

**Leadership for What?  
A Humanistic Approach to Leadership Development\***

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Since the 1980s, leadership as a subject of inquiry has become a prominent feature in higher education both in the United States and Europe.<sup>1</sup> The old “boss-subordinate” model of leadership has given way to an interactive paradigm that requires a new set of skills. Leaders and followers are now asked to be flexible, accept constant change, work in teams, and decentralize the decision-making process. In the political arena, we ask our citizens to become active participants in the political process at a young age. Leaders and followers play an integral part in the success of modern democratic polities, and college-age citizens should not feel alienated from the political system. These emerging emphases suggest a search for meaning and purpose in leadership development.

In their rush to acquire the necessary “credentials” to face a highly competitive marketplace, students often overlook the real meaning and purpose of leadership development. This paper argues that the “for what” question is critical at the outset of any leadership development program at the undergraduate level. Leadership is not a value-

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free process.<sup>2</sup> Students should ground their skill development in a context that allows them to find meaning and purpose in leadership. This context-building process constitutes the “humanistic” approach to leadership development that we often overlook in our rush to build new leadership programs.

The first section of this paper reviews two different types of undergraduate leadership programs – one focused on the economic aspect of leadership training and another that places emphasis on an individual’s participation in the political process (the development of the citizen-leader). The second section suggests a common ground between these two approaches. The economic and political arenas, particularly with the increasingly interdependent global marketplace, have become in recent decades part of a single process that emphasizes words such as creativity, flexibility, and comfort with ambiguity and constant change. These words indeed suggest that leadership encompasses the humanistic realm that behavioralists often ignore in their studies of a leaders’ behavior.

The third section explores a humanistic approach to leadership development that moves us beyond the short-term requirements of this dizzying globalized political-economic environment that demands efficiency and stability. The final section demonstrates how the humanistic approach can be implemented by reviewing the programmatic schema used by Marietta College’s McDonough Center for Leadership and Business in Ohio, USA.

## **Approaches to Leadership Development**

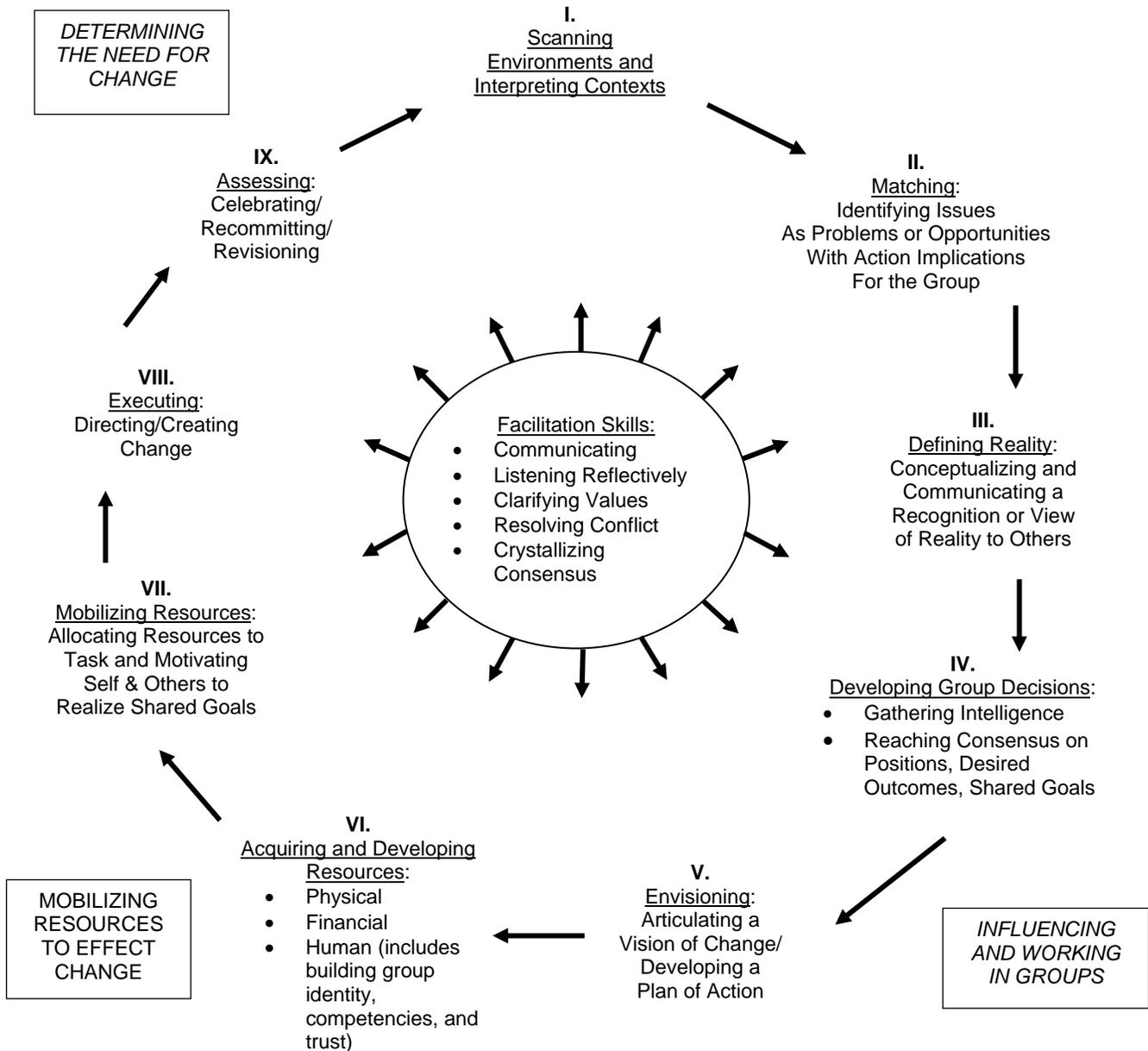
While there are now hundreds of leadership programs across the United States and Europe, we can discern two dominant approaches to leadership development. We call the first one “utilitarian,” and it addresses a student’s interests in economic security beyond graduation. This approach recognizes that students are particularly interested in acquiring leadership skills before they enter the job market. The second approach focuses on the democratic requirement for active citizenship. This approach addresses the political sphere. In this section, we address both approaches’ contribution to our notions of leadership development at the undergraduate level.

*The Utilitarian Approach.* Students in leadership programs often approach their undergraduate educational experience as a simple exercise in skill building. Graduate programs, such as the ones in business schools, have long worked with executives to increase their leadership skills. The leadership literature is crowded with “how-to’s” and “three-step” formulas.<sup>3</sup> Some undergraduate programs, therefore, replicate these expectations as a way to give eighteen-year-olds an “early start.” If leadership students can acquire critical skills, they will be ready to face a demanding workplace.

The list of recognized leadership skills is certainly too long to address in a single paper, but there is general agreement on several of them. Mark Bagshaw, for example, conceives of leadership skills as a continuous improvement model that not only delineates skills, but also conveys a sense of the ongoing nature of leadership for change (see Figure 1). Common to the process are the skills of facilitation, communication, reflective listening, clarifying values, resolving conflict, and achieving consensus. These

# FIGURE 1 Enacting Leadership

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Notes:

- Issues are perceived connections between a group and its context that have action implications for the group's future status; issues with negative action implications are problems; issues with positive future implications are opportunities.
- Facilitation is conceived as a secondary or support activity which seeks to improve outcomes by improving group processes within and between the stages of the cycle by which leadership is enacted.
- Conflict is conceived as arising when participants in a process hold dissimilar and apparently incompatible views on (a) the importance or desirability of some future state or outcome, or (b) the mechanisms for achieving some mutually desired future state or outcome.

skills are central to specific tasks that range from scanning and interpreting the organization in which change is to be created to marshalling the resources needed to accomplish change. Assessment, the final stage, ultimately leads one back to the initial stage of scanning the organization.

While leaders need to be adept in a variety of skills, leadership requires, among other things, the sound judgment that comes with education, understanding, experience, and practice. Without these, and perhaps-other factors not easily defined, leadership is merely a bag of tricks, and the leader who has gained these tricks may be regarded as merely adept. More about this later. Moreover, in its linearity, the Bagshaw model unintentionally suggests that the tasks are carried out in chronologically arranged steps. This is, most often, not the case, nor was it his intention.

*The Communitarian Approach.* Self-governance constitutes the foundation of a modern democracy. Because power resides in “the people,” citizens are expected to take on leadership roles in the polity. In recent decades, both social science scholars and community activists have engaged in a lively debate over the state of citizen involvement.<sup>4</sup> Robert Bellah, for instance, identifies “communitarianism” as an important strand in American political culture, which balances an individualist tendency.<sup>5</sup> He, along with other critics, argues that since the 1980s the balance has tilted dangerously in the direction of individualism. Thus, Bellah calls for a renewed communitarian effort in American society.

Other social critics have argued that the American political system is breeding a nation of individualists who care little about the “common good.” These individualists

have become cynical, demobilized citizens who watch a few make decisions for the many.<sup>6</sup> Many leadership programs in the United States, therefore, have been created as a way to counter this trend in citizen demobilization.

In fact, the first attempt in the United States to help students develop their leadership abilities was found not in academic departments, but in the offices of student affairs, where students were challenged to take on their own governance in student activities, including in residence halls. Further, student affairs administrators saw leadership development as a way to involve the students in the process of structuring their own lives outside the classroom. Early Student Affairs models of leadership development focused on the clubs and organizations to which students belonged, and well-staffed Student Affairs divisions taught students how to run meetings, develop and manage budgets, and advertise their events. More advanced efforts led Student Affairs professionals to focus on specific interpersonal skills, particularly how to resolve conflict through effective confrontations, as well as on values exploration and reflection. In all, leadership development, as undertaken within Student Affairs divisions, was intended to use the extra- and co-curricular activities of students as laboratories in which students practiced the art and skills of citizen-leadership.

The basic premise in these communitarian leadership programs is that students are the future leaders in their communities, so they are asked to develop the necessary skills to make a difference even before they graduate. The communitarian approach, not surprisingly, places a strong emphasis on “community service” as a venue for leadership development. In general, students are required to perform a certain number of service hours in the city where the college/university is located. While this community

engagement is often labeled “volunteerism,” the pedagogy is derived from service learning – a method that places the students in direct contact with the issues and problems that they learn in the classroom.

### **Seeking Common Ground**

Students join leadership programs for a variety of reasons. As the previous section suggested, two approaches emphasize at least two dominant reasons for being a part of a leadership program. Many students are pragmatic when approaching a college education. They want to get a good-paying job after they graduate. If the leadership program can enhance their marketability, we know that they will want to acquire that “credential.”

There are also those students who are moved by the ideals of community service and their potential contribution to the health of the democratic polity. Those students join leadership programs in order to expand their involvement in service learning and enjoy the community spirit that the program promotes.

Oftentimes, these two approaches (utilitarian and communitarian) are presented as opposites in a leadership development continuum, as Figure 2 suggests. While the utilitarian approach is supposedly designed to address individual needs, the communitarian one seeks to promote collective interests. One may even chide the other for perceived shortcomings. For example, the communitarian approach at times sees the utilitarian as promoting a “selfish” myopia – taking care of one’s own needs before societal needs can be addressed. The utilitarian approach, however, may criticize the communitarians for allowing idealism to cloud a more realistic view of the world under which human beings are primarily motivated by individual interests.

**FIGURE 2**

**The Utilitarian and Communitarian Approaches**

<b>UTILITARIAN</b>	<b>COMMUNITARIAN</b>
Leadership Focus: Individual skill development	Leadership Focus: Addressing community needs
Preferred Methodology: Skill-building exercises	Preferred Methodology: Community service (service-learning)
Desired Outcome: "Better leaders"	Desired Outcome: "Better communities"

Recent global processes are rendering this form of dichotomization increasingly irrelevant.<sup>7</sup> In other words, this type of reasoning – creating polar opposites to define approaches to leadership development – no longer holds. The two approaches are not mutually exclusive. Globalization, which is defined here as an *integrative process of interdependent connectivity*, is shaking loose our notions of community.<sup>8</sup> An eighteen-year-old in Ohio may have more in common with an eighteen-year-old in Germany than with another in West Virginia, although they are essentially neighbors.

Furthermore, global economic processes are challenging our conceptions of individual gain as promoting the common good. There is a growing concern that globalization, while celebrating the strength of market capitalism, is actually creating more divisions between the “haves” and the “have-nots.”<sup>9</sup> In the process, the “winners” feel little responsibility to address growing economic inequality.

***A Challenge to the Utilitarian Approach.*** Globalization has brought about a host of changes in the workplace that transcend the simple notion of individual effort/rewards. The web of interdependence and the complexity of the marketplace ensure that no single individual can hold all the answers. As a result, individuals are increasingly asked to work in teams and develop group goals. Decision-making also has been decentralized, and everyone potentially can participate in the development of an organization’s vision for its future. In other words, individuals are asked to see themselves as part of a collective whole.

From a leadership standpoint, a student cannot simply focus on individual skill building as a way to become a “better leader.” More than ever, he/she must understand

the delicate relationship between leaders and followers in the leadership dynamic. At the least, leaders must be prepared to invite followers into the process by which mission and vision are clarified and converted into effective action. At the other extreme, they must be prepared to become followers at times when others have “the answer,” and, in a pluralistic system, the leaders’ ability to capitalize on the richness of the groups’ diversity depends on mutual respect. In short, leadership in a global context demands a host of new skills that modify traditional notions of individual skill development.

*A Challenge to the Communitarian Approach.* Critics of globalization are quick to point out that economic interdependence leaves local communities vulnerable to the vagaries of the global marketplace. The numerous protests that spring up whenever international economic leaders are meeting suggest the deep divisions that exist in many parts of the world over the negative impact that economic dislocation may have on individual countries. Protesters point out that critical decision-making that affects million of lives is left to business leaders who are not accountable to any democratic political process.

The real challenge to the communitarian approach resides in the ability to connect local needs to global processes. How do we prepare students to be effective *global* community leaders? The very notion of community is changing before our very eyes.<sup>10</sup> As the pace of technological change picks up, so do our connections across frontiers. In the process, our old notions of identity tied to blood and geographical location are challenged. Globalization also fosters a backlash – movements that attempt to reassert traditional notions of identity. How do we respond to leaders who emerge in the name of

preserving national identity at the expense of the local population's economic development? How do we cope with nationalistic leaders who foment ethnic hatred?

### **A Humanistic Approach to Leadership Development**

The approaches discussed in earlier sections address real needs that students and societies have, but they do not represent a complete picture of leadership development. In this section, we offer a third alternative – one that combines utilitarian and communitarian elements – while exploring a deeper understanding of leadership development.

The search for alternatives or methodological clarification is not new in the leadership literature. In the 1980s, as the proliferation of leadership programs took place, Dennis Roberts provided a pioneering framework for program design.<sup>11</sup> Roberts acknowledged the importance of skill building (leadership training), but also highlighted the need for providing students with an understanding of leadership concepts (leadership education). The combination of the two provided for “leadership development,” which ultimately provided the environment for a student's emergence as a leader.

Roberts' formulation became a path-breaking approach in the 1980s and 1990s for leadership development. Training and education are certainly critical components of a student's college experience. To be fair, Roberts' main interest was to provide a connection between the leadership training (utilitarian approach) and the academic side of higher education. Faculty members, mostly in small liberal arts colleges, were critical of student affairs' skill-building activities, which they considered to be devoid of credible

academic content. “Leadership education,” therefore, was developed as a way to provide leadership development with an academic luster.

We do not quarrel with this formulation per se. Rather, after two decades of program building, the proposed humanistic approach moves us beyond this old debate between faculty members and student affairs administrators. We call for a third component that is missing in Roberts’ conception – the process by which a student develops a calling and translates knowledge into meaningful and purposeful action. This third component constitutes the heart of a humanistic approach to leadership development.

At the outset of this discussion of a third alternative, we need to attend to some definitional requirements. By calling an approach “humanistic,” we obviously raise the question as to the meaning and use of this word. Colleges and universities today integrate certain disciplines into a single division that is called the “humanities” – including areas such as languages, literature, history, and philosophy.<sup>12</sup> What we consider the humanities in reality is the remnant of a much wider educational experience dating back to the 5th-century B.C. Greek city-states, under which young men were prepared for active participation in the *polis*.<sup>13</sup> The Romans in the first century A.D. promoted this “classical” education, which in Latin was translated as *humanitas*, meaning human nature.<sup>14</sup>

Two other subsequent historical periods expanded this notion of a “classical” education designed to prepare the youth for adult life. The Catholic Church in the Middle Ages combined both Greek (*paedia*) and Roman (*humanitas*) educational ideals under a program of Christian education that included not only what we consider today part of the

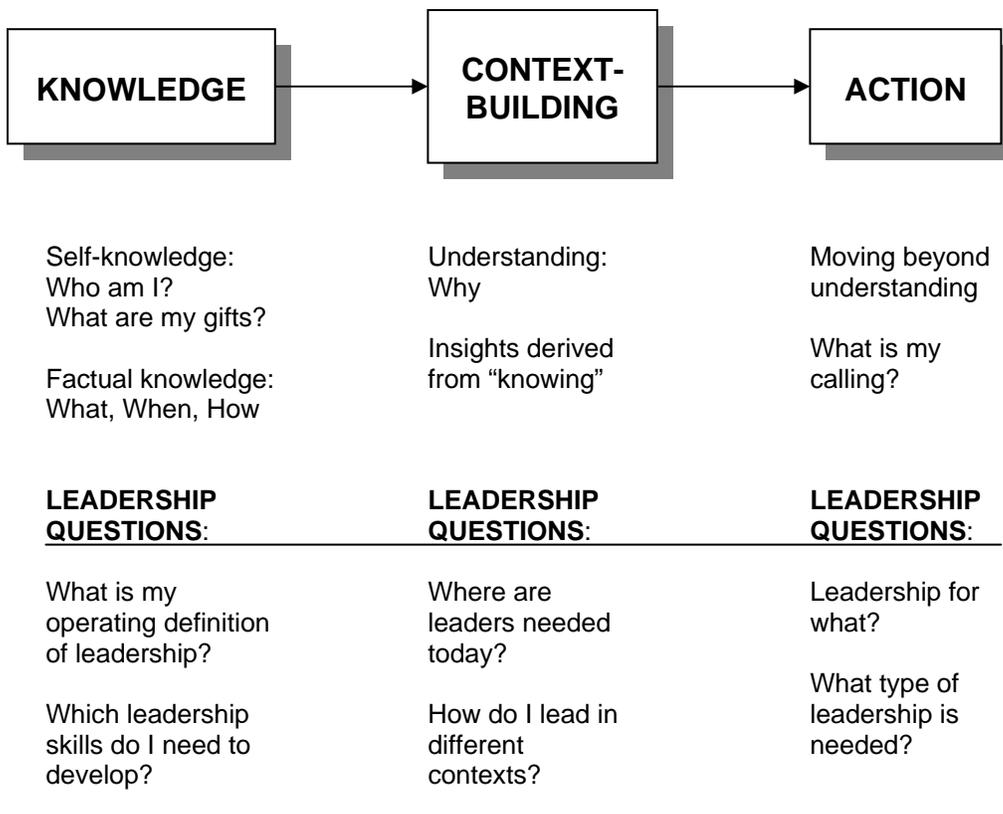
humanities (languages, literature, history and philosophy) but also mathematics and the sciences in general. Later, the European Renaissance revived this classical notion of education.<sup>15</sup> The humanities, therefore, as conceived in the classical sense, became the foundation for the “liberal arts” in American colleges and universities today, combining the study of languages, philosophy, arts and the sciences.

These four movements (Greek, Roman, Middle Ages, and Renaissance) formed the basis for a classical Western educational model which in recent years has come under attack as being outdated and ideologically myopic.<sup>16</sup> The purpose of this paper is not to resolve this debate between classicists and postmodern humanists. Each side has done well in recent decades adding to the list of scholarly titles.<sup>17</sup> By advancing a “humanistic” approach to leadership development, we are not necessarily advocating a “classicist revival” in higher education, although at times that is missed, given the cacophony of doctrines and approaches offered in the new humanities “canon.”<sup>18</sup> However, that is the topic for another scholarly endeavor.

Rather than suggesting a classicist revival, we are arguing here that we need to recover the historical foundations that gave rise to the classical canon. These elements remain just as pertinent today as they were 2,500 years ago. There are three elements that we would like to highlight that can be used to build a humanistic approach to leadership development: (1) search for meaning and purpose in human experience; (2) focus on knowledge as the basis for action; and (3) action grounded in a moral ethos. Figure 3 summarizes how these three elements work together in leadership development.

**FIGURE 3**

**A Humanistic Approach to Leadership Development**



***The Human Experience.*** While we credit the study of human behavior to the social sciences (and not to the humanities), humanists in the classical sense have always been the ultimate behavioralists – or, the students of human behavior. While the social scientist attempts to devise models that can explain (and predict) human behavior, the humanist through a more qualitative method explores the meaning and purpose of human action. The experience associated with being human is essentially an artistic inquiry, as opposed to scientific.<sup>19</sup> However, both humanists and social scientists are in the same general business: interpreting the significance of being human.

When we apply the above insight into leadership education, it becomes clear that this notion that the study of leadership resides in the social sciences realm is only partially accurate. The humanities have much to contribute to our understanding of human motivations, which are central to our own interpretation of leadership as a social phenomenon. The leader-followers relationship is fraught with the qualities associated with being human – compassion, betrayal, seduction, love, hate. A humanistic approach, therefore, can help us develop an understanding of the leadership dynamic through these artistic lenses.<sup>20</sup>

***Knowledge Before Action.*** The classical humanist did not promote the development of knowledge for its own sake. Oftentimes, the “humanities” and the “liberal arts” have been criticized as promoting a divorce between knowledge and “the real world.”<sup>21</sup> In reality, the classical humanists promoted the expansion of knowledge because of social needs. The Greek approach (*paedia*) was directly linked to the concept of self-governance. The youth were educated for the explicit purpose of becoming active

citizens in their communities (city-states). Action, however, could not be divorced from insights gained by studying the human experience.

Clearly, this humanistic approach – linking knowledge to action – has a direct implication to leadership development. In the Renaissance, Machiavelli’s *The Prince*, uncovered the complexities of human nature, for the direct purpose of developing “better rulers.”<sup>22</sup> However objectionable Machiavelli’s recommendations may be, he made a direct connection between human nature (insights based on the human experience) and the expected behavior of leaders and followers.<sup>23</sup>

Another important element of the humanistic approach is that knowledge does not simply lead to a contemplative outcome. Rather, it leads to action. This knowledge, therefore, has to have direct bearing in the actions that are to follow. The utilitarian approach discussed earlier in the paper put much emphasis on skill development for its own sake, devoid of a social context. In reality, this focus does not contradict classical humanism. The Romans’ *studia humanitatis* included rhetoric as the basis for effective communication. Today, we see this skill as central in leadership development. A leader’s eloquence can sway followers toward a particular vision. However, the vision must exist first, and that can only come from awareness of context.

***Moral Ethos.*** Classical humanists saw human action as value-laden; that is, it is embedded in a moral ethos that must reflect certain assumptions about human virtue. Even Machiavelli, who is often interpreted as a defender of an “amoral” view of human behavior (reflecting more the birth of modern political philosophy), made certain assumptions about the expected relationship between outcomes and resource usage – “the

ends justifying the means.” In the Middle Ages, humanists such as Augustine, grounded the moral ethos in Christianity, which came to be associated with Western ethical principles. While this paper does not seek to resolve the current debate over the universality of ethics and its relationship to individual cultures (i.e., Western), the humanists’ central point remains relevant: what motivates our actions?

This central point is critical in leadership development. The communitarian approach has stressed the need to direct leadership toward the “common good.” This notion of the good is grounded in certain assumptions – collaboration, participation, sharing, inclusion – as desirable elements in a leader-follower relationship. A humanistic approach to leadership development does not disagree with the basic assumption that before one becomes an effective leader, one has to come to grips with the basic values that will guide action. The search for knowledge, therefore, is not simply a skill-building desire. It also includes the process by which one comes to know oneself. From that basic knowledge, a leader can develop a deeper understanding of the meaning and purpose of action. Leadership for what?

### **The Marietta Model**

In the previous section, we uncovered some of the basic elements of a humanistic approach to leadership development. These elements have become guiding points for building a leadership program at Marietta College’s McDonough Center for Leadership and Business (Ohio, USA). As a small liberal arts institution that traces its roots to the late 18<sup>th</sup> century revolutionary days in the United States, Marietta College was chartered to educate its students in the various “branches of useful knowledge.” In 1987, through a

grant from the McDonough Foundation, the College established a leadership program that has sought to build on this tradition while infusing a humanistic approach to leadership education.

For the purposes of the McDonough Leadership Program, leadership is defined as encompassing a broad range of activities and responsibilities attributed to the successful citizen-leader. This definition does not categorize leadership as an elitist activity, the exclusive province of the traditional “Great Man,” but rather as an empowering and accessible activity invaluable to contributing citizens in a pluralistic democracy. In this model, leadership is in part reconceptualized as a form of empowerment that emphasizes collective action and shared power for the purpose, among other things, of enhancing social justice. Leadership education based on this model focuses, therefore, on clarification of values for the purpose of developing self-awareness, on gaining trust, and on developing the capacity for listening and for serving others through collaborations designed to bring about change for the common good. Rather than focusing entirely on the skills required for “being in charge,” leadership education at Marietta College also supports the acquisition of other skills and values important to the welfare of the various communities in which citizens live and work.

Articulated by David Mathew of the Kettering Foundation, these community skills include participating actively in solving community problems; framing questions from the perspective of the community; making difficult decisions by mastering skills of public deliberation and public judgment, with the concomitant creation within the community of new voices; articulating a sense of the common good; reordering relationships in order to work toward the common good.

Within the framework of the Program, leadership as a focal point provides us with educational opportunities appropriate to the humanistic, liberal arts context of Marietta College's educational schema. These reach to the very core of the humanities. The Marietta Model is built on the following assumptions that reflect the Program's and the College's humanistic focus:

- The study of leadership repeatedly poses questions of ethics and values in all areas of human endeavor;
- The study of leadership is a persistent reminder that we think, live, and act at all times in a variety of communities, each of which demands an understanding of human thought and interaction;
- The study of leadership involves the analysis of many of the most significant myths and symbols of a given culture;
- The study of leadership provides a fruitful vantage point for exploring a variety of issues in social and political philosophy. These issues—the nature and avenues of influence, the repositories and uses of power, the role and transference of authority, the role of dissent—all gain richness when viewed through the lenses of anthropology, history, literature, philosophy, political science, and comparative religion;
- The study of leadership provides a perspective useful for historical analysis.

Through leadership study, then, the Program exemplifies and illuminates the role that humanistic study can play in linking historical consciousness to an understanding of the present – which then leads to a vision for the future. The ability to envision

possibilities, both good and bad, is a skill vitally necessary to the education of citizen-leaders in a democratic society and a globally interdependent world.

While sensitive to the contributions of the other two approaches (utilitarian and communitarian), we believe that the increasingly interdependent world requires a humanistic approach. We are calling for the “social renewal” of the liberal arts by challenging students to develop a deeper sense of their role in society. Leadership, therefore, is not just an exercise in skill building. It also encompasses self-discovery and the unfolding of a calling. In other words, leadership development seeks to answer the “for what” question.

The Marietta Model combines elements from both approaches (utilitarian and communitarian) within a humanistic perspective, as defined in the previous section. In the first semester of their leadership studies, students are introduced to some of the basic concepts and skills that leaders are asked to master. We ask our students to reflect on the variety of definitions of leadership in the scholarly literature. Further, they are exposed to the relationship between power and leadership. This introductory discussion provides the foundation for an in-depth look at ethics. Students are exposed not only to Western ethical principles, but also to other non-Western perspectives, including Taoism.

The first semester also includes a discussion of the leadership context for traditional college-age students. As members of the “millennial generation,” much is expected from these graduates in terms of social activism. We emphasize at this point, using a humanistic approach, that knowledge cannot be divorced from action; and, action is grounded in a moral ethos. The students finish the semester looking at one example of this emphasis, found in the communitarian approach – the concept of a citizen-leader –

the notion that today's citizens should actively participate in the political life of their modern democratic societies. This look at citizen-leadership culminates in a two-day simulation ("Neighborhood") that calls on the students to practice many of the leadership skills developed throughout the semester.

After this first experience in the leadership program, the second semester is devoted to a broader look at an individual's participation in an organization. This emphasis on organizational leadership highlights the fact that we are by nature social beings, and as such we actively participate in human organizations. At this point, students are also required to participate in a structured community service project. Community service is grounded in the service-learning methodology and links the students to a community organization in the city of Marietta.

By the end of the freshman year, a leadership student will have a basic foundation that combines both the utilitarian and communitarian perspectives under a single approach – which we call here "humanistic." During the third semester in the program, the students continue to participate in community service, but they receive instruction on the history of leadership studies, which includes the variety of models and theories of leadership. This theoretical section of the program gives students new insights about the ways leadership can be practiced out in the "real world."

In the fourth semester of the program, we widen the students' lenses by introducing the concept of "global leadership." In this section, we help students realize that the behavior of leaders and followers cannot be divorced from the culture where leadership takes place. We expose them to the ways leadership occurs in Latin America, Asia, and the Middle East. While most of our students are from the United States and

have a Western perspective when approaching leadership issues, this section serves as an important awakening to the fact that other cultures have different perspectives on ethics, power and the good.

This global section also serves as a way for the students to critically evaluate the recent international trends. In particular, they are asked to reflect on the meaning of “globalization.” While much of the traditional American media tend to paint a favorable view of globalization, other parts of the world actually view globalization negatively. The students are then asked to evaluate the pros and cons of globalization from a “humanistic” perspective – search for meaning and purpose in the human experience; focus on knowledge as the basis for action; and action grounded in a moral ethos.

These four semesters of coursework (foundations, organization, theories, and global issues), coupled with the community service and simulations, prepare the students for the next critical step in a humanistic approach to leadership development: a summer internship in an organization that is translating knowledge into action. Normally, we ask our students to combine their professional aspirations with an internship assignment. A pre-med student, for instance, might spend the summer at a rural hospital dealing with resource constraints and socioeconomic dislocation. Or a student interested in a legal profession, might intern in an office that is dedicated to helping low-income families get legal advice. What these examples have in common is the fact that they challenge the students to think of leadership beyond the utilitarian perspective, while exploring deeper socioeconomic and political insights that they may not gain from their traditional major coursework.

After completing their internship, the leadership students take a capstone course that is designed to be both integrative and reflective. This senior seminar integrates the knowledge acquired through years of coursework and the practical experiences in the internship. However, it also asks the students to reflect on the leadership lessons gained in the process. These insights and lessons provide the final step in answering the main question: leadership for what? At this point, this question becomes not only an academic exercise, but also the beginning of a personal journey. What do they plan to do with all the knowledge they received in college? What action do they plan to take beyond graduation? And, why? What is their calling in life?

### **Concluding Remarks**

Students choose a variety of answers to the question that has guided this paper. Some see leadership as a way to become more effective in the workplace. Others, using the communitarian perspective, see leadership as a way to strengthen communities in an age of increasing political apathy and cynicism. Regardless of their preferences, the main mission of the McDonough Center is to awaken in its students the true spirit of the humanities – the connection among knowledge, meaning/purpose, and action. Ultimately, a liberal arts education should not simply lead to a high-paying job. Rather, it should lead to a meaningful life under which leadership means the use of the acquired knowledge to the effective implementation of an individual or collective moral vision.

Perhaps the best way to end this discussion is with the citation of what our critics call anecdotal evidence (in the humanistic tradition, we call it qualitative), namely the stories that some of our students tell about their experiences off campus.

Consider a young man from a small town in Maine who chose to spend his Senior Internship in San Francisco, in a section of the city that is a kind of multicultural Skid Row. Working for a group of community organizers gathering information for the construction of a new Single Room Occupancy hotel, this student found himself one day on the third floor of a hotel questioning a resident who was wheelchair-bound. The man had not been off the floor for two years because the elevator shaft had been destroyed in the earthquake of 1989. While this young man certainly arrived in San Francisco with a sense of the “haves” and the “have-nots,” not until he worked there did he really understand what W.H. Auden captured in “Musee de Beaux Arts,” “About suffering, they were never wrong, the Old Masters.”

Or a young man from Marietta, an art major who had never been outside this small city of 15,000. Working in an inner city art school in San Francisco, he met a muralist who assigned him the task of interviewing area residents for the purpose of creating a true piece of public art—a community mural. For weeks, he interviewed residents, many of whom barely spoke English, and at the end of the process, he had rallied women and men to contribute towards the articulation of a set of significant community values. Once completed, the mural stood as a community landmark until the wall on which it was painted was razed many years later. Until the day it was destroyed, not one mark of graffiti ever marred its surface.

Through the process of searching for an appropriate internship, an elementary education major from one of Ohio’s small cities was offered the chance of a lifetime—an internship at a school for retarded students in Capetown, South Africa. Traveling farther than she ever imagined she would, she found herself working with retarded students who

knew more English than she knew Afrikaans, and, after several weeks, she found her students urging her to accompany them on the school bus after school. They wanted to show them where they lived, and they spoke with such obvious pride of the Squatter Towns in which they lived after apartheid that she agreed. The teachers at the school told her to take her video camera because she would see things she would never see in the United States. So off she went one day, stopping at various Squatter Towns, where the students and their parents invited them to see their homes. After she returned to the States and told us about the day, we asked her if we could see the videotape. But she had not shot any footage, and, when we asked her why, she replied, "I just couldn't turn their joy into a spectacle."

While our students learn a variety of things during the Senior Internship, when the planets are aligned in just the right way, they experience something special, a quickening of the moral imagination perhaps, that remains with them for the rest of their lives. It is this that we hope will serve as an antidote to the quotidian "getting and spending" that often serves as an obstacle to being an involved citizen. The McDonough Leadership Program instills in its students a positive spirit of accomplishment, a belief that the desirable is attainable, that we can take "such stuff as dreams are made on" and transform it into reality. It is for this that the program was designed.

## NOTES

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<sup>1</sup> By one estimate, there were over 700 leadership education programs in American colleges. As cited in William Mandicott and Thomas L. Bowling, "Credentializing Leadership Programs," *Concepts and Connections* 10:2 (2002): 1; based on the article by L. Reisberg, "Students gain sense of direction in new field of leadership studies," *The Chronicle of Higher Education*, 45:10 (October 30, 1998): A49-A50.

<sup>2</sup> Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, Mass.: Harvard University Press, 1994), 14.

<sup>3</sup> See, for instance, John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person that People will Want to Follow* (Nashville: T. Nelson, 1999); Di Kamp, *The 21st Century Manager: Future-Focused Skills for the Next Millennium* (London: Kogan Page, 1999); Larry Holman, *11 Lessons in Self-Leadership: Insights for Personal & Professional Success* (Lexington: Wyncom, Inc., 1995).

<sup>4</sup> Roland Axtmann, ed., *Balancing Democracy* (London: Continuum, 2001); Bob Edwards, Michael W. Foley, and Mario Diani, eds., *Beyond Tocqueville: Civil Society and the Social Capital Debate in Comparative Perspective* (Hanover, NH: University Press of New England, 2001); John Burbidge, ed., *Beyond Prince and Merchant: Citizen Participation and the Rise of Civil Society* (New York: Pact Publications, 1997);

<sup>5</sup> Robert N. Bellah et al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).

<sup>6</sup> See Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000).

<sup>7</sup> Some leadership scholars even suggest that the perceived leadership dichotomy between the business and political worlds is disappearing. See Barbara Kellerman, *Reinventing Leadership: Making the Connection Between Politics and Business* (Albany, N.Y.: State University of New York Press, 1999).

<sup>8</sup> For a general discussion on "globalization," see Thomas L. Friedman, *The Lexus and the Olive Tree* (New York: Farrar Straus Giroux, 2000). For an excellent application of the globalization concept to "leadership," see Jean Lipman-Blumen, *The Connective Edge: Leading in an Interdependent World* (San Francisco: Jossey-Bass Publishers, 1996).

<sup>9</sup> Kevin Danaher and Roger Burbach, eds., *Globalize This!* (Monroe: Common Courage Press, 2000).

<sup>10</sup> Eddie Shapiro and Debbie Shapiro, eds., *The Way Ahead: a Visionary Perspective for the New Millennium* (Shaftesbury, Dorset [England]: Element, 1992); see, in particular, the essay by the Dalai Lama, "The Global Community and Universal Responsibility." See also Akira Iriye, *Global Community: The Role of International Organizations in the Making of the Contemporary World* (Berkeley: University of California Press, 2002).

<sup>11</sup> Dennis C. Roberts, ed., *Student Leadership Programs in Higher Education* (Carbondale: American College Personnel Association, 1981).

<sup>12</sup> Robert E. Hiedemann, ed., *The American Future and the Humane Tradition: The Role of the Humanities in Higher Education* (New York: Associated Faculty Press, 1982).

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<sup>13</sup> R. Thomas Simone, *Reclaiming the Humanities: The Roots of Self-Knowledge in the Greek and Biblical Worlds* (Lanham: University Press of America, 1986); Moses Hadas, *Humanism: The Greek Ideal and Its Survival* (New York: Harper, 1960).

<sup>14</sup> Cicero is probably the most cited humanist of the period with his training program for orators. See Donald G. Tannenbaum and David Schultz, *Inventors of Ideas: An Introduction to Western Political Philosophy* (New York: St. Martin's Press, 1998).

<sup>15</sup> Charles Trinkaus, *The Scope of Renaissance Humanism* (Ann Arbor: University of Michigan Press, 1983); Jack D'amico, *Knowledge and Power in the Renaissance* (Washington: University Press of America, 1977).

<sup>16</sup> David Harrison Stevens, *The Changing Humanities: An Appraisal of Old Values and New Uses* (Freeport: Books for Libraries Press, 1970).

<sup>17</sup> Christopher Newfield, "Criticism and cultural knowledge," *Poetics Today* 19:3 (Fall 1998): 424-38. T.H. Adamowski, "Radical ingratitude: mass-man and the humanities," *University of Toronto Quarterly* 63 (Spring 1994): 381-407; L. Robert Stevens, G.L. Seligmann, and Julian Long, eds., *The Core and the Canon: A National Debate* (Denton, Tex.: University of North Texas Press, 1993).

<sup>18</sup> Patrick Fuery, *Cultural Studies and the New Humanities: Concepts and Controversies* (Melbourne, N.Y.: Oxford University Press, 1997).

<sup>19</sup> Richard Paul Janaro, *The Art of Being Human: Humanities as a Technique for Living* (New York: Harper & Row, 1979).

<sup>20</sup> Keith Grint, *The Arts of Leadership* (Oxford: Oxford University Press, 2000).

<sup>21</sup> Rick Rylance and Judy Simons, "The Really Useful Company, Employment and the Humanities," *Critical Quarterly* 43:1 (Spring 2001): 73-8; William Casement, "Liberal learning needs a new public relations campaign," *The Midwest Quarterly* 41:1 (Fall 1999): 88-106.

<sup>22</sup> For a complete text of *The Prince*, see Alistair McAlpine, ed., *The Ruthless Leader: Three Classics of Strategy and Power* (New York: Wiley, 2000); McAlpine also includes in the collection his own "The Servant," and Sun Tzu's "The Art of War." For a comparison of the classic humanists, including Aristotle, Epicurus, Cicero, Augustine, Thomas Aquinas, and Machiavelli, see Steven M. Cahn, ed., *Classics of Political and Moral Philosophy* (New York: Oxford University Press, 2002).

<sup>23</sup> Amélie Oksenberg, ed., *The Many Faces of Evil: Historical Perspectives* (New York: Routledge, 2001).