be classified as a transformational leader. He focused on the development of his followers and raised them to a higher level of moral standards (Yukl, 2010, p. 261). Although *Mister Rogers Neighborhood* is considered children's programming, Rogers did not talk down to children. He talked to children like they were to be respected, so that they would develop into socially and emotionally aware adults (Whitmer, 2003). Additionally, Rogers was a transforming leader. Transforming leadership is the idea that "leaders can also […] elevate the motives and values and goals of followers through the vital teaching role of leadership" (Burns, 1975, p. 425). As discussed earlier, Rogers' main ideals were the importance and power of the individual, that everyone had a purpose in life, and sympathy and empathy for other's emotions. Rogers exemplifies his ability to raise and transform children into cognitively developed adults through his musical appeal.

When he first started his television program he asked Johnny Costa to be his musical director. Johnny Costa seemed like an odd choice for a musical director for a children's program, due to his elaborate and complex jazz piano style. Rogers liked how Costa's complicated style of jazz music fit with program. Costa never watered down his music to appeal more to a child's ears (Whitmer, 2003). Rogers' encouragement of Costa's style also exemplified that he valued the needs of Costa. Rogers knew that Costa enjoyed playing elaborate music, so he allowed him to play however he wanted. Rogers "worked hard at being other oriented" (Rogers, 2004, p.19) and made sure that he was inclusive and that others were recognized. Rogers collaborated with many diverse guests on his show, including Yo Yo Ma and Eric Carle. He also guest starred on other children's shows such as Arthur and Sesame Street (Rogers, 2009). His show was called a cultural event because of his incorporation of explorations into the differences in society (Whitmer, 2003).

It is clear that Rogers had a naturally ability for persuasion. According to Northouse (2010), the core of leadership is the ability to influence others (p. 3). Persuasion is one of many influence tactics used by leaders. In the 1960's congress was considering cutting half of the $20 million allocated in the federal budget for public broadcasting because of increased spending for the Vietnam War (Whitmer, 2003). Fred Rogers was invited to speak at the hearing, where he elaborated on the importance of the difference of his program compared to other programs on television at the time, which were centered on cartoons or violence. He explained that his show makes it clear to children, that their feelings are manageable, that each child's uniqueness is special, and that he likes each child just as they are. When Rogers was done speaking, Senator John Pastore, the chair of the hearings said, "Looks like you just earned yourself the $20 million!" (Whitmer, 2003) Within ten minutes Rogers was able to convince the Senator, who had initially been abrupt and rude with Rogers, that public television was essential to the affective development of children.

Another example of Rogers' persuasive abilities can be seen in his two appearances on Joan River's talk show. Rogers began to talk about Rivers' feelings, but Rivers refused to do so by citing, "I get embarrassed." He then challenged her and the audience, "Why can't big people talk to big people that way?" Rogers continued by explaining that the sooner people become more comfortable with talking about their feelings the sooner everyone can be more comfortable with each other (Whitmer, 2003).

When talking with ""Mister Rogers" people are convinced that his way is the correct way to act. On the first of Rogers' two appearances on her talk show, Rivers made unnecessary jokes. But on his second appearance Rivers calmed down her

inappropriate talk and even sang a child's song with Rogers. When Senator Pastore was short with him, Rogers simply continued according to his own moral code. When people acted wrongly, Rogers did not criticize or call them out, but rather those who directly interacted with Rogers understood his perspective and conformed to his style (Whitmer, 2003).

Conclusion

Fred Rogers took advantage of the developing digital world to affect change that he saw as necessary for the development of society as a whole. He understood television's power of influence, and used it as a tool to communicate his values of empathy and individual self-worth to the masses. In essence, he saw an opportunity to affect change and he seized it. He strove to apply his message to adults and children alike, and through his show *Mister Rogers Neighborhood* he was able to communicate his leadership story.

Rogers was loved by many generations, and when he died in 2003, a great leader was lost. Yet Rogers still lives on through the individuals he personally touched, such as Jeffery Erlinger, and thanks to advancements in technology, his persuasive messages can still help people to grow and understand their place in the world. Rogers revolutionized how people view child development, and should be considered instrumental in bringing such developmental practices into the modern age.

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Communitarianism and Leader-follower Relationships in *Braveheart*

By

David Blanton

Abstract

William Wallace was unlikely communitarian leader; he sought the quiet family life. He secretly married his childhood sweetheart Murron MacClannough to avoid the prima nocta right given to English nobles to spend the night with brides on the first night of their wedding. Through a tragic chain of events, Wallace's wife was executed by the local English lord, sending Wallace on a rebellious crusade of vengeance and freedom for the Scottish people. Usually outnumbered and always with lesser arms, Wallace managed to lead a war against England that eventually won for Scotland a measure of independence. Despite the doubts of his followers and the treachery of the Scottish nobility, Wallace managed to inspire thousands by capturing their imagination through the story of Scottish identity and community.

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Introduction

The epic historical drama Braveheart provides an inspirational and practical context for understanding ethical paradigms of values leadership. Communitarianism and various analyses on the ethics of leader-follower relationships in particular serve as powerful lenses to dissect the different values systems of various leaders that are at play in the film. The strong sense of community embodied in the Scottish quest for independence exemplifies the impact effective community can have in advancing a leader's goal. Pitting the leader-follower relationships of William Wallace and the King of England against each other advances the inquiry into the need for leaders to legitimately empower their followers. This study aims to use these two paradigms of leadership analysis, namely communitarian values and the ethics of Wallace's and Longshanks' respective leader-follower relationships to demonstrate the quality of William Wallace's ethical leadership. Wallace's success as a leader can, in part, be attributed to the development of patriotic community, genuine commitment to his own ideals, and his tireless empowerment of his followers.

Summary of Film

The film Braveheart follows the life of William Wallace, the heroic patriot who tried to lead Scotland to independence from England. As a young boy, Wallace encounters a number of Scottish men who had been hung unjustly under the leadership of the English king, Edward Longshanks. Shortly thereafter, his father dies and Wallace is taken abroad to live with his uncle and is given the opportunity to study and travel. Years later, Wallace returns to his hometown where he reconnects with his childhood friend Hamish and his childhood sweetheart Murron MacClannough. He quickly begins a romance with Murron, and they decide to marry in secret as to get around having to comply with the recently passed prima nocta right given to English nobles to spend the night with brides on the first night of their wedding.

During this period, Scotland continued to live under the harsh rule of Edward Longshanks, but at this point in the film William still dreams of leading a peaceful life. Shortly after their marriage though, an English soldier tries to rape Murron and Wallace attempts to fight several of them to protect his wife. Through an increasingly escalated chain of events, Murron is killed by an English sheriff and in response Wallace attacks her captors and takes part in the destruction of the English garrison in the town. This action, and the cruel murder of his wife, prompts William Wallace to fight the English head on and seek freedom for his homeland.

As his success and legend grows, men from around Scotland flock to Wallace to join his effort. He leads an upset victory at the Battle of Stirling Bridge and a successful sacking of the town of York.

After being knighted, William tries to gain support from the Scottish nobles and Robert the Bruce, but Robert, though the leading Scottish noble, was still controlled by his sickly father who wanted him to submit to English rule in order to be crowned king of Scotland.

In response to the rebellion, King Longshanks sends his son's wife, French princess Isabella to negotiate peace with Wallace because he thought his son was too weak to be an ambassador for England. During the meeting with Wallace, the princess becomes particularly besotted with Wallace, and warned him later of a coming English assault. Taking this intelligence, Wallace implored the Scottish nobles to help in the fight, but they were too concerned with their own welfare to sacrifice and join the fight.

The Scotts then confront the English at the Battle of Falkirk where the Scottish noblemen Lochlan and Mornay betray Wallace and leave the battle. The vastly outnumbered Scottish army is then overrun by English reserves. In a fit of rage and despite being seriously injured, Wallace pursues King Edward Longshanks as he rides away from the battle, and is attacked by one of the king's bodyguards who actually ends up being Robert the Bruce. In a moment, Robert realizes the treachery of his actions and helps Wallace escape safely.

For the next several years, William Wallace is forced into a rogue lifestyle where he makes occasional raids on the English. Enraged by their betrayal, William Wallace also kills Lochlan and Mornay. During this time he also secretly meets with Princess Isabella to make love and as a result of this meeting she became pregnant.

Robert the Bruce, still feeling guilty for betraying Wallace, calls a meeting with him in order to commit troops to help Wallace's cause. However, his father and other nobles arrange the meeting as a trap to hand Wallace over to the English in return for peace and personal bribes. Wallace attends the meeting despite the fact that Hamish strongly warns him not to, and is taken captive by the English. He appears before English magistrates and is convicted of high treason. After refusing to confess that he committed a crime, he is sentenced to a brutal execution in the Tower of London. He was publicly tortured, but refused to cry for mercy and admit that he was wrong. He cried out "Freedom!" just before he died and has a vision of his deceased with Murron as the axe blade is about to strike his neck.

The film also features an epilogue. After Wallace's death, Scottish nobles under Robert Bruce formally agreed to English rule, and on the fields of Bannockburn the Scottish and the English arrayed their armies to formally carry out this agreement. Just before he rides out to meet the English, Robert pauses and turns to his troops. He suddenly is inspired by Wallace's legacy, and at the last minute he calls his troops into battle. They ultimately defeat the astonished English, who had not been expecting to fight, and win Scottish freedom (Gibson, 1995).

Scottish Communitarianism

The success of the Scottish struggle for independence as depicted in the film Braveheart centered around the patriotic identity that they shared. Because of this, the communitarian ethical perspective as described by Craig Johnson is useful in grasping the dynamics of this passionate uprising. Employing six key components of healthy communities can serve as a template for analyzing the film by illuminating the successes and failures experienced in the Scottish uprising (Johnson, 2012, p. 165-166). Of particular interest in this film are the development of the community around the idea of freedom, and the long process to cultivating trusting relationships amongst leaders in the community. This section of the paper will investigate the development of a sense of community identity and the successes and failures of the Scottish uprising by using the communitarian ethical construct.

At the center of communitarianism is the realization that teamwork is of utmost importance in achieving success, and so communitarians create a moratorium of "new individual rights" (Johnson, 2012, p. 165). While the communitarian ethical theory was not present in Wallace's time, the principles are still at work. Instead of intentionally forming around a rejection of new individual rights, Wallace's army had a community formed around ideals manifested in Wallace's leadership. Gardner (1996) notes that great leaders "embody" their "story" and for William Wallace his "story" was the ideals that he so courageously pursued. In this context then, the Scottish rejected individualism for the sake of a community formed around pursuing the ideals Wallace embodied in his leadership. In his rallying speech before the Battle of Stirling Bridge, William Wallace acknowledged that a successful pursuit of Scottish freedom meant that he may have to die, as did those who followed him into battle. Yet they were still willing to fight because they had a conviction that the possibility of their community gaining freedom for all of Scotland was more important than the personal sacrifice they could make. This stood in direct contrast of many Scottish nobles, who were willing to let Scotland suffer in exchange for land and money from Longshanks. From the very beginning, by committing to fight, they agreed to a group identity that centered on

patriotic values such as freedom, rather than personal gains and individual autonomy.

The first stage of development that Wallace's community experienced was a collective recognition of the need to fight for freedom. Gardner contends that "the existence of community depends on sharing some vision of the common good," and for the band of men that Wallace rallied around himself, this realization came suddenly (Johnson, 2012, p. 165). It was long recognized by the Scottish that they desired their freedom. In fact, Wallace's father died in this same quest. What was lacking was the emotional motivation to contend for such a reality. This came for the Scottish as Wallace responded to his wife's death and the prima nocta law. They became inspired by a need for retributive justice. The Encyclopedia of Leadership defines retributive justice as a "'passionate reaction' to the violation of societal rules, norms, or laws" (Iyer, Franco, & Crosby; 2004, p. 787). This defined the Scottish. Their need to fight and stick together as a community existed only because of a shared vision for retributive justice.

Rooted in their desire for the restoration of their freedom though, is an agreement on what the term freedom truly constitutes. Successful groups must create and agree upon their ideals, and more importantly what these ideals really mean (Johnson, 2012, p. 165). For Wallace and his compatriots, the main ideal that they all united under was their desire for freedom, and their agreement meant that they were willing to die for such a cause. Yet, the Scottish nobles in the country were less committed to the pursuit of freedom, which greatly hindered their ability to overthrow English rule. Because less of their freedom was at stake, the Scottish nobles had a harder time buying into Wallace's all-or-nothing commitment to freedom. However, it was not simple social standing that distinguished Wallace and the Scottish nobles' understanding of freedom. Even when Wallace was given the opportunity to be given titles and land he turned it down, and the resounding cry of "freedom" during his brutal execution evidenced his stark commitment to this ideal. Though the community's core was resilient and committed to their idea of freedom, the weak allegiance Scottish nobles exercised in pursuing this ideal endangered the nation's capacity to pursue achieve this ideal.

Looking at the core group of men that congregated around Wallace, the deep level of trust that they developed amongst each other empowered them to achieve their ideals. When Stephen the Irishman first joined the Scottish ranks, there were some questions concerning his loyalty. Yet, after he saved William's life at the last second from an assassination attempt, he soon became one of Wallace's right hand men. He and Wallace trusted each other in battle to fight heartily and defend one another. The army as a whole also depended on trust and cooperation for any chance at victory. In the Battle of Stirling Bridge, Wallace's men were willing to have faith in him and wait until the last second to grab their spears to stop the cavalry charge. For an army though, this type of trust was indispensable for success.

Gardner also argues that communities, especially complex ones like countries, rely on leaders being dispersed throughout society instead of in just several key positions of leadership (Gardner, 2012, p. 166). Additionally, he argues that communitarianism depends on a level of collaborative leadership where input is gained from a diversity of levels and backgrounds (p. 167-168). The Scottish struggled greatly to realize this in their own community. Leadership was largely centralized around the main leaders of the army, and where leadership did exist, it was often polarized in its position on how to respond to English tyranny. The Scottish nobles also resisted Wallace's input and only conceded to listen to him after his display of force and upon realizing his appeal to the common man. The integration of diverse backgrounds was further inhibited by the context being such a nationalistic, relatively homogenous culture. This created a power structure in which not only did the driving force for the community rest in one man's leadership, but also cooperation and diversity were stifled.

Communitarianism also stresses the need for affirmation of its culture (2012, p. 166). Hamish, Wallace's childhood friend, has a strong relationship with his father. Just before his father dies though, he attests that he is pleased with his son's character as a man and a Scottish citizen. To his son, these parting words were inspiring because they affirmed his place in the community and it was this sort of affirmation which strengthened and preserved the community culture.

Finally, for the ongoing success of community, it is important to develop the necessary structure for it to survive. This can be achieved through the creation of what Gardner referred to as "institutional arrangement for community maintenance" (Johnson, 2012, p. 166). This was probably the greatest weakness in the Scottish fight for independence. There was hardly any kind of set rule of behavior other than the trust amongst the soldiers. Even in established political customs, Wallace was always on the lookout for some sort of trap, which prevented him any kind of reliable agreement. In the final battle Wallace participated in, the brief alliance he formed with Scottish nobles fell apart quickly, demonstrating the fallible nature of these agreements.

As its name indicates, communitarianism is an ethical paradigm that emphasizes community identity over any one person's title. In his fervent pursuit of freedom, he appealed to the Scottish patriotism to form a community founded on strongly communitarian ideals. However, true communitarianism was elusive for the Scottish because the Scottish nobles never adopted the passionate common Scotsmen ideal of freedom. After looking at the community that surrounded Wallace though, it is evident that their strong sense of classic communitarian values empowered them to achieve the success that they were able to have during Wallace's lifetime.

The Ethics of Leader-Follower Relationships in Charismatic Leadership Styles

Thinking of Wallace as a charismatic leader, and contrasting his relationship with his followers and King Edward I's relationship with the English and Scottish nobles can serve as a tool for critiquing their respective values systems. As Hollander put it, "a leader is not a sole voyager," and so it is important to consider these two leaders and the consequences of their leadership styles (2004, p. 47). William Wallace cultivated a strong emotional relationship with his followers based on sincere trust and emotional connection, whereas Longshanks exercised dominance over his followers through exertion of power. Ultimately, Wallace sought to legitimately empower his followers while King Edward simply corrupted his followers' values. This examination into these leader-follower relationships will demonstrate the key role that ethical, empowering relationships can have on improving the general good.

Though distinct, both Wallace and Longshanks developed emotional connections with their followers. Solomon argues that leadership is based on emotional connections with followers, and the nature of these relationships are often indicative of the leader's values (2004, p. 84). As discovered in the study of the Scottish communitarian values, Wallace clearly developed authentic relationships with his followers, based on mutual trust and cooperation. He was willing to seek his followers for advice, and when given opportunity he took a personal interest in his followers. William Wallace's bravery and fighting prowess also gave him an attractive emotional appeal, the type of "special quality" that is indicative of charismatic leaders (Hollander, 2004, p. 47). King Edward on the other hand, had a much more controlling, relationship with his followers. In the film, his presence is commanding, and his own

son is mortally afraid to confront him and even the King's dearest friends comply with his demands. So, he created style of charismatic leadership that was driven by a "dominant motif." This type of leadership produces followers who obey the leader out of fear and not allegiance (Hollander, 2004, p. 48). Rather than trying to achieve mutually desired outcomes, Longshanks browbeat his followers into complying with his desires. Both leaders develop a strong emotional connection with their followers, but the William Wallace's relationship with his followers was stronger because it hinged on mutual emotional investment and not simple coercion.

In order to understand what made King Edward's leader-follower relationships weaker and unethical, it is useful to consider the corrupting influences of power as discussed by Kipnis. Primarily, he saw power as an end in and of itself, the first of the four corrupting influences (Hollander, 2004, p. 51). All of his responses to the uprising in the film center around his desire to continue to exercise his power over the nation of Scotland. He never considered what was best for his constituents there or even the leaders closest to him. In one instance, he actually kills his son's lover when he attempts to advise King Edward on the conflict, and ultimately resorts to bribery to quell the rebellion. His quest for power also resulted in a "devaluation of others' worth," which produced an emotional distance between the king and his followers. This is typical of the fourth corrupting influence of power (Hollander, 2004, p. 51). Throughout the film, his son is clearly experiencing some sort of emotional crisis, yet the King never indicates any sort of interest or concern. He instead tirelessly invests himself in attempts to expand his power by visits to Spain or war councils in which he merely bosses everyone around or bribes them into cooperation. On the rare occasion that he is with his son, he typically is deriding his manhood or insulting his ability to lead. King Edward's insatiable quest for power prevented him from connecting with his followers and demonstrated that power was at the center of his values system.

The genuine relationships William Wallace nurtured with his followers created a context in which his followers could be legitimately empowered, fulfilling a fundamental duty of leaders (Ciulla, 2004, pp. 59-60). Empowerment unto freedom was really the chief goal of Wallace's mission. He identified a power they already had, inspired them to not just regain the power Longshanks had stripped from them, but rise even above their previous status by gaining independence. This style of empowerment directly represents Ciulla's fundamental criterion for empowerment (Ciulla, 2004, p. 60). Though under his leadership,

the Scottish were not able to gain independence from the English, his inspiration as a leader empowered his followers to ultimately achieve freedom shortly after his death. Richard Couto describes these types of leadership moves as "psycho-political empowerment." This kind of empowerment not only inspires followers, but also gives them the capacity to act on their values. Wallace encouraged his followers to join the fight thus giving them responsibility and power that they had not previously experienced.

Both William Wallace and King Edward Longshanks were leaders with strong emotional appeal. Investigating the relationships that they had developed with their followers serves as a forum for critiquing and understanding their values. While Longshanks clearly became corrupted with the power he had as king by using it to unethically manipulate others, Wallace, inspired by something more than personal power gain, developed relationships with his followers that genuinely empowered them spiritually and practically. Evidently, the Scottish patriot appealed to his follower's higher values like freedom and justice whereas Edward Longshanks tempted his followers through the use of power to abandon these same values.

Conclusion

Braveheart provides a dynamic context for applying values leadership theories. Though not perfect, the cohesion that the patriotic Scottish community did experience is what ultimately empowered them to achieve their goal of freedom. William Wallace's legacy as a leader and the deep relationships that he cultivated with his followers allowed not only his legacy, but also his vision to survive him. After examining the leader-follower relationships in the film of Wallace and King Edward, it is apparent that it is necessary for leaders to legitimately empower their followers to higher ethical standards beyond simple compliance. Leaders also have a responsibility to adhere to positive values. Thus, this paper demonstrates the advantageous impact that strong community identities can have in contexts where the leader is promoting positive change centered on constructive values.

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"I Want You to Prove Yourselves Men": Colonel Robert Gould Shaw and the Men of the 54th Regiment of Massachusetts Volunteers

By

H. M. Struzik

Abstract

Societal institutions are often deeply woven into the fabric of everyday life, and thus they are the most difficult to change for fear of tearing the threads apart completely. However, the need for leaders to implement transformational change in an attempt to improve the quality of a certain group's daily existence is just as large as the institutions themselves. There must be some sort of impetus for the leader to become fully committed to this type of action and consequently gain followers who have the same wants and needs, and it must originate from a solidified value system that is learned and internalized over a leader's lifetime. This paper examines how Colonel Robert Gould Shaw grew up in a specific historical and social context with a family that placed equality and human rights as ideals necessary to work towards. This significantly influenced Shaw's perspective on slavery and opened his eyes to its fragmenting effect on the Union he cherished. Rather than relying solely on his own labors, though, Shaw decided to utilize the efforts of those most impacted: the slaves themselves. These were the men who truly understood Shaw's fervent moral view and intense desires. Free blacks and former slaves became the soldiers of the 54th Massachusetts Regiment, which Shaw commanded and where transforming leadership was essential to create not only a premier fighting unit, but a revolution in thinking of countless Americans. Shaw's transformational leadership is a legacy that endures even to today.

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I. Introduction

After years of being adamantly urged and pressed by abolitionists, Congress under President Lincoln's administration passed the Militia Act of 1862, which allowed the president to press into service blacks "for any military or naval service for which they may be found competent" (Glatthaar, 1990, p. 7). Within the next year, the Emancipation Proclamation was also passed, liberating those enslaved in the Confederate states and consequently leading to the widespread recruitment of black troops. There was a pervading doubt concerning the trustworthiness and effectiveness of blacks serving as soldiers in the Civil War, thus it fell to leaders such as Robert Gould Shaw to reveal to the country the courage of the Negro and to help establish themselves as worthy of their given position. Through his agreement to command the Fifty- fourth Regiment of Massachusetts Volunteers, Colonel Robert Gould Shaw helped to afford Negros the opportunity to play a role in gaining their own freedom and participate in a war that decided their fate as free men. Because of the ideas, values, and principles introduced to him growing up in the North, Shaw developed specific traits, such as bravery and his sympathy for the Negro, he established a strong interpersonal relationship with his followers, and he utilized this relationship to establish transforming leadership, through which he and his troops managed to "raise one another to higher levels of motivation and morality" and achieve an impact that lasted long after their lives had ended (Burns, 1978, p. 101).

II. Methods

"Every human change," Burns (2003) writes in his book *Transforming Leadership,* "begins with

someone having an intention, taking an initiative" (p. 17). Leaders act as this "someone" by implementing the process of transforming, or the "change in the very condition or nature of a thing", which includes their effort to "define public values that embrace the supreme and enduring principles of a people" (Burns, 2003, pp. 24, 29). They must incite a "radical change...in inner character" by enhancing their "responsiveness to others' desires for security, self-esteem, and personal development" and a "sense of possibility" for this change (Burns, 2003, pp. 24, 34, 239). A section of this paper will be devoted to the influence of Shaw's values on the "empowerment of followers during competition and conflict" and utilized them in "achieving a truly global and visionary declaration" (Burns, 2003, p. 213, 204).

Throughout this paper, I will also evaluate how Shaw took notice of the urgent conditions of black Americans abounding in society, and consequently acted as a transforming leader by "inducing followers to act for certain goals that represent the values and the motivations…of both leaders and followers" (Burns, 1978, p. 19). I will do so by expanding on Shaw's utilization of a model by Wren and Swatez (1995) long-term historical forces and the immediate context, which Wren and Swatez respectively define as "developments which operate as limitations on potential leadership solutions" (pp. 247-248). The leader must overcome these obstacles in order to affect the contemporary situation and for these forces to have a "distinct impact" (Wren & Swatez, 1995, p. 250). Achieving an impact also requires moral sensitivity, judgment, and character, according to Burns (2003); the first involves viewing a situation as containing a "moral aspect", the second then "discerning appropriate action based on the leader's moral values", and then the third referring to the "ability and courage to apply the moral judgment" (p. 31). The leader also influences the context, "which embraces all those more 'micro' situational factors" that include "the structure and goals of the group or organization, the culture of the organization [group] itself, and the nature of the task at hand" (p. 250).

A significant factor also mentioned is Shaw's familial background, which explains how he formed his ideas and principles, and how these values over time led towards his mission of revealing that the African-American race is worthy of equality with whites. This was ultimately verified to be true during the fatal assault on Fort Wagner. This paper will also recognize how, in the words of Burns (1978), "followers, embedded in their settings, can be activated only by stimuli that take context into account" (p. 131). Shaw was a leader who questioned societal traditions and thus committed himself to creating "substantial social change",

devotion to "compelling causes", and the "pursuit of higher goals", such as freedom and equality; as a result, his followers were inspired and rallied to "become zealots and leaders in their own right", a major tenet of Burns' transforming leadership (Burns, 1978, pp. 34, 248, 425).

Finally, I will be primarily using letters written by Shaw throughout the course of his war experience, which are organized and compiled by Robert Duncan in his book *Blue-Eyed Child of Fortune*. These provide a firsthand perspective of his values and his decisive goal to raise one of the first African-American regiments. They also offer sufficient background to conduct a type of life history case study analysis, better defined as the "intensive study of a single unit (person) for the purpose of understanding a larger class of similar units" (Gerring, 2004, p. 342). An example of this is contrasting Shaw's mindset compared to the perspectives of others during that time in order to gain a fuller comprehension of his values, which this paper will strive to accomplish. Delving into his story also reveals the traits and behaviors that provide "the leader with a self-concept from which he...can lead"; this information is significant for the followers, helping them to render their leader as not only a relatable human being, but one who can be respected and trusted (Parr, 2012, p. 2). This paper will show how these factors ring true concerning the willingness of the blacks to put all their effort into the mission Shaw set forth for them, based off of the authentic spirit he exuded and his creation of a goal each follower could connect with.

III. Biography

Robert Gould Shaw was born in Boston on October 10, 1837 to a wealthy abolitionist family who invested their time, status, and resources for the freedom of slaves. Francis Shaw, Robert's father, had retired as a merchant and had committed himself to philanthropy; he "scoffed at the notion that poverty was a permanent condition and refused to believe in a hierarchy of races" (Duncan, 1992, p. 3). His parents' anti-slavery ideology, devotion to social reform, and their humanitarian friends influenced Robert's patriotism and dedication to his country, along with his feeling based off his father's view that the "Slave Power soiled the fabric of an otherwise great nation" (Duncan, 1992, p. 10). As a teenager, he spent two years attending the Roulet boarding school in Neuchâtel, Switzerland, during which time he sought answers to his questions about the institution of slavery and debated his future career paths (Duncan, 1992, p. 6). He decided to study at Harvard, where a strong sense of abolitionism

pervaded the atmosphere and thus Robert's daily life. After a brief time spent working in his uncle's mercantile import business on Staten Island, Robert joined the Seventh New York National Guard in response to Lincoln's victory in the 1860 presidential election and the secession of the lower Southern states (Duncan, 1992, pp. 11-14). Though the Seventh was only a temporary company, Shaw committed himself to being a soldier after it dissolved, accepting an officer's commission in the Second Massachusetts Infantry and quickly becoming attached and loyal to the men who fought beside him in battles such as Cedar Mountain and Antietam (Duncan, 1992, pp. 15-16). However, it was not until Massachusetts's governor John A. Andrew approached Robert with a unique request that Shaw felt moved to make the biggest sacrifice and take on the most important responsibility of his life (Duncan, 1992, p. 21).

Governor Andrew was a staunch abolitionist and advocate for proving that black men could become valuable soldiers, and "staked his reputation and career upon his conviction" (Duncan, 1992, p. 21). After gaining permission from the President and the Commonwealth of Massachusetts, Andrew began searching for white officers with respectable backgrounds and antislavery sentiments who would be willing to lead a regiment of colored troops. The son of Francis Shaw matched his requirements, especially because of Robert's battle experience at Cedar Mountain and Antietam. However, Robert initially did not feel he was worthy to take on this responsibility or leave behind the men of the Second Massachusetts Infantry. He was loyal to those he had fought beside, and also recognized his lack of knowledge about the men he would lead if he accepted the colonelcy. Though still feeling "reservations about the competence of black men to become soldiers", he managed to pluck up the courage to leave the Second Massachusetts Infantry based on his underlying belief in the abolishment of slavery and his desire for change in his country (Duncan, 1992, p. 35). It was necessary for Andrew's "unfaltering faith in the Negro", along with Shaw's upbringing in a predominantly anti-slavery environment, to influence Shaw's willingness to enter into a leadership position where uncertainty ruled and criticism was inevitable. These things proved critical for the Fifty-Fourth Regiment to end up being a success and to act as a turning point for the entire African-American race (Williams, 1887, p. 103).

Shaw's understanding of the times and his ability to put things in their proper cultural context also aided him in paving the way for thousands of Negros to enter into service and eventually triumph in their struggle for emancipation. According to Wren (1995), the ability to "identify with some precision the long-term trends and influences", as well as the immediate context, helps the leader to have the "most impact on any given leadership scenario, and shape the resulting leadership options" (p. 247). Because of Shaw's high-quality Northern education and his familial abolitionist background, Shaw was able to view both the history of slavery before his time, and its pervading heinous circumstances in his day, with the perspective that it was necessary to change these conditions. He also required followers who held the same values and sense of morality as he did; if this meant he had to transform their moralities in order to accomplish this collaborative mission, he was willing and desirous to do so. His life spent with those who had been hated and ostracized from society in order to inspire in them a moral mission and unify them through a common goal helped to shape the future of the African American race in America.

IV. Ideas, Values, and Principles

Burns (2003) writes that "the stronger the value systems, the more strongly leaders can be empowered and the more deeply leaders can empower followers" (p. 211). Many of Shaw's moral and ethical principles were imparted to him by his parents and affected by the beliefs permeating the area where he grew up. Francis Shaw was resolute in the idea that "the responsibility of the world must be shouldered" and he believed it was the duty of those in affluent positions to help the downtrodden (Duncan, 1992, p. 3). The communal Brook Farm that was situated near their Boston home became a large part of the Shaws' lives, as it became a place for them to meet with reformers such as Ralph Waldo Emerson and Nathaniel Hawthorne, and to attend a church that taught "abolitionism, rational thinking, open-mindedness, and human uplift" (Duncan, 1992, p. 4). This also formed Robert's sense of national patriotism and pride in his country, causing him to see the potential for change; he had "grown tired of the atmosphere of sectional tension that pervaded his daily life" and realized that slavery was the main institution that corrupted the United States (Duncan, 1992, p. 2). Shaw wished to understand America and why it had become a place that held a large group in bondage. He held a "natural sympathy for the Negro people" that was only increased as he continually heard about the wrongs committed against them by a part of the country that wished to rebel and break apart the Union (Burchard, 1965, p. 73).

Though he was doubtful at the beginning of his time as colonel over the Fifty-Fourth Colored Troops, Shaw developed a camaraderie with his men and "defended them strongly against outside abuse", for

which he eventually gained their respect (Duncan, 1992, p. 35). Shaw's wish was not to earn glory and honor for himself, but instead, his desire was embodied in the famous words he spoke to his men: "'I want you to prove yourselves' " (Burchard, 1965, p. 136). After growing up with a broad view of humanity and struggling with the oppression of people causing the nation's divide, Shaw held fast to his values of equality and loyalty to his home to aid him in this unforgettable "experiment" (Burchard, 1965, p. ix).

V. Transforming Leadership

Building on his beliefs and values, Shaw developed traits that would characterize him by his troops, friends, and admirers as a transforming leader who both raised his followers to new levels of emotional and physical strength and converted himself into a "moral agent" for these men (Couto, 1993, p. 103). He also displayed a humility and generosity as the servant of the Negro's cause for freedom. The first things Shaw sought to do when given his colonel position was to get to know his men in order to understand his role better, to train them in the most efficient manner, and to "define their values so meaningfully, that they can move to purposeful action" (Couto, 1993, p. 103). He admitted the "command of his subject was less than perfect", thus he struggled to comprehend the ways of a group of people that were so different from his own reality (Duncan, 1992, p. xi). By the end of their months of preparation and drilling, Shaw noticed such a large change both in his men's abilities and morale as soldiers that he boldly stated to his mother, "There is not the least doubt that we shall leave the state, with as good a regiment, as any that has been marched" (Duncan, 1992, p. 313).

Though they had to wait another long period of time to be sent into battle, the regiment's first expedition in Georgia revealed an important moment of Shaw's genuine concern for the reputation of his troops. Under the controversial command of Colonel Montgomery, leader of the African-American 2nd South Carolina infantry, Shaw's regiment was forced to pillage, torch, and loot the Southern town of Darien, though Shaw attempted to refuse the order. He expressed disgust in his letters to home about what he viewed as an injustice against harmless citizens, and continued to worry about how others would view the men who had worked so hard to reach their current status; his strong disapproval caused him to ostracize himself from the military hierarchy in order to maintain his own values and to help his troops further (Duncan, 1992, pp. 342-344). This episode reveals how Shaw held himself to higher ethical standards than many of his counterparts, and displayed authentic transforming leadership; his morals affected his conscience and thus determined his actions, and he held the image of his followers and how society perceived them in higher esteem than his own image and others' perception of him.

Shaw also had the strength of mind to withstand scorn from other white men in the war, who viewed the idea of placing black men and former slaves in combat positions as both dangerous and futile. After Shaw's rigorous training process, however, officers visiting his troops who had once been skeptical of the black men's competence as soldiers were said to have walked away "very much pleased" and with "no more doubts of negroes making good soldiers" (Duncan, 1992, p. 309). As the men of the Fifty-Fourth continually demonstrated their worth, Shaw knew he would not be taunted or criticized out of the position he had been placed in; he came to understand the implications if they failed or were victorious, and he felt he would not regret it no matter the outcome. Even if this specific mission of theirs failed, Colonel Shaw had already implemented a lasting "social change" in society by recognizing this group's need to reveal their bravery and by inculcating higher aspirations within them for the future of their entire race (Couto, 1993, p. 105).

Philosopher William James believed that Shaw stood out from his fellow officers and commanders because of his "special sense of duty" (Duncan, 1999, p. 58), which led to the development of other characteristics that made him unique as a transforming leader. Shaw was obedient in his task and did not hesitate in enforcing discipline over his troops and strictly maintaining order in his camp. He carefully made sure to balance his firmness, however, with his natural kindness and compassion that increased during his time spent as colonel. Shaw would not sway from his responsibilities, and though some considered him to be an idealist and overwhelming optimist at times, he understood the necessity of being forthright and direct in order to achieve his goals. He knew that each step he took could be a setback for the blacks, a group who had already experienced an incredible amount of doubt and derision. He realized that if he did not get them into battle, that he would be assailed by angry abolitionists, and if he did and they suffered great losses, that he would be blamed for using them as "cannon fodder" and "as a shield for white troops" (Wise, 1994, p. 99). His discipline and plans for his troops were well thought out, though this did not mean he was discouraged or dissuaded from taking risks. Shaw was "drawn to difficult assignments" and was constantly "eager to go into action",

specifically so his men could attest to their bravery that many did not believe existed (Burchard, 1965, pp. 74, 116). He felt an irresistible attraction to army life and was able to endure it because his mind allowed him to see "beauty in things…in what to most others was commonplace" (Burchard, 1965, p. 46). Likewise, Shaw could see the potential in the Negro race, embodied by the thousand men he was chosen to lead. Both he and his men held a common goal and similar hope to change the population's perspective on the African-American race as a whole, and through arousing and turning this hope into action, Shaw's "life and personality were enhanced in the process" (Burns, 1978, p. 101).

Shaw experienced an enormous amount of varied reactions from different members of society, ranging from Northern abolitionists, the white soldiers now fighting side by side with Negroes, and from his own men. A few Northerners and the majority of Southerners held a deep-rooted fear of black men being given uniforms and weapons, believing that anger stemming from their oppression would lead to brutal violence and savagery. Some white soldiers also were frightened by the thought of fighting with black soldiers who could possibly turn against them, and felt their status was degraded as they were placed at the same level as slaves. Despite carrying this "emotional baggage" based upon "personal experience or preconceptions", both the white and black soldiers after living and dying together formed bonds and "had to reconcile themselves to one another" (Glatthaar, 1990, p. x). Northern abolitionists praised Shaw's undertaking that they believed would change the course of history ; "if black men could storm the fort and open the door to the birthplace of the rebellion, the symbolism would be enormous" (Duncan, 1992, p. 51). The opinion that mattered most to Shaw, however, was that of his men and how his leadership affected them. As his troops trained and skirmished, "they took pride in themselves and in their mission", realizing that the special belief and inspiration of one man had led to a belief in their own capability to alter how society viewed people of color (Duncan, 1992, p. 33). Transforming leadership is not only able to shape the moral outlook of followers, but also to establish a tie between each follower's identities to the collective identity of the group. Because Shaw's troops connected their individual goals with those of their leader and the regiment as a whole, their actions impacted one another and more importantly, the population beyond them, through setting an influential precedent and enduring foundation of values

VI. Contexts: Historical and Immediate

A. Historical

In the years leading up to the Civil War, two major political parties, the Democrats and Republicans, endlessly debated on the issues of "freedom national and slavery sectional" (Williams, 1887, p. 58). There were many questions that begged for concrete answers: Should some Territories be designated for slavery and others designated as free states? Should slaves be considered property like the Supreme Court Dred Scott decision justified? Some politicians argued for popular sovereignty and allowing the people to decide, while others backed the centralized power of the federal government to institute a national law. The Republican Party was bent on preserving the Union, which they believed was in jeopardy because of the growing slave power. The attitude of the time in the North where Shaw grew up was that slavery was both a legal and moral issue, and that the South's ethical principles were inferior because they encouraged the practice to continue. These "long-term political forces" placed within a "historical context", terms both coined by Wren (1995), translated into the unrest caused by slavery that Shaw experienced (p. 24). Shaw had to learn how best to use this turmoil, which had built up over the years, in order to incite the desire for change within his followers and keep their goal utmost in their minds.

B. Immediate

As a result of Lincoln's preliminary Emancipation Proclamation being introduced in July of 1862 as the war was breaking out, the recruitment of black soldiers expanded to such an extent that a bureau in 1863 had to be established in order to supervise and regulate the gathering of Negro troops. There was also the search for qualified white officers who would "go into it with all their hearts" and "would exert themselves to the uttermost" (Glatthaar, 1990, pp. 36, 39). Oftentimes, recruitment was shown to be unnecessary because the Union Army guaranteed freedom to all who joined. The thought of being able to wear the Army uniform was also an incentive, as it signified their long-desired equality. Being given this opportunity, however, did not mean that the black troops had escaped prejudice. Many white officers and soldiers viewed the Negro with suspicion and regarded them as simple-minded children. Black troops often had to band together rather than rely on their commanders, who would establish a self-fulfilling prophecy by not training the troops correctly and thus solidifying the falsehood that

blacks were inept. Because black soldiers depended on the white men's assistance in most cases, they were taken advantage of and for a time did not receive equal pay, were forced to do manual labor, and did not acquire adequate medical attention. The Southerners were enraged by the institution of the United States Colored Troops, experiencing economic and financial loss as a result of their slaves finding their place in the Federal Army, and believing the idea of black troops to be "a complete reversion of their proper roles" (Glatthaar, 1990, p. 214). They threatened the blacks with harsh punishment and torture, including execution, if taken captive as prisoners of war. Yet none of these factors caused hesitation in the black troops, as they learned quickly because they viewed their position as an opportunity and were motivated in their "search of freedom and justice for themselves and their families" (Glatthaar, 1990, p. 148). They firmly believed they would have their chance to reveal their courage and valor, and for the members of the Fifty-Fourth, this was provided during the attack on Fort Wagner in July of 1863. Because of Shaw's fervent and convincing belief in the regiment's mission to demonstrate this bravery and reveal that African-Americans were deserving of equality, his troops were influenced by this attitude and were then willing to participate in what they viewed as a fateful mission and a possible sacrifice of their lives for the future of their race.

The assault on Fort Wagner was part of the larger campaign to capture Charleston Harbor, which the Federal Army believed "would drive a fatal spike into the heart of the Confederacy" (Bordewich, 2005). After an initial failed attempt to take over the fort led by Brigadier General Gillmore, he ordered the outer walls to be bombarded with cannon-fire in preparation for a second attack. This time, Shaw and his men would lead, advancing down a thin stretch of sand in hopes of entering the fort and paving the way for ensuing regiments. Because Gillmore believed the cannon shelling had killed off the remaining number of Confederates holding down the fort, the regiment was given no special weapons or specific briefing. It was to be a "simple bayonet rush" with the use of makeshift trenches as a means of cover from the oncoming barrage of artillery fire (Wise, 1994, p. 101). Though the Fifty-Fourth was one of the strongest colored regiments, half their men were killed due to their limited preparation and lack of equipment. Nevertheless, those left followed faithfully after Shaw "against the battery's center" into the fort; one Sergeant Carney was wounded four times during the attack and still carried the national flag, becoming the first African American to be awarded the Medal of Honor (Wise, 1994, p. 103). Even after Colonel Shaw fell in battle, the remaining Fifty-Fourth troops continued their fight, though it would eventually lead to a Union failure. However, Shaw and his regiment confirmed their effort was not in vain, as their bravery under fire became the "most publicized single example of blacks in combat during the war, and it gave the final impetus to the Lincoln administration's commitment to recruiting large numbers of black soldiers" (Bordewich, 2005). Though this immediate mission may have been unsuccessful, Shaw and his troops were willing to make their unforgettable sacrifice because of Shaw's leadership, which instilled in their minds the cause for their actions. Likewise, his followers acted as constant reminders for Shaw concerning the importance of his purpose: transforming these black men into courageous soldiers, through hard labor and dedication to their own values of freedom and equality, so they could then be seen as worthy of a place in society.

VII. Legacy

Robert Shaw's death and burial alongside his Negro troops made him into a martyr who fought for the freedom of his men and "served to inspire patricians and reassure abolitionists with the justice of their class and cause" (Scharnhorst, 1988, p. 314). At the dedication of the Robert Gould Shaw Memorial, Bostonian philosopher William James spoke of Robert having displayed the characteristic of "lonely courage", a type of individual heroism that is not as common or infused in human nature as are military bravery and honor. James saw Shaw's virtue as "carefully attuned to the challenges of the time", and encouraged his audience to "risk their worldly fortunes – their status, credibility, reputation, comfort, and prosperity" for a larger aim and purpose (Stob, 2012, p. 252). The response of blacks to Shaw's actions and heroic death was embodied mostly in their poems. The poet Henrietta Cordelia Ray praised Shaw's "patriotic love and purest aim" to heed "the cry of struggling bondmen" (Flint, 1984, p. 212). Both she and the poet Benjamin Brawley, who compared Shaw to a "Blameless Knight", idealized him and his sacrifice (Flint, 1984, p. 213). After Fort Wagner, recruitment increased, along with the opportunities for black men to utilize the valuable leadership skills they had learned in the Army. They began to enter into politics, gaining self-confidence in their decision-making abilities and pride in their accomplishments. Later members of the civil rights movement emerging in the early twentieth century, such as Paul Laurence Dunbar and Booker T. Washington, used Shaw's sacrifice as an impetus for the race's struggle for the right to enter into society as fully free men (Flint, 1984, p. 214). The reason

transforming leadership is valuable both in this context and in our society today is because of its power to reach past its own time period and affect the future. Shaw's belief in equality for the African-American race, translated into his actions at Fort Wagner, was effective and held far-reaching significance because, simply put, he did what he believed was right, while simultaneously influencing and asking of his followers to do the same.

VIII. Conclusion

It was not only Colonel Robert Gould Shaw's anti-slavery sentiments instilled in him at a young age and his knowledge of what had caused slavery and the factors perpetuating the institution that influenced his acceptance of the enormous task of leading a group few had led before; it was his transforming vision for his followers he grew to trust, respect, and care for, whose competence had been highly doubted because of their skin color. Through Shaw's transforming leadership, they were provided an opportunity to develop and exhibit their admirable traits of bravery, integrity and honor that would reveal their value to the nation. Furthermore, Shaw raised his black troops "from deep obscurity to fame and martial immortality" with his patience, fortitude, fearlessness, and desire to abolish an institution that was tearing apart his beloved country, which coincides with Burns defining an influential leader as "exhorting" and "uplifting" (Burns, 1978, p. 101; Williams, 1887, p. xiii). He laid down his desire to be a highly ranked officer in the Second Massachusetts Infantry for a greater calling, losing his life in the process and creating a legacy that would impact the efforts of future African-American generations. "If the raising of coloured troops prove such a benefit to the country, and to the blacks, as many people think it will," Shaw wrote in a letter, "I shall thank God a thousand times that I was led to take my share in it" (Duncan, 1992, p. xiii).

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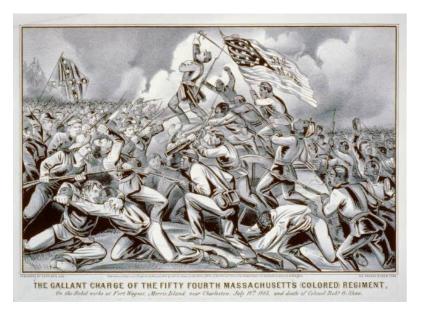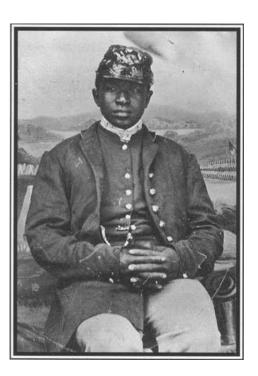
Pictures

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3.

THE GALLANT CHARGE OF THE FIFTY FOURTH MASSACHUSETTS (COLORED) REGIMENT.
On the Rebel works at Fort Wagner, Morris Island near Charleston, July 18th 1863, and death of Colonel Robt G. Shaw.

4.

5.

6.

1. Colonel Robert Gould Shaw retrieved from http://en.wikipedia.org/wiki/Robert_Gould_Shaw
2. Shaw's letter to home retrieved from http://rogersh4-2012.wikispaces.com/Amber-Robert+Gould+Shaw
3. Attack on Fort Wagner retrieved from http://www.americaslibrary.gov/aa/douglass/aa_douglass_war_1_e.html
4. Recruiting poster, February 1863 retrieved from
http://www.nps.gov/history/history/online_books/civil_war_series/2/sec10.htm
5. Sergeant-Major Lewis Douglass, Fifty-Fourth Massachusetts Infantry, 1863 (Frederick Douglass' son) retrieved
from http://blog.syracuse.com/opinion/2012/02/a_freedom_war_frederick_dougla.html
6. Pvt. Abraham F. Brown, Company E, Fifty-fourth Massachusetts Infantry retrieved from
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Why Study Leadership?[1]

by

Nathan W. Harter

Nathan Harter, J.D., joined the faculty of Christopher Newport after twenty-two years serving the Department of Organizational Leadership at Purdue University, where he had earned the rank of full professor. Previously, he had been practicing law in southern Indiana. A graduate of Butler University and the Indiana University School of Law, Professor Harter delivered a talk at CNU while on sabbatical at the University of Richmond's Jepson School of Leadership Studies in 2010.

The question "why study leadership" presupposes that one *can* study leadership. Not everyone agrees with this. By now you are aware that those of us in leadership studies are like ghosts among skeptics. Many of our fellow faculty members are suspicious of what we do.

Even so, I am uninterested this evening in making the argument that it is possible to do what so many people are already out there doing. There are hundreds, if not thousands, of us around the world trying to make sense of this one phenomenon. So the question before us tonight is, *why* do this?

The story is told of an historian who was asked why anyone should study history. The professor replied in this way, "Because if you don't study history, you will be stupid. Worse, people will know that you are stupid." I was tempted to steal that argument tonight and say that you should study leadership or you would be stupid, but surely there's a better way to say this. So I would like to offer four arguments for studying leadership.

A. Leadership is fascinating

In order to begin making my first argument, I have a confession to make. One of the best reasons to study leadership is simply because it's fascinating. And I mean this in two respects.

First, leadership provides us with wonderful stories of palace intrigues, heroism, revolt, betrayal – all of the stuff one expects from a good novel or television movie. We seem enthralled, as Shakespeare wrote in *King Richard II*, by

". .. sad stories of the death of kings:
How some have been depos'd; some
    slain in war;
Some haunted by the ghosts they
    have depos'd;
Some poison'd by their wives, some
    sleeping kill'd;

All murder'd ...."

I guess one way to say this is that leadership is like the distant lightning against black clouds on the horizon: your eyes are drawn almost involuntarily to watch. Leadership comes ready-made with drama.

The second reason I say that studying leadership can be fascinating is that the study of this particular social phenomenon will allow you to investigate a range of really cool intellectual problems. You are studying group dynamics, psychological motivation, political processes, ethics – all at the same time. That is why leadership studies is multidisciplinary, if not *inter*disciplinary.

The experience of studying leadership can be confusing, but that's just another way of saying how rich it is. I prefer to think about it this way. Because leadership studies is still in its infancy, you can go in nearly any direction as a scholar and find something new to learn. In my work, I get to read philosophy, attempt hermeneutics, engage in critical thinking, compare approaches from the humanities and the social sciences, and listen to experts in other disciplines explain their vocabulary and methods. Recently, I attended a colloquium on leadership in which I got to hear about capuchin monkeys, Oliver Cromwell, archeology in British Columbia, and brain scans. Now *that* is a wide range of approaches! In my own career, I've served on panels at conferences where we talked about Machiavelli, systems thinking, the teaching of ethics, adult psychological development, postmodernism, spirituality, and French pornography (although that last one may take some explaining).

B. Preparation to lead, follow, or analyze systems of leadership

Instead of explaining that bit about French pornography, let me turn to my second argument for

studying leadership. I want to say a few words about how practical it will be to have studied leadership. Let me appeal to your self-interest. In order to get there, I need to tell you a bit about myself.

My professional training took place at law school, back home in Indiana. I remember a professor telling us we should expect to play three different roles once we became attorneys.

The first role is known to all of you. You see it on television. The attorney must be an Advocate, with sword in one hand and shield in the other, ready to take bold action in pursuing the interests of a client who finds himself or herself in a predicament. What they need at that moment is a champion, a fighter, skilled in the arts of rhetoric and tactics.

The second role is very different. Frequently, a client will come to you before taking action and ask for Advice. At this point, you would want to take a more conservative approach, being careful, prudent, risk-averse, primarily to keep the client out of mischief.

In addition to the roles of being an Advocate and Advisor, he said, you will be expected to serve the community as an Analyst, with no other interest than the well-being of the legal system itself. That is why we often refer to lawyers as "Officers of the Court". You must be able to step back, look at it objectively, and keep it in good repair or help to explain that system to laymen. In this capacity, you might serve as a judge, for example, or a legislator; maybe you will write letters to the editor or visit local classrooms.

The law professor went on to explain that in order to do any of these three roles effectively – Advocate, Advisor, or Analyst -- you would have to be competent at all of them, able to switch hats depending on the need.

I was reminded of this lesson recently when I attended a lecture by the philosopher Gerald Gaus from Arizona State University. During that talk, he explained about the application of game theory to the study of evolution. It went something like this.

Imagine a game in which there are two players and these players are birds. There is a territory these birds hope to occupy. Occupying the territory means you win. If the bird is a hawk, it will fight any other bird. That is its strategy for winning the game. If the bird is a dove, it will flee any other bird. That is its strategy for survival. So, hawks fight and doves flee.

When a hawk encounters a dove, the hawk wins immediately and enjoys the territory -- fully. If two hawks encounter each other, they will fight, and the cost of fighting is greater than the value of the territory, so that turns out to be a poor strategy. If two doves encounter each other, it is a 50-50

proposition which one will flee first, leaving the territory for the other dove to enjoy.

You can imagine that a system of nothing but hawks will mean they'll be fighting constantly and nobody will get to enjoy the territory. A system of doves will be vulnerable to any single hawk. The optimal distribution of hawks and doves will supposedly be about half and half.

At this point, Professor Gaus asked an interesting question. Suppose you alter the game slightly. Suppose the bird could *choose* whether to be a hawk or a dove, depending on the circumstances. Suppose, for example, the birds develop a system of private property in which a player chooses to be a hawk with regard to territory he owns and a dove with regard to everyone else. Surely that would lead to better usage of the territory. For this to work, the birds must cooperate in developing such a system – they would have to define ownership, for example, and punish marauding hawks who just won't accept the program. This strategy of choosing encourages collaboration and communication. Why am I mentioning this game? Of what possible relevance is it? You can think of leadership studies as preparing you for three moments, three different roles.

The most familiar would be the role of leader, in which you must be sufficiently assertive to attempt persuasion, motivation, influence, coercion, and so forth. That is like being a hawk in the game. Or like being an advocate.

Another role, however, is choosing when to defer and how to follow for the sake of the group or organization. Sometimes, you will be advised to play it safe and let somebody else take the lead. Then, one of the things you will have to do is decide whom to follow and in what manner. Here you are more like the dove or the advisor, being careful, prudent.

But let us not overlook the third role of taking a giant step back and critically examining the overall system of leadership. Is it working? Could it be better? For example, are the best people emerging to lead? Why or why not? Are there occasions when it would be best to have no leader? Are there occasions when it becomes necessary to resist the leadership you do have?

It would be my contention that leadership studies prepare students for all three roles – to prepare them to lead or follow, but also to think dispassionately about the systems of leadership, whether things are working adequately or could become better.

Speaking of "systems of leadership" … any community requires leadership of some sort. As you emerge from the undergraduate experience, you will find yourself fully enmeshed in a preexisting network of leaders – at home, at work, in your temples and churches, but most especially in politics – and you

will have to contend with that network and work within its boundaries if you care to get ahead, no matter what you do with your life. It is not too much of a stretch to say that leadership out there will influence your enjoyment and success in life, so the sooner you prepare yourself for that reality the better.

That makes it sound as though leadership studies will help you cope. I believe it will be helpful in another respect. Hannah Arendt wrote a wonderful book published in 1958 titled *The Human Condition*. In it she explained that for the ancient Greeks, people did not know who they were until they could see their effects in the lives of others. It was almost as though they entered social life with an image behind their heads that everyone else could see, but they couldn't. So the only way to find out who you are is to engage in social action. And as events in which you participate cascade throughout the community and pass on to the next generation, you discover best who you really are.

So we might think of leadership as an occasion when people disclose themselves fully, revealing their true character. For better or worse, the press of circumstance – and especially the press of conflict -- extrudes your identity. I like that image of "extruding your identity". And let me say, that can be truly wholesome to see in a world that relies so much on advertising, propaganda, and spin.

Happily, you will have developed the skills and character to use that network to greatest advantage – and not just for the sake of self-interest. Leadership is endemic to social organization, no matter what you hope to achieve, no matter whose interests you serve.

St. Benedict of Nursia is widely regarded as the founder of Christian monasticism, and he composed a set of rules for life together where the abiding purpose is service to others. There, he discussed in some detail the importance of community leadership, so even then leadership apparently matters. But you might dismiss this example and say, that's another time, another day. It doesn't pertain to us. Or does it? According to Leopold von Ranke, each generation faces an equivalent challenge. In our situation, the process of forging a republic begins again with each generation. This means it falls on you, in particular, as college educated members of society, to assume responsibility for tomorrow's leadership.

Now, I reckon we can expect you to go learn it on the mean streets, by trial and error. Or we can be proactive by teaching these things here, formally. The next step is for you to embrace that study, if for no other reason than that soon after graduation – because of your education here -- you will find yourself in a position of responsibility in the adult world, supervising other people. That day will come, sooner rather than later. Will you be ready, willing, and able?

Many of you already know that Alexis de Tocqueville observed our American experiment and found its robust and resilient character derives in large part from a distribution of leadership throughout society and not from some expert sitting in the capital (or a faculty office) with an Olympian view of things – remote, isolated, and really, really smart.

Not long ago in *National Review*, Jonah Goldberg wrote about:

> The envy for authoritarian regimes that can force the wheel of history in the right direction; the contempt for the messiness of democracy; the conviction that all good things go together and that certain enlightened and visionary revolutionaries can apply their intellects to any problem, can pick the lock of History and start over at Year Zero. This all-consuming passion for a unified theory of everything and the indomitable conviction that you are right has consumed many a brilliant mind.

In our particular society, however, things will get messy, and we will make plenty of mistakes. Nevertheless, leadership in our society has been entrusted to us all – and therefore to you.

De Tocqueville wrote, "if [the people] failed to learn ways of associating with one another in ordinary life, civilization itself would stand in peril." That is a strong statement. It is also timely, when Robert Putnam writes about *Bowling Alone* and folks are simply too busy to become involved in anything more substantial than online chats.

C. A moral imperative

I have already argued that the study of leadership can be fascinating, and I've tried to make the case that it would be practical as well. What I have been doing is sliding toward my third point, which is that there is a moral obligation to study leadership.

Let me now take this in a completely different direction. One reason to study leadership is that our society has had quite enough of bad leadership. Frankly, many situations would have been improved if *nobody* had led. But at least bad leadership is the problem of interest. Looking back on history, we might add to Hesiod's catalogue of misery: hunger, hard work, disease, early death, and the injuries the weak must suffer at the hands of the stronger. We might submit this additional complaint about the

absence or failure of leadership – not just at the highest offices in the land, but in small country churches, faculty committees, workplace teams, and social clubs. It only makes sense to study one of the most widespread causes of our daily distress.

If you investigate, you will find many diagnoses for bad leadership, as for example that bad leadership is caused by bad men, as though all we have to do is go identify the culprits and subdue them. On this count, I just don't buy it. It will not do to separate the good guys from the bad guys, the white hats from the black hats, the children of light from the children of darkness…. No, I tend to agree with Alexander Solzhenitsyn who learned in the soviet gulag that the line between good and evil goes down, straight down, into every human heart. The problem isn't out there somewhere. It's right here.

Now, you may read somewhere that "society is to blame" or "the devil made me do it". And there may be some truth to that. But in my opinion there is just as much to blame in here – in the motives and passions of individual social actors. But like I said, leadership can be a fascinating topic as you pick your way through the evidence and various theories on your way toward praise or blame. The point I am trying to make here is that the study of leadership informs you about the reality and etiology of bad leadership. And it possibly conscripts you to reflect on your own motives and your own passions and your own values, whether you will cut corners, pass the buck, or look the other way.

I joined a reading group recently. We are reading from Plutarch's *Lives*. We are studying several of the most prominent Athenians – Solon, Themistocles, Pericles, Alcibiades, and Demosthenes. We have witnessed unique lives under extraordinary pressure. Some are reticent, while others thrust themselves forward. Some look outward for achievement, while others compose themselves and seek excellence within.

No matter the story, we uncover the leader in his experiences, in his being exposed. What will your leadership experience disclose about you?

D. The study of leadership as a vocation

Let me propose one final reason to study leadership, and I won't presume this will apply to each one of you. Up to this point, I have tried to make the case that studying leadership can be fascinating and that it can be helpful, as a practical matter. I even suggested there is a moral reason to study leadership as part of being a citizen in a republic. So I guess this will be my fourth and final reason.

Just as some are called to the gospel ministry, so also some will be called to lead. I cannot know your individual journey.

> Tinker, Tailor,
> Soldier, Sailor,
> Rich Man, Poor Man,
> Beggar Man, Thief.

Nevertheless, I do believe every one of you has a vocation, a purpose, some internal imperative that will seem binding to you and shape your choices.

Are you ready for this? It may be the case you will be called to continue your studies of leadership and perhaps write books about it, teach classes, and give speeches. Perhaps some of you will join me in this field of study, as professionals. The formal study of leadership certainly equips you for such an adventure. But like I said, I have no idea whether Providence has this in mind for you or not.

It did for me. By a strange, circuitous path I find myself to have been immersed in leadership studies – since 1989 – and for this opportunity, I publicly and literally thank God.

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