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Transformational Leadership in the Life and Works of C.S. Lewis

A dissertation

presented to

The faculty of the Department of Educational Leadership and Policy Analysis

East Tennessee State University

In partial fulfillment

of the requirements for the degree

Doctor of Education

by

Crystal Hurd

May 2012

Dr. Jasmine Renner, Chair

Dr. Catherine Glascock

Dr. Virginia Foley

Dr. Phyllis Thompson

Keywords: C.S. Lewis, Transformational Leadership, Pseudotransformational Leadership, Hitler,
The Chronicles of Narnia, Aslan, Ransom Trilogy

ABSTRACT

Transformational Leadership in the Life and Works of C.S. Lewis

by

Crystal Hurd

The author of this study explored the works of C.S. Lewis as well as memoirs and scholarship concerning his work to illustrate his transformational leadership. Works reviewed included Lewis's fiction, such as his science fiction trilogy and his children's series, *The Chronicles of Narnia*, as well as his works of nonfiction, such as essays that addressed social issues. The secondary aim for the author of this study was to determine whether the transformational qualities Lewis exhibited also existed in his characters.

Transformational leadership served as the conceptual framework for the descriptive explanatory qualitative design. Essentially the study analyzed the primary works of Lewis and subsequent scholarship through the lens of transformational leadership. Data collected included document review, interviews with Lewis scholars, and observations. Synthesis of the data revealed that Lewis possessed the 4 qualities of transformational leadership established by Bass (1985).

Derived from a blended evaluation of scholarship, observational data, and interview responses, findings indicated that Lewis exhibited the 4 qualities of transformational leadership: Idealized influence, Inspirational Motivation, Intellectual Stimulation, and Individual Consideration. In

addition, Lewis created a transformational leader in Aslan from *The Chronicles of Narnia* and depicted pseudotransformational leadership in both his science fiction trilogy and *The Chronicles of Narnia*. The author of this study explored a contextual and historical view of Lewis as a veteran of World War I and a voice of hope during World War II. During the period pseudotransformational leadership existed in the reality of Adolf Hitler and the Nazi regime and echoed in the literature of Lewis in the N.I.C.E. organization from the science fiction trilogy and Shift from *The Chronicles of Narnia*. Recommendations for further study encourage future scholars to expand the roster of transformational leaders to include artists and thinkers and to examine various aspects of Lewis yet needing research.

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DEDICATION

To my husband who allows me to chase my dreams, to my parents who instilled in me the desire to dream, and to my Savior who is the architect of dreams.

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To the eternal Author, my Lord and Savior, whose love and mercy have lifted me up, given me a vision and opportunity to achieve that vision, and taught me what grace means. Since the day that I bowed my head and accepted You, everything has changed. You are the ultimate transformational influence. Thank You for the life You have given me. I am unworthy, but I am grateful.

To my longsuffering, wonderful husband Aaron, thank you for allowing me the opportunity to follow my dreams. You saw in me what I could not see in myself. You have equipped me with the courage and confidence to face my challenges. Also, thank you for tolerating my *mistress* these last few months. You have waited patiently while I sequestered myself to read and write. Few spouses would have brooked the loneliness. You took me out for ice cream and cheered me on through the stress and setbacks. Throughout this long journey, you have sustained me. I cannot thank you enough. I (now and always will) love you.

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A very special thank you to my contributors: Will Vaus, Dr. Bruce Edwards, Alexander Smith of Belfast, Northern Ireland, Dr. Louis Markos, Dr. Devin Brown, Dr. Allen Jessee, Dr. Gayle Anacker, Dr. Robert MacSwain, and Dr. Alan Jacobs. Thank you so much for responding to my email and validating my research with your wisdom. Just as Lewis answered every letter, you have extended your kindness and answered my request. I cannot thank you enough for all you do for Lewis's legacy and scholarship, which continually inspire me.

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Finally, to C.S. Lewis, who lived a life of humble obedience and became an exalted servant. You proved that leadership is truly about serving. I expect to see you when I pass from these dim shadowlands into the glorious beyond, strolling with saints or perusing through a meadow as you envisioned George MacDonald in *The Great Divorce*: "His eyes had a far-seeing look of one who has lived long in open solitary places; and somehow I divined the network of wrinkles which must have surrounded them before re-birth had washed him in immortality" (1973/1946, p. 337).

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CHAPTER 1

INTRODUCTION

In his essay “Democratic Education” Clive Staples (C. S.) Lewis (1986) wrote, “Democracy demands that little men should not take big ones too seriously; it dies when it is full of little men who think they are big themselves” (p. 36). In his intelligent yet humorous way, Lewis enlightened his audience on the proclivities of human nature. Although many consider his opinions on leadership subtle in his fiction, his views were emphatic and unapologetic in his correspondence and essays. Lewis did not own a radio or television, nor did he read the local newspaper, calling it a *poison* due to its contamination by bias. However, he remained on the cusp of local and world events as his correspondence reveals. During modern history, Lewis became a voice for the masses through his social commentary. He remains one of the most influential figures and transformational leaders in literature, apologetics, and culture.

Themes of authority and leadership originated in Lewis’s youth. The second son of a Belfast court solicitor, Lewis’s father’s profession perhaps influenced the young man’s insatiable hunger for justice, democracy, equality, and national restoration, three themes evident in *The Chronicles of Narnia* and in his science fiction trilogy. Lewis (1982) wrote,

I am a democrat because I believe that no man or group of men is good enough to be trusted with uncontrolled power over others. And the higher the pretensions of such power, the more dangerous I think it both to the rulers and to the subjects.
(p. 76)

Initially Lewis may seem a surprising individual from whom to receive leadership advice. However, Lewis (Jack, as his friends affectionately called him) was well-educated in both literature and philosophy. His wisdom, born from his readings and personal experience, echoes throughout his prolific bibliography.

Lewis the Leader?

Although his name is rarely associated with scholarship on leadership, Lewis had a great deal of experience with leadership throughout his life, which validates his writings on the subject. For example, he grew up under oppressive schoolmasters, fought on the front lines of a world war, and was a prominent voice of optimism during a second world war. Later, as a don at Oxford University he served as president of one of the most popular organizations on campus, the Oxford Socratic Club, in addition to heading his department. He led thousands of students to an appreciation for literature, many of whom became leaders themselves. Many leaders cite Lewis in their works or claim Lewis as an influence. What was Lewis's perspective on power and authority; furthermore, what can we learn about leadership through his works?

Classifying Lewis

The writings of Lewis span many genres and defy categorization. A stroll through most bookstores reveals the works in many sections: Christian Apologetics, Children's Literature, Science Fiction, Fiction, and Literary Criticism among them. MacSwain (2010), coeditor of *The Cambridge Companion to C.S. Lewis*, quoted Lewis scholar James Como in his introduction as:

C.S. Lewis is one of those writers who takes hold of a person's intellect and imagination, and rearranges the furniture . . . The inner landscape changes. With some readers, that experience leads to a kind of proprietary attitude, a feeling that 'he's mine'." (pp. 2-3)

Although scholars and admirers participate in this literary tug-of-war, Lewis was too intelligent, too multi-faceted for generic, sweeping categories. This philosophy was congruent with his perspective on spirituality that likely inspired the title of one of his most beloved works, *Mere Christianity*. In this monumental text Lewis dismissed the splintering of faiths through doctrinal prerogatives to achieve the *heart* of spiritual belief. As Lewis's stepson Gresham (1988) stated in his autobiography, *Lenten Lands*,

I have heard . . . members of several churches proclaim that ‘of course C.S. Lewis was one of us.’ In fact, C.S. Lewis was a Christian not given to ‘isms,’ and whilst he preferred to attend the local Anglican church, this was more a matter of convenience than of conviction. It was from him that I learnt that Sectarianism is one of the Devil’s keenest weapons against Christendom. (p. x)

In the end Lewis wished to unify with his writings rather than divide. Academic categories and spiritual presuppositions could not suppress his expertise and wisdom. Lewis was a valid candidate to provide a realistic portrait of life and leadership not only during his time but also to offer a comprehensive examination of leadership for the present and future. Whether addressing a room of Royal Air Force cadets or Oxford undergraduates or writing for the children of Britain, Lewis and his convincing yet colorful account of life are accurate, entertaining, and instructional.

Leadership: A New Perspective

The term leadership brings with it established notions of power and influence. In contemporary vernacular leadership often applies to CEOs, presidents, or supervisors. Leadership for many people often connotes power in the corporate or political milieu. However, leadership is more particularly one who exerts influence. Hence, leaders do not need a title or position to be a powerful influence. One only needs the admiration and support of willing followers as demonstrated in Bass and Stogdill’s (1990) discussion of inspirational leadership.

Inspirational leaders do not need an assigned title to make an impact. In contrast, inspirational leaders exercise power within a realm of what French and Raven (1959) termed *referent power*. Referent power is “based upon [the follower’s] identification with or liking for [the leader]” (cited in Bass and Stodgill, 1990, p. 231). The public became aware of Lewis after he gave a series of speeches later known as *Mere Christianity*. Although the most significant message of the addresses was to identify the values that united the various beliefs of his nation,

Lewis ultimately became the voice of optimism for Great Britain during WWII. Inspirational leaders according to Bass and Stogdill (1990),

must have insight into what will be challenging to a follower and for what reasonsInspirational leaders are perceived by others to display such behaviors as setting challenging objectives as standards; using symbols and images cleverly to get ideas across; providing meaning for proposed actions; pointing out reasons why followers will succeed; remaining calm in crises; appealing to feelings; calling for meaningful actions; stressing beating the competition; envisioning an attractive, attainable future; and articulating how to achieve that future.” (p. 207)

Lewis identified the needs and challenges of his culture and discussed these topics in his various radio addresses and speeches. Although his goal was simply to identify with and hopefully encourage, the British public, inspirational leaders may not wish to gain power and prestige; rather, they feel pressed to communicate truth to a disillusioned society.

A serious problem in meaning for the followers creates the possibility that an inspirational leader will emerge. Followers perceive such an inspiring leader to be knowledgeable, enlightened, and sensitive to the problems at hand, and from these perceptions, their confidence in the leader grows. Their trust in the inspiring leader arises from the meaning the leader gives to their needs and actions. Followers share with the leader common beliefs about what is wrong, beliefs the leader articulates publicly to themInspirational leaders help followers feel more powerful by setting forth desirable goals and providing the means to achieve them.” (p. 206)

Inspirational leaders communicate goals to followers. Lewis often expressed a desire for a better society through personal interaction, compassion, and understanding. Ultimately Lewis shared his desire for improved human behavior. Inspirational leaders not only communicate goals, they *uplift* their followers by sharing a vision for the followers to execute. Gardner (1965) noted such leaders “conceive and articulate goals that lift people out of their petty preoccupations, carry them above the conflicts that tear a society apart, and unite them in the pursuit of objectives worthy of their best efforts” (cited in Bass & Stodgill, 1990, p. 207). Additionally, the leader’s personal behavior is of utmost importance because the inspirational

leader leads by example. “The inspirational behavior of leaders included instilling pride in individuals and units, using pep talks, setting examples with their own behavior of what is expected, and building confidence and enthusiasm” (p. 207). These characteristics resonate strongly with the idiosyncrasies of Lewis. Page after page of testimony attest to Lewis’s influence. Lewis scholar David Downing discussed Lewis’s influence as a conscientious individual as follows:

When I was about fifteen, I complained to my dad about people in our local church who were uptight, legalistic, and basically just uncool. My dad replied, ‘Well, David. I see you’ve mastered the easy part. You’ve noticed that too often, other Christians make disappointing ambassadors for the kingdom. Now I want you to work on the hard part – to yourself become an effective ambassador for the kingdom.’ I’ve spent most of my adult life trying to live out my father’s advice, and I have found C.S. Lewis to be an admirable role model and mentor in this journey. (Phemister & Lazo, 2009, p. 96)

Como (1982) cited Lewis as a leader with great spiritual and philosophical influence, that “like a great *magister* he enacted what the Greeks called *psychagogia*, ‘leading me forth’ and enlarging my soul” (p. 860).

Multiple reviewers revealed Lewis as a strong influence over his and future generations, leading through inspiration rather than an assigned position of power. Leadership theory often categorizes inspirational leaders as transformational leaders. Transformational leaders possess the charisma and personal appeal to maintain both power and influence far beyond their deaths. As defined by this study and various scholars in the field of leadership studies, Lewis was a transformational leader.

Transformational Leadership

To further the argument that Lewis was a transformational leader and characterized transformational leaders in his works requires a working definition of the term transformational leadership. A contemporary perspective on leadership, the term originated with the work of

Downton in 1973, and gained popularity when opted by political sociologist Burns in his book *Leadership* in 1978. Throughout the 1980s the idea flourished in leadership studies as scholars contrasted transformational leadership with transactional leadership. Through modeling and inspiring transformational leadership improves the expectations, motivation, and aspirations of followers, enabling them to become leaders. Transactional leadership, on the contrary, simply exchanges task for reward such as a promotion for completing extra assignments (Bass & Stodgill, 1990).

Current leadership research and analysis noted that transformational leaders led highly effective organizations, had better relations with their superiors, and had followers who exerted far more effort. A transformational leader impacted followers as *individuals*, affecting their personal motivations and morals. Bass and Stodgill (1990) echoed this statement,

The transformational leaders asks followers to transcend their own self-interests for the good of the group, organization, or society; to consider their longer-term needs to develop themselves, rather than their needs of the moment; and to become more aware of what is really important. Hence, followers are converted into leaders. (p. 53)

According to Bass (1985) transformational leaders demonstrate four important factors: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (cited in Bass & Stodgill, 1990, p. 54). The current study illustrates that Lewis exhibited all four factors and created characters that possessed the same qualities. The study provides an extensive examination of Lewis's development as an inspirational figure and explores the ways in which his experience and knowledge enabled him and the characters he created to influence the lives of others. Focusing primarily on biography, primary sources, and the words of friends and colleagues, the study used transformational theory to trace a pattern of greatness throughout the life and works of C.S. Lewis.

Modernity and Contrasting Examples of Leadership

The world in which Lewis developed was culturally and politically precarious with the gales of change quickly sweeping across Europe. Born in 1898, Lewis witnessed the transition of a culture rife with emotional and political turmoil. Merriman (2004) stated interest in science coupled with the social changes of the Victorian Age were catalysts for the realism that characterized the beginning of the 20th century. The Victorians had been absorbed in the pursuit of progress, but the people of the 20th century wrestled with the side effects of that progress. Mental and emotional disturbances were epidemic. According to Merriman, “Doctors diagnosed more cases of hypochondria, ‘melancholy,’ and hysteria, paralyzing nervous disorders that many blamed on the complexities of modern life, which seemed to be overwhelming to the nervous system” (p. 882). To remedy these complexities anodynes such as alcohol and opium were widespread, making drug dependency one of the many consequences of the modern life ushered in by industrialization.

A new century presented new challenges for Lewis and his contemporaries as political conflicts reached a crescendo in World War I. Tensions climaxed in 1914 with the assassination of Archduke Francis Ferdinand, an heir to the throne of the Austro-Hungarian Empire, in Sarajevo by a Serbian nationalist who wished for independence. Germany’s rapidly increasing industrialization threatened both Britain and Northern Ireland where Lewis grew up. Eventually, nations would divide into The Triple Alliance or the Central Powers and the Triple Entente or the Allies (Bentley & Ziegler, 2007). Great Britain would join the conflict as an ally, drafting many of its young, industrious, and intelligent men into the war effort. At the time Lewis attended a nearly abandoned Oxford University, one of only six young men in his college in 1913. Although they were technically exempt from the draft because of their Irish heritage, Lewis and

his brother enrolled in military service. Wounded in the Battle of Arras, the author carried embedded shrapnel from the conflict for many years.

In addition to his literal battle scars Lewis developed disillusionment from his war experiences, which also colored his perspective as a young man. Writer Gertrude Stein labeled the men returning from the war as *The Lost Generation* (Bentley & Ziegler, 2007), a moniker that fit Lewis at the time. He later published *Spirits in Bondage: A Cycle of Lyrics* that included verses composed in the trenches of France under the pseudonym Clive Hamilton, his mother's maiden name. There, in the muddy, blood-stained trenches of war, Lewis carried a notebook and scribbled his discouragement, reflected in his atheistic approach to God and acknowledgement of shattered innocence as illustrated in the example that follows.

French Nocturne (Monchy-Le-Preux)

Long leagues on either hand the trenches spread
And all is still; now even this gross line
Drinks in the frosty silences divine
The pale, green moon is riding overhead
The jaws of a sacked village, stark and grim;
Out on the ridge have swallowed up the sun,
And in one angry streak his blood has run
To left and right along the horizon dim.
There comes a buzzing plan: and now, it seems
Flies straight into the moon.
Lo! Where he steers
Across the pallid globe and surely nears
In that white land some harbor of dear dreams!
False mocking fancy!
Once I too could dream,
Who now can only see with vulgar eye
That he's no nearer to the moon than I
And she's a stone that catches the sun's beam
What call have I to dream of anything?
I am a world. Back to the world again,
And speech of fellow-brutes that once were men
Our throats can bark for slaughter: cannot sing. (Lewis, 1999, Part I, ii)

Termed *The Age of Anxiety* by Bentley and Ziegler (2008), post-World War I society remained philosophically skeptical and painfully realistic. Although the ink had dried on the Treaty of Versailles, vestiges of resentment remained. The years following the war proved economically difficult for all nations involved, including Great Britain. Many European countries struggled to recover from the damage to their morale. Injured governments such as existed in Germany sought strong leadership to deliver restoration and hope to a national pride wounded by the bullets of a stronger adversary. While tyranny brewed, Lewis resumed his studies at Oxford University, suppressing his war experiences with academia.

While European nations elected new leadership, Lewis remained a struggling student at Oxford. Mussolini's Italian fascists began to seize power in 1922. Both Germany and Russia experienced new leadership in the wake of fallen political icons; Hitler assumed control of the National Socialist Party after von Hindenburg's death, while Stalin gained power in the Communist party after Lenin's death in 1924 (Merriman, 2004, p. 941). The political entanglements resulted in the Second World War. After Hitler violated a treaty with Stalin over the division of Poland, Russia eventually supported the Allies. Ultimately, Hitler and his Nazi army would become universal antagonists once the world discovered the atrocities of the Holocaust.

Through this second world conflict Lewis perceived human nature with a clarity given by wisdom and experience. Lewis, now an Oxford don and author of several books, played a pivotal role in inflating Great Britain's diminishing morale. Although he was past the age for regular military service, he volunteered in security, spoke often to the Royal Air Force, and gave influential talks on BBC radio. These popular talks would eventually result in one of Lewis's greatest works, *Mere Christianity*. Throughout the 1940s and 1950s Lewis published extensively

on the importance, alas the necessity, of strong, democratic governments, citing Hitler and the German regime as examples of manipulative, ultimately termed pseudo-transformational, leadership.

Although Lewis's idea of democratic government featured a hierarchy of power, leaders in the hierarchy were compassionate and unselfish. As he argued in *A Preface to Paradise Lost*, Lewis wrote that discipline or adherence to a hierarchy of power ironically allowed more freedom.

Discipline, while the world is yet unfallen, exists for the sake of what seems its very opposite—for freedom, almost for extravagance. The pattern deep hidden in the dance, hidden so deep that shallow spectators cannot see it, alone gives beauty to the wild, free gestures that fill it, just as the decasyllabic norm gives beauty to all the licenses and variances of the poet's verse . . . The heavenly frolic arises from an orchestra which is in tune; the rules of courtesy make perfect ease and freedom possible between those who obey them. (Lewis, 1961/1942, p. 81)

To illustrate this point, Lewis crafted the character of Aslan in his *Chronicles of Narnia*, published during the 1950s. Aslan is Lewis's ideal leader: wise, strong, caring, forgiving, and empowering. Aslan confidently displays the four characteristics of a transformational leader. In addition, Lewis introduces examples of pseudotransformational leadership in the character of Shift. These characters are "self-consumed, exploitive, and power-oriented, with warped moral values" (Northouse, 2007, p. 177). Their dialogue and actions are faintly reminiscent of crimes committed in the decade before their creation. Ultimately Lewis's perspective on leadership saturates his library of text, and embedded deep within them are echoes of modernism.

Purpose of the Study

In the decades since Lewis's death Lewisian research primarily focused on the spiritual or rhetorical aspects of his works. Articles and books on Lewis's work rarely traversed outside this sphere of research. To extract the spiritual element completely from Lewis ultimately removes the vivid color that characterized him. Lewis was a spiritual man, but contemporary research tends to pigeonhole him as an exclusively spiritual writer and applies a moralistic lens to all of his works. However, to examine Lewis through spiritual means only limits the scope of his intelligence. Lewis's scholarship extended far beyond religious topics and proved him a shrewd judge of culture. Diversified research on Lewis is woefully inadequate with most scholarship regurgitating tired themes of religious significance that, although important, have been recycled from previous authors. The author of the current study sought to extend the restrictive boundaries of former research and to explore Lewis not only as a leader but as an authority of democracy and voice of reason for Great Britain. His influence is undeniable. As new leaders emerge in his shadow and feed from his genius, it is apparent that a study of Lewis's leadership and ideas of government is long overdue.

The author of the current study examined all of Lewis's works as well as his diary and three volumes of correspondence for transformational qualities. Not all of Lewis's works contained transformational elements due to the content of the specific work or essay. If there were no illustrations of leadership in the individual writings, the study did not include the work. Much of Lewis's canon focuses on literary criticism such as *The Discarded Image* or *A Study in Words*, and thus offers no examples of leadership. However, copious examples of leadership exist in *The Chronicles of Narnia*, while the more contemporary science fiction trilogy does not breach the topic of leadership heavily until the final installment, *That Hideous Strength*. Many of his nonfiction, topical essays discuss Lewis's opinions on governments and leadership. The

current study features Lewis's biography and works viewed through the lens of transformational leadership theory.

Research Questions

Three main research questions guided the trajectory of this study:

1. Does Lewis exhibit the qualities Bass (1985) identifies in transformational leaders (idealized influence, inspirational motivation, intellectual stimulation, individualized consideration)?
2. What was Lewis's perspective on leadership? In context of his history through two world wars, how did his life affect this perspective?
3. How do his life and works, both fiction and nonfiction, illustrate this perspective? How do his characters portray transformational as well as pseudotransformational leadership?

Statement of Researcher Bias and Perspective—"Steak or Soup?"

My journey with C.S. Lewis began in 2002. After receiving a bachelor's degree in English from the University of Tennessee in 2001, I set out to expand my experiences with Christian literature. I grew up the daughter of a Free Will Baptist deacon in a family steeped in Christian values. The majority of Christian literature consisted of sermonettes collected into book form. Many books aimed to instruct, but few offered a chance to *think*. Metaphorically, I wanted to chew spiritual concepts and not just swallow what the works fed me. I preferred literary steak to literary soup. I wanted to absorb the full impact of the textual encounter, to delight in its flavor, elevate in its fragrance, and exhaustively explore the texture. Literature is not simply to devour but to examine thoroughly. Lewis once wrote in a letter to Mrs. Jessup dated February 5, 1954, "I fully agree with you about the difference between a doctrine merely

accepted by the intellect and one (as Keats says) ‘proved in the pulses’ so that [it] is solid and palpable” (2004, p. 425). Could anything provide me an opportunity to ask questions and find my faith solid and palpable? Sadly, I began to wonder if analytical Christian material even existed.

No sooner had I considered forfeiting my search when I discovered C.S. Lewis. Here was no theologian; here was a learned man who held beliefs and continually reexamined his faith. McGovern writes in Como’s *C.S. Lewis and the Breakfast Table* (1992) that “Lewis is a noteworthy example of the fact that an intelligent modern man can find Christian doctrine thoroughly credible” (p. 129). Similar to my experience, Lewis studied literature and possessed a restless, unsatisfied mind. He appreciated and, simultaneously, constructively criticized everything he read. His writings could take a serious tone in discussing allegorical concepts of literature or a humorous, whimsical tone when describing how Aslan sang Narnia into existence. Such talent and versatility are rare. Additionally, Lewis introduced me to other great *chewers*, such as George MacDonald and G.K. Chesterton.

With deep gratitude I admire Lewis, but staying true to the critical mind, I must observe and research him from an objective point-of-view. Despite his immense popularity and contribution to literature and spirituality, he was a mortal man fraught with issues and fallacies. For example, he tended to contradict himself. Characteristic of his nature, he discovered, questioned, theorized, and rediscovered through his writing. This study would do his legacy no justice and disappoint him if he were still living if it did not approach his body of work with a scholar’s scrutiny. Lewis (1982) once said in a recorded conversation with Kingsley Amis and Brian Aldiss,

You’ve probably reached the stage too of having theses written on yourself. I received a letter from an American examiner asking, ‘Is it true that you meant this

and this and this?’ A writer of a thesis was attributing to me views which I have explicitly contradicted in the plainest possible English. They’d be much wiser to write about the dead, who can’t answer. (p. 150)

Nearly 50 years have lapsed since Lewis’s death on November 22, 1963. Although his modesty often prevented him from admitting his influence while alive as seen in the comic reference above, the current study illustrates the reach of his impact far beyond Lewis’s natural life. Although he cannot address my argument, Lewis was a truly great mind; I hope to create an unbiased portrait of his life, works, and legacy.

Significance of the Study

Two equally important points of significance comprise the current study. The first is an expanded examination of transformational leadership. Historically, the characterization of transformational leaders was through vocal, prominent figures such as Martin Luther King, Jr. and Gandhi. However, many influential people meet the criteria for transformational leaders. Lewis may not have led a disenfranchised mob through the streets or punished for exercising civil disobedience, but his impact, which has influenced people long after his natural life, still affects contemporary culture. His works have *rearranged the furniture* in the minds of many. Various people credit him for minimally challenging their preconceived notions of literary works and spiritual tenets, while others credit Lewis for their introduction to Christianity and acceptance of Christian doctrine.

The secondary significance of this study is to further scholarship on the life, works, and impact of Lewis. Most works on Lewis are philosophically or religiously oriented, while others tend to dispel or aggrandize the *myth* of C.S. Lewis. Edwards (2007) echoed this sentiment in the preface to his four-volume *C.S. Lewis: Life, Works, and Legacy*:

It has been too typical of the variety of biographies now available on Lewis for their authors to range between two extremes: (1) works furtively focused on

certain presumed negative personality traits and ambiguous relationships and incidents that obscure rather than illuminate Lewis's faith and scholarship; or (2) works so enamored of Lewis that their work borders on or exceeds hagiography and offers page after page of redundant paraphrase of his putatively unique insights . . . [including] biographies written . . . to 'rescue' Lewis from the assumed cult of his evangelical idolaters. (pp. xiii-xiv)

Much ink has replicated similar ideas on Lewis's work, particularly on *Mere Christianity* and *The Chronicles of Narnia*. The current study incorporates little known yet influential works of Lewis into a larger body of Lewis scholarship and proves that Lewis was a transformational leader. No such study of Lewis's leadership exists, and the author of this study ultimately aspires to expand the boundaries of previous Lewis scholarship.

Overview of the Study

The organization of the current study is in five specific chapters. Chapter 1 consisted of the introduction, the purpose of the study and research questions, the significance of the study, statement of researcher bias and perspective, and an overview of the study. Chapter 2 contained a review of the literature on varied topics such as the evolution of leadership theory, transformational and pseudotransformational leadership, modernism, and an overview of Lewis's works. Chapter 3 explained the research design of this study. Chapter 4 contained biographical data to illustrate the development of Lewis's transformational qualities and a textual analysis of Lewis's works for transformational and pseudotransformational elements. Chapter 5 summarized the data and offered conclusions and recommendations for further study.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The review of relevant literature explores the evolution of leadership theory, the emergence of transformational leadership, the contrast of pseudo-transformational leadership, and important aspects of modernism that provide context for Lewis's works. The chapter explores the historical development of leadership theory and climaxes with a thorough discussion of transformational and pseudo-transformational leadership. To place Lewis and his works in context, a review of leadership during the modern period (1901-1945) illustrates the sociopolitical climate of Lewis's society. The chapter offers an overview of Lewis's legacy and reviews his canon.

Defining the Indefinable

People have long distinguished themselves as either leaders or followers. Keohane (2005) wrote that

Leadership is a complex human activity, with subtly different characteristics in different situations . . . The scope of leadership differs from that of most other human activities. The issues that leaders must address have broad implications, and a large number of human beings are affected. (pp. 706-707)

Centuries before leadership theory emerged, scholars and philosophers captured the complexities of leadership and followership in literature. Although multiple definitions of leadership have existed over time, ambiguities still linger that prevent scholars from reaching consensus on the true nature of leadership and the components of its effectiveness. According to Rosch and Kusel (2010), Northouse (2007) defined leadership as an

individual's influence on a group [; however,] it is vague in that the creation of influence can happen in countless ways, some of which, such as the use of coercion, force, or unethical means, are not considered leadership by many contemporary educators. (p. 1)

In the same vein Burns (1978) posited that leadership was a tapestry which inextricably inhabited the fabric of our lives, and yet we struggled to create scholarship to explain it thoroughly.

There is, in short, no school of leadership, intellectual or practical. Does it matter that we lack standards for assessing past, present, and potential leaders? Without a powerful modern philosophical tradition, without theoretical and empirical cumulation, without guiding concepts, and without considered practical experiences, we lack the very foundations for knowledge of a phenomenon—leadership in the arts, the academy, science, politics, the professions, war – that touches and shapes our lives. (p.2)

Burns argued that politics hopelessly skewed our views of leadership. Politics infers power and prestige, two qualities attractive to many. Fascination with power has extracted the greatness out of meeker men while making intellectual giants into tyrants. Power is the temptress that feeds the dreams of young men and maintains the status of older men that grasp it firmly. Over the last few centuries men have waxed philosophical about leadership, but only in the last century have scholars developed myriad leadership theories to examine leadership styles, traits, and characteristics. In fact, according to Northouse (2007), Fleishman reported more than “65 different classification systems have been developed [in the last 60 years to explore] dimensions of leadership” (p. 2). Although modern scholarship has contributed to solving the mystery of good leadership, it remains a topic of conversation and inquiry.

Early Reflections on Leadership

Stodgill and Bass (1981) noted that leadership studies were “an ancient art” (p. 5). According to Stodgill and Bass (1981) the Chinese wrote volumes about the importance and necessary skills of leadership. Egyptians described their leaders as possessing, “Authoritative utterness is in thy mouth, perception is in thy heart, and thy tongue is the shrine of justice” (p. 5). Greek leaders, as illustrated by characters in Homer’s *Iliad*, needed “(1) justice and judgment—

Agamemnon; (2) wisdom and council—Nestor; (3) shrewdness and cunning—Odysseus; and (4) valor and action—Achilles” (p. 5). Stodgill and Bass (1981) noted that, according to the *Oxford English Dictionary* the word leader appeared as early as 1300, but the term leadership did not appear until the first half of the 19th century in writings concerned with “political influence and control of British Parliament” (p. 7). Some authors and theorists offer profound observations on the art of leadership.

Plato was one of many voices that reflected on the characteristics of positive and negative leadership. In the *Republic*, Plato reported that,

there is no one in any rule who, in so far as he is a ruler, considers or enjoins that is for his own interest, but always what is for the interest of his subject or suitable to his art; to that he looks, and that alone he considers in everything which he says and does. (pp. 22-23)

Plato’s work described the vices of an oligarchic government at length. Yet, democracy also had its ills. Plato argued that a power structure must exist for society to maintain order.

She would have subjects who are like rulers, and rulers who are like subjects . . . by degrees the anarchy finds a way into private houses, and ends by getting among the animals and infecting them . . . the father grows accustomed to descend to the level of his sons and to fear them, and the son is on a level with his father, he having no respect or reverence for either of his parents; and this is his freedom; and the metic is equal with the citizen, and the citizen with the metic. (pp. 281-282)

Plato commented democracy would prove problematic for society, especially for the youth who lacked wisdom and for the elders who chose to fraternize with the young instead of modeling proper behavior for them.

In such a state of society the master fears and flatters his students, and the students despise their masters and tutors; young and old are all alike; and the young man is on a level with the old, and is ready to compete with him in word and deed; and old men condescend to the youth and are full of pleasantry and gayer; they are loth to be thought morose and authoritative, and therefore they adopt the manners of the young. (p. 282)

Plato's words echoed throughout time, reinforced by history and giving guidance and warning to future generations.

In the 14th century Machiavelli composed the first textbook or catechism for those in leadership. In the seminal work *The Prince* he offered ways to negotiate with other countries while appeasing the public. Machiavelli's work has become one of the most influential treatises on leadership in history. Stodgill and Bass (1981) as well as Keohane (2005) remarked that Machiavelli profoundly influenced the development of leader scholarship. Christine and Geis (1970) even created a Mach scale that leaders "subscribe to Machiavelli's dictums about how the leader should act toward others to be most successful in obtaining and maintaining compliance with his interests" (cited in Stodgill & Bass, 1981, p. 135). In this monumental work Machiavelli (1992) instructed the prince on caring for his reputation.

Upon this a question arises: whether it be better to be loved than feared or feared than love? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved . . . a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred. (pp. 76-77)

Yet, according to Machiavelli what qualities should a good leader possess? According to the chapter "Princes Should Keep the Faith," there are five essential qualities, including being merciful, faithful, humane, upright, and religious. He continued, "There is nothing more necessary to appear to have more by the eye than by the hand, because it belongs to everybody to see you, to few to come in touch with you. Everyone sees what you appear to be, few really know what you are" (p. 81).

Two centuries later German theorist Maximilian Weber argued that human relationships mimicked the Industrial Revolution and "noted that the bureaucratic form routinized the process of administration in the same manner that the machine routinized production" (Stone &

Patterson, 2005, p. 2). Most importantly for this study, Weber argued that charismatic leadership validated authority. Weber wrote that a charismatic leader, the earliest form of a transformational leader, “is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least superficially exceptional powers or qualities” (cited in Harrison, 1960, p. 235). Weber’s work eventually shaped early leadership theory.

The History of Leadership Theory—Trait Theory

In its infancy leadership theory focused exclusively on the character traits of the leader.

Northouse (2007) wrote that,

In the early 20th century, leadership traits were studied to determine what made certain people great leaders. The theories that were developed were called ‘great man’ theories because they focused on identifying the innate qualities and characteristics possessed by great social, political, and military leaders. (p. 15)

Researchers closely examined admirable men who held positions of power to discover the common traits they shared. According to Cox (2010) the *Transformational Leadership Report of 2007* claimed “Leadership studies historically went hand-in-hand with studies of elites” (p. 9).

Early in the 20th century the traits of leaders intrigued researchers. This research would germinate into the science of psychological and emotional development known as personality psychology (*The History of Personality*, n.d.), which was steeped in the research of French therapist Jean-Martin Charcot, the *Napoleon of Neuroses*, and Sigmund Freud. As researchers strived to identify *good* leaders through specific personality traits, certain characteristics emerged as dominant in leaders. These studies formed the roots of Psychodynamic Leadership and the ever popular personality testing such as Myers-Briggs, which still exists.

As the century progressed researchers such as Stogdill (1947) opposed previous research and questioned the claim of universal leadership characteristics. Stogdill “reconceptualized [leadership] as a relationship between people in a social situation” (Northouse, 2007, p. 15) and

placed leadership in context of group dynamics (Northouse, 2007). However, Stodgill did identify early traits that leaders seemed to possess. According to his research effective leaders demonstrated intelligence, alertness, insight, responsibility, initiative, persistence, self-confidence, and sociability (Northouse, 2007). In addition to these traits Stodgill argued that leaders' traits must be congruent with the environment in which they lead. In this instance leaders must attune to the goals of the organization as well as to the subordinates employed there. In later research (1974) Stodgill altered his list to include achievement, cooperativeness, tolerance, and influence. Ultimately, Stodgill posited that good leaders blended personality and situational factors. When persons matched the right environment and could thrive in that environment and with their coworkers, a good leader would emerge. Despite the popularity of this research, trait theory experienced resurgence in the late 20th century.

Fundamentally, the trait approach argued that leaders are not like other people. Either nature or nurture endows them with the capabilities to lead and influence others. Kirkpatrick and Locke (1991) posited that "it is unequivocally clear that leaders are not like other people" (p. 59). Kirkpatrick and Locke constructed a list of perceived leadership traits that differed from the traits of nonleaders, including: drive, the desire to lead, honesty and integrity, self-confidence, cognitive ability, and knowledge of the business. However, most researchers on personality theory agreed on the five-factor personality model. The "Big Five includes neuroticism, extraversion (urgency), openness (intellect), agreeableness, and conscientiousness (dependability)" (Northouse, 2007, p. 21).

Opponents of the trait approach argued that good leaders were those who thrived in their environments or displayed the necessary skills to complete the job. Antonakis, Cianciolo, and Sternberg (2003) stated their research focused on negating that trait approach. "A common

belief that we wish to dispel is that traits are not consistently associated with leadership emergence/effectiveness” (p. 6). In addition, although traits such as intelligence are important, they are not an overall predictor of effective leadership.

For example, cognitive ability typically is seen as a unitary construct, mostly relating to academic ability, that may not account for an individual’s creativity or ability to solve practical problems. Interest in understanding practical problem-solving abilities of leaders is growing. (p. 5)

Burns (1978) argued that cognitive ability was the key to being a successful leader. “Intellectual leaders deal with both analytical and normative ideas and they bring both to bear on their environment. However transcendent their theories and values, intellectual leaders are not detached from their social milieu; typically they seek to change it” (p. 146).

The Seeds of Transformational Leadership

The first sentence of Sorokin’s (1956) essay “The Powers of Creative Unselfish Love,” made the bold, yet insightful statement that, “Moral transformation is [the] paramount task of our time” (p. 3). Leadership has the capacity to become task management or the potential to make a lasting impact on employees. Cox (2010) credited Downton as the first to employ the term transformational. In his *Rebel Leadership: Commitment and Charisma in a Revolutionary Process* Downton introduced a theory of leadership that created profound change, raising both the moral and motivational levels of those leading and those being led (p. 4).

Charisma

The roots of transformational leadership lie in individual charisma. Charisma, as defined by Stodgill and Bass (1981), is “literally, endowment with divine grace” (p. 152). Weber, the German sociologist, wrote extensively about the importance of charismatic power. Trice and Beyer (1986) expanded on Weber’s concept of charisma by citing five components as follows: “a person with extraordinary gifts, a crisis, a radical solution to the crisis, followers who are

attracted to the exceptional person because they believe that they are linked through him to transcendent powers, and validation of the person's gifts and transcendence in repeated experiences of success" (cited in Stogdill & Bass, 1981, p. 185). House (1976) argued that the inherent qualities that characterized charismatic leaders (Dominant, Desire to Influence, Confident, and Strong Values) created certain effects on followers. These effects included: trust in the leader's ideology, belief similarity between leader and follower, unquestioning acceptance, affection toward leader, obedience, identification with leader, emotional involvement, heightened goals, and increased confidence (cited in Northouse, 2007). Charisma, an exceptional trait, attracts new followers to arise from the mediocrity of everyday life and aspire to change.

There is a greater dependence upon the executive who possesses a striking personality in the pragmatically legitimated system. This creates a conflict in the system since charismatic authority is 'outside the realm of the everyday routine and the profane sphere. In that respect, it is sharply opposed both to rational, and particularly bureaucratic authority.'" (Harrison, 1960, p. 235)

By these standards, surprisingly, the transformational leader is essentially a rebel. He or she serves as a hero, rescuing and reassuring in times of need.

Charismatic leaders often emerge in times of crises as prospective saviors who by their magical endowments will fulfill the unmet emotional needs of their completely trusting, overly dependent and submissive followers. If successful, charismatic leaders bring about a radical transformation in society. (Stogdill & Bass, 1981, p. 152)

The concept of leader as hero aligned with Burns's (1978) idea that leaders with charisma had immeasurable influence. "The leader's ultimate role in social change, however, turns largely on his ideological leadership, including the degree to which he makes his appeal as idol and hero serve his purposes and those of his followers" (p. 252). As one of the most prominent scholars on transformational leadership, Burns referenced Mao Tse Tung of the Chinese Communist

government. Burns recalled an incident when Mao plunged into the Yangtze River, breaking Olympic records at age 72. According to Burns, Mao stated, “It was I who started the fire . . . As I see it, shocking people is good. For many years, I thought about how to administer to the revisionists in the party a shock . . . and finally I conceived this” (p. 253).

The power of a transformational leader has deep roots within human needs and values. In fact, Maslow’s Hierarchy of Needs was an influence on Burns. According to Slavin (2006), Maslow proposed that lower needs must be partially satisfied before people attempt to satisfy higher needs. Slavin noted Maslow posited two types of needs: *deficiency needs*, such as physiological, safety, love, and esteem, which were critical to an individual’s well-being and *growth needs*, identified as “needs to know and understand things, to appreciate beauty, or to grow and develop in appreciation of others” (p. 319). Once deficiency needs are satisfied, people graduate to a new set of needs. Although growth needs might never be completely satisfied, they could lead to what Maslow termed *self-actualization*, wherein a person developed a “desire to become everything that one is capable of becoming” (p. 319). Self-actualization actually occupies the pinnacle of Maslow’s hierarchy. Transformational leaders can be pivotal in leading to self-actualization, but they understand that necessity of meeting deficiency needs first.

Transformational Leadership and Emotional Intelligence

Research available at the time of this study noted that transformational leaders also possessed emotional intelligence. Mayer and Salovey (1993) identified emotional intelligence as the “ability to advantageously deal with one’s own emotions and those of others in problem solving and decision making” (p. 436). Bratton, Dodd, and Brown (2010), whose research showed that self-awareness could sometimes improve leadership performance, noted the key dimensions of the “ability model [as] the ability to monitor one’s own and others’ feelings and

emotions; to discriminate among those emotional states; and to use this information to effectively guide one's thinking and action" (p. 128).

In addition transformational leaders use strategies, such as impression management, influence tactics, mentoring, and building subordinate trust and organizational commitment, managerial, and subordinate performance. Transformational leaders can gauge their own emotions and making rational decisions. They also understand the feelings and desires inherent in all human beings, such as being loved and accepted, and use modes of leadership to encourage subordinates. Kouzes and Posner (2002) highlighted the importance of emotional intelligence in leaders as well as leaders recognizing the emotional intelligence of others.

Leaders encourage the heart by rewarding others for their accomplishments. It is natural for people to want support and to be recognized. Effective leaders are attentive to this need and are willing to give praise to workers for jobs well done. They use authentic celebrations and rituals to show appreciation and encouragement to others. (as cited in Northouse, 2007, p. 189)

Kouzes and Posner, strong proponents of skill (as opposed to trait) leadership, developed a 30-question Leadership Practices Inventory as an assessment tool for leadership competencies.

Factors of Transformational Leadership

Bass's (1985) four key factors of transformational leaders applied to the current research. The factors demonstrate leaders' desire to inspire their followers positively that derives from a "strong set of internal values and ideals" (Northouse, 2007, p. 181). Each factor describes the ways in which transformational leaders influence followers, as follows.

Idealized influence (Charisma). Bass (1985) claims that charisma, or what he termed idealized influence, was the first factor of transformational leaders. Essentially, transformational leaders act as role models. Their personal lives exhibit desirable qualities. Furthermore, their high standards of moral and ethical conduct make them attractive to the public.

Inspirational motivation. Transformational leaders set high goals, evidenced through using symbols and emotional appeals to assist in garnering support from followers. The leadership heightens the motivation of the followers/employees. Northouse (2007) provided an example of a sales manager who “motivates his or her sales force to excel in their work through encouraging works and pep talks that clearly communicate the integral role they play in the future growth of the company” (p. 183).

Intellectual stimulation. One of the goals of transformational leadership is to create new leaders (Bass & Stogdill, 1990). Leaders encourage intellectual stimulation by establishing respect for followers and leaving them to delegate situations on their own. This ultimately develops a greater respect for the leader who they feel trusts them and increases the followers’ self-confidence.

Individualized consideration. Echoing Maslow’s Hierarchy of Needs and the propensity of transformational leaders to possess emotional intelligence, individualized consideration shows leaders’ concerns for their followers and the need for them to feel important. Leaders “pay special attention to each follower’s needs for achievement and growth by acting as a coach or mentor” (Bass & Riggio, 2006, p. 7). In addition, being treated respectfully and seen as stakeholders enhances followership.

Overall, transformational leadership acknowledges the needs of the masses while empowering the individual who can satisfy basic needs. Burns (1978) observed that transformational leaders created stakeholders from subordinates. The shared goal molded an army from one person’s ideology.

Leadership is a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals—on the basis, that is, of the followers’ ‘true’ needs as well as those of leaders: psychological, economic, safety, spiritual, sexual, aesthetic, or physical. Friends, relatives,

teachers, officials, politicians, ministers, and others will supply a variety of initiatives, but only the followers themselves can ultimately define their own true needs. (p. 36)

Ultimately leaders have the power to influence by creating corporate change. This change is effective because leaders cooperate on an individual level, making the alterations real and intimate for followers. Burns (1978) concluded that,

Given the right conditions of value conflict, leaders hold enhanced influence at the higher levels of the need and value hierarchies. They can appeal to the more widely and deeply held values, such as justice, liberty, and brotherhood . . . Most important, they can gratify lower needs so that higher motivations will arise to elevate the conscience of men and women. (p. 43)

Modern Examples of Leadership

Leaders in the 20th century dealt with a plethora of social, economic, and diplomatic issues. Particularly relevant to the current research was the development of the Nazi regime, one of the most tumultuous times in history into which Lewis matured. He served in the military during World War I and contributed greatly to the war effort during World War II. Never before had people lived under the fear of constant warfare and its consequences. Lewis (2004) lamented,

The truth is I am tired of so many things—of weather, of work, of reading, of writing, above all of the News . . . As to news and ‘the state of the Nation’ what worries me sometimes more than the dangers is our reaction to them, beginning, of course, with my own reaction. To be faced with war and ruins is I suppose the normal state of humanity: did any people before lie shivering under it as we do? (p. 240)

In the wake of World War I, countries struggled to recover from the massive death toll. Countries such as Germany felt the lasting effects of the war and were devastatingly wounded. Patriotism flailed as Germans searched for a savior to resuscitate their economy and national pride. From the ashes of Germany’s former glory, Adolf Hitler, a charismatic young man who

had once aspired to be an artist, quickly rose to prominence. With his stirring speeches and manipulation of media, Hitler quickly won over the German people. Hitler was indeed an intelligent man who used propaganda to harangue the crowds in what Koenig (1999) termed the “aestheticization of politics” (p. 51). Essentially, Hitler created himself as a cult of personality, and quickly replaced the images of country with his own.

In contrast Great Britain saw the emergence of its own political ruler but with starkly different results. With his characteristic limp and derby hat, Winston Churchill established himself as a force to be reckoned with. Lewis spoke often of Churchill as an excellent leader. In fact, Churchill honored Lewis by including him on the Commission of the British Empire Honour’s List in 1951.

In his speeches Churchill rallied his people with positive messages of hope. Churchill was a great example of transformational leadership during his time in Parliament. Here, in a speech dated May 13, 1940, Churchill roused a frightened Britain to action and ultimately to victory.

We have before us an ordeal of the most grievous kind. We have before us many, many long months of struggle and of suffering. You ask, what is our policy? I can say: It is to wage war, by sea, land and air, with all our might and with all the strength that God can give us; to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask, what is our aim? I can answer in one word: It is victory, victory at all costs, victory in spite of all terror, victory, however long and hard the road may be; for without victory, there is no survival. Let that be realized . . . that mankind will move forward towards its goal. But I take up my task with buoyancy and hope. (n.d.)

Adolf Hitler and Pseudotransformational Leadership

Lewis (2004) once wrote in a letter to Daphne Harwood dated March 6, 1942, “‘How like a god’ is a man until he makes the fatal step of claiming divinity and goes plumb down to

devilhood” (p. 512). Hitler rose to political prominence and shocked the world into utter horror and astonishment with the exposure of his *Final Solution*. Thousands of Jews were unjustly enslaved, tortured, and murdered in concentration camps throughout Germany. Hitler claimed that he was doing the *Lord’s work* in purifying the race of this *scourge* on society. With the truth revealed, Hitler became the world’s antagonist. His name symbolized evil in its purest form. Throughout his correspondence and writings Lewis referred to Hitler as evil personified.

Leader scholarship offers thorough documentation on the nefarious Adolf Hitler and his twisted legacy. As transformational leadership garnered attention, theorists posited that the same qualities could apply in a negative fashion or as pseudotransformational leadership. Bass and Riggio (2006) defined pseudotransformational as “leaders who are self-consumed, exploitive, and power-oriented, with warped moral values” (p.14). It contradicted transformational leadership because it “considered personalized leadership which focuses on the leader’s own interests rather than the interests of others” (Northouse, 2008, p. 177).

Evidence of Lewis’s Legacy

The C.S. Lewis Foundation. In addition to Lewis’s literature, other venues preserve his legacy. Among these efforts is The C.S. Lewis Foundation, which began in 1985 when Mattson wished to extend Lewis’s vision of shaping both the intellect and the spirit. Mattson stated that the mission of the foundation was to enable “a genuine renaissance of Christian scholarship and artistic expression within the mainstream of the contemporary university” (C.S. Lewis Foundation, 2010, para.1). The goals of the foundation are: a) “The attainment of a more genuine open forum for ideas that are grounded in Christian understanding and b) “The emergence of an identifiable, although certainly not homogeneous, body of Christian and

scholarly and artistic work that would more truly and powerfully resonate within the curricular life of our colleges and universities” (C.S. Lewis Foundation, 2010, para. 2).

To achieve these goals the foundation sponsors various conferences throughout the world to explore the intersection of faith and intellect. In the United States the foundation sponsors a Southwest Regional Retreat and Southwest Regional Writers Workshop in Navasota, Texas. In the past the national retreats took place in San Antonio and Austin, Texas, Nashville, Tennessee, San Diego, California, and Asheville, North Carolina. Every 3 years the foundation sponsors Oxbridge, a 2-week summer institute at both Oxford and Cambridge, thus the term Oxbridge. There students and scholars from all over the globe meet to explore topics of faith, culture, and intellect.

The foundation also purchased Lewis’s home, The Kilns, and worked diligently from 1993 to 2001 to restore it. Dedicated in 2002, the home became The C.S. Lewis Study Centre at The Kilns. Beginning in 2001 the foundation sponsored its Summer Seminar-in-Residence program, wherein one can spend a week at The Kilns studying and learning from noted scholars. In addition, the Scholars-in-Residence program is available for “faculty, clergy, independent scholars, artists, and advanced graduate students” to study at The Kilns (“C.S. Lewis Study Centre at ‘The Kilns,’” 2011, para.4). These scholars remain at The Kilns for various amounts of time, lasting from 1 week to 10 months.

At the time of this study, the foundation assisted the establishment of C.S. Lewis College in Massachusetts, specifically the campus of Northfield Mt. Hermon School. According to the website of the blossoming institute (C.S. Lewis College, 2011), the C.S. Lewis College is “rooted in the historic Christian faith and so structured as to ensure fidelity to that profession. It will be characterized by a firm commitment to ‘Mere Christianity,’ and therefore be inclusive of

Christians of all traditions” (para.2). The college proposes to become a 4-year, fully accredited institution with a Great Books curriculum as well as a School of the Visual and Performing Arts. “In the spirit of C.S. Lewis, the envisioned college will actively encourage opportunities to discover the vitality and profound relevance of the Christian faith as it is lived openly within the larger pluralistic setting of mainstream colleges and universities” (C.S. Lewis College, 2011, para.4).

C.S. Lewis tour in Belfast. In addition to the work by the foundation, individuals work to solidify Lewis’s legacy. In Lewis’s hometown of Belfast, Northern Ireland, tourists from all over the world can take the C.S. Lewis Tour. Alexander Smith, a fan and scholar of Lewis for more than 30 years, is the tour guide for this exciting journey, which takes guests throughout Belfast to various places of interest. Guests visit the site of Lewis’s birth, the shipyard where Lewis’s grandfather operated a shipbuilding business, the home Albert Lewis built for his family (Little Lea) as well as sites in downtown Belfast where Albert worked as a court solicitor. The tour is complete after a visit to *The Searcher* statue erected in honor of C.S. Lewis and his ties to his native country. Smith frequently lectures on various aspects of Lewis’s life. Every summer he also hosts a mini-school with one module in Belfast and the second module in Oxford.

Various Lewis societies. Different C.S. Lewis societies exist in nearly every corner of the globe. These include The C.S. Lewis Societies of California, Florida, Arizona, and Central Massachusetts. There are also societies centered in universities or cities including: the Oxford, Aslan Society at Arizona State University, Madison, Wisconsin, Harrisonburg, Virginia, Memphis, and Chattanooga. In addition, various organizations examine his Christian faith, such as the Mythopoeic, Mere Theology, instituted and maintained by author Will Vaus, The C.S. Lewis Institute, which aims to build discipleship, Biblical knowledge, and Christian scholarship,

and The C.S. Lewis Society at Apologetics.org, among many. All extend the vision of C.S. Lewis to discuss and discover both faith and intellect.

Film, radio, stage, and television. Over the years Lewis's works have acquired adaptations in radio, film, and television. The BBC did a radio version of *The Lion, the Witch, and the Wardrobe* while Lewis was alive. Jane Douglas (1992) met Lewis in 1954 to discuss a radio dramatization of Lewis's famous children's story. In *C.S. Lewis at the Breakfast Table* Como (1992) recounted the conversation as, "'if I should agree to what you want I should more than ever be accused of making propaganda for Christianity'. 'Well,' I [Douglas] blurted out, 'with the world in the state it's in, could that do any harm?'" (p. 116). Lewis aggressively expressed his qualms about adapting works for radio and television, although *Mere Christianity* was a radio presentation before becoming a book. According to Como, Douglas noted that Lewis,

repeated his dread of such things as radio and television apparatus and expressed his dislike of talking films. I said I quite understood this, and that nothing would distress me more than that he should think that I had in mind anything like the Walt Disney shows. I hoped nobody had suggested the book to Mr. Disney. This seemed to relieve Mr. Lewis to such an extent that I thought perhaps Mr. Disney had been after the book, but of course I did not ask. And in his usual generous way, Mr. Lewis said, 'Too bad we didn't know Walt Disney before he was spoiled, isn't it?' (p. 117)

It is ironic that, although Lewis claimed that Walt Disney vulgarized anthropomorphic characters, Disney actually supported the first two Narnia movies with *The Lion, the Witch, and the Wardrobe* in 2005 and *Prince Caspian* in 2008 (Baehr & Baehr, 2005).

The BBC also aired versions of *The Lion, the Witch, and The Wardrobe*, *Prince Caspian*, *The Voyage of the Dawn Treader*, and *The Silver Chair* as well as *C.S. Lewis: Through the Shadowlands*, the story that chronicles Lewis's relationship with Joy Gresham. The Narnia series aired between 1988 and 1990. *C.S. Lewis: Through the Shadowlands* aired in 1985,

starring Joss Ackland and Claire Bloom. The movie received a plethora of awards and recognition including a BAFTA Award for Best Play and Best Actress. Adapted for stage, the script garnered Nigel Hawthorne the 1992 Tony for best actor and an American version in 1993 starred Anthony Hopkins as C.S. Lewis. The Hallmark Channel made a “docudrama” of Lewis’s life, *C.S. Lewis: Beyond Narnia*, in 2004. An animated version of *The Lion, the Witch, and the Wardrobe* created in 1979 was “the first animated full length movie made for television” (Baehr & Baehr, 2005, p. 152) and earned an Emmy Award

Stage adaptations of Lewis’s works found great success. These included a stage version of *The Lion, the Witch, and the Wardrobe* at London’s Westminster Theater in 1984 and an adaptation by The Royal Shakespeare Company in 1998. Lewis’s works still sell at astounding rates. At the time of this study, a stage version of *The Screwtape Letters* by the Fellowship of the Performing Arts toured the United States with great success. A stage of version of *The Lion, the Witch, and the Wardrobe* will open in London in summer 2012.

In addition, cinema also adapted Lewis’s story. Despite Lewis’s distaste for the medium, the cinema effectively introduced him to a new generation. According to Baehr and Baehr (2005) in the work *Narnia Beckons*, Terry Lindvall suggested that Lewis hated film because it “diminished imagination” (p. 157), and was unconcerned about the author’s interpretation of a literary work. In 2005 Disney and Walden released *The Lion, the Witch, and the Wardrobe*. Along with the movie an assortment of paraphernalia including plush toys, stickers, clothes, and action figures were available for purchase across the United Kingdom and the United States. *Prince Caspian*, released in 2008, followed that success. Although the Disney studies forfeited interest in the franchise, Fox resumed with *The Voyage of the Dawn Treader* in 2010. Lewis’s stepson Douglass Gresham served as executive producer of the films. *The Lion Wakes*, a movie

depicting the friendship of Lewis and his fraternity of fellow writers the Inklings, coauthored by Louis Markos, a contributor to this study, is due in theaters in late 2012.

The Lewis Bibliography

Because Lewis had such a prolific and successful career as an author, the following offers an overview of his works to illustrate the impact of his influence. The writings of C.S. Lewis expand several decades and cover a myriad of literary genres. The following brief bibliography illuminates his wide spectrum and the historical context in which he wrote. The subsequent information derived from Hooper's (1996) *C.S. Lewis: A Complete Guide to His Life and Works*.

Boxen was the first work by Lewis and coauthored by his brother Warren. *Boxen* chronicles the politics of Animal-Land and particularly of Lord Big, a frog. The brothers composed and illustrated the story during their childhood. The family saved and later published the work.

Spirits in Bondage: A Cycle of Lyrics appeared after World War I when Lewis returned from combat. Lewis aspired from a young age to be a poet and achieved that goal on March 20, 1919, with publication of the collection. He penned most of *Spirits in Bondage* in the trenches of France during his deployment on the front lines. As so many other World War I veterans, Lewis struggled ceaselessly with his conscience, and the poems exposed his disillusionment and questioning of God. At the time Lewis considered himself an atheist.

Considered a narrative poem, the next verse of Lewis's, "Dymer" appeared several years later in 1926. Following that publication, Lewis focused on his professional career and took a break from writing. However, in 1931 Lewis experienced a spiritual transformation that contributed to many of his works, including *A Pilgrim's Regress* (1933), an allegory based on John Bunyan's *A Pilgrim's Progress*. As Lewis progressed professionally at Oxford, he began to

focus more attention on literary analysis such as his *The Allegory of Love* (1939), which would establish him as a literary authority. Lewis, fascinated by the mystique of outer space, published his first science fiction book, *Out of the Silent Planet*, in 1938.

The 1940s made Lewis a household name in Great Britain. Although previously viewed as a quiet, humble Oxford professor, his experiences in the Second World War would call him from his modest office at Oxford to the studios of the BBC in London. World War II battered the national pride of the United Kingdom, a country that in the past established and maintained itself as a world power. Against this backdrop of a second conflict and languishing national hope, Lewis rendered religious speeches and published works in which he attempted to restore faith to the British public. In October 1940 Lewis published an important work, *The Problem of Pain*, to good reviews. *The Problem of Pain* asked the difficult question, “Why do bad things happen to good people?” and attempted to answer the question. *The Guardian* published *The Screwtape Letters*, fictional letters written from the devil to this nephew and protégé Wormwood in May 1941 and *The Weight of Glory*, originally delivered as sermons at St. Mary’s Oxford, followed. As the Second World War reached a crescendo in Europe, the BBC asked Lewis to give a series of radio talks on Sunday nights. These talks later became the book *Mere Christianity*. These talks ran over the airwaves throughout the war effort, making Lewis a moderate celebrity to his disdain. Although he wanted to impact the audience, he earnestly wished to remain anonymous. The talks included: a) Book 1 of *Mere Christianity*, “Right and Wrong,” August 6-27, 1941; Book 2 of *Mere Christianity*, “What Christians Believe,” January 11-15 and February 1945; Book 3 of *Mere Christianity*, “Christian Behaviour,” September 20-November 8, 1942; and Book 4 of *Mere Christianity*, “Beyond Personality,” February 22-April 4, 1944. The first three collections became the published *Broadcast Talks* in 1942.

Continuing his professional work as a Medieval and Renaissance scholar, Lewis published *A Preface to Paradise Lost* in 1942. As his popularity grew so did his requests to speak. Professionally, his lectures began to draw the interest of diverse students and faculty. In February 1943, he gave the Riddell Memorial Lectures, known as *The Abolition of Man* and concerning the state of education in Great Britain. He finished his science fiction trilogy with *Perelandra* in April 1943 and *That Hideous Strength* in August 1945. His depiction of a bus ride through Heaven and Hell, *The Great Divorce*, first appeared in *The Guardian* on November 10, 1944 and republished in book form in 1946. Another work on apologetics, an investigation of unexplained happenings, entitled *Miracles*, appeared in 1947. Shortly thereafter, a *Time* Magazine cover featured Lewis on September 8, 1947. In 1948, he compiled essays dedicated to his late friend Charles Williams in *Arthurian Torso*. At the end of this prolific decade Lewis published a collection of speeches called *Transposition and Other Addresses* in 1949.

His popularity would continue into the 1950s with the publication of his highly acclaimed children's book *The Lion, the Witch and the Wardrobe* introduced on October 16, 1950. The other six books of the series followed over the decade. After laboring for nearly 18 years, Lewis contributed his monumental text of literary scholarship, *English Literature in the Sixteenth Century Excluding Drama*, to the Oxford Literary Series in 1954. His autobiography *Surprised by Joy* followed soon after in 1955. Lewis would later admit that his favorite fictional tale was his chronicling the love story of Cupid and Psyche titled *'Til We Have Faces: A Myth Retold* in 1956. This work would ironically foreshadow the events in his life. A consummate bachelor, Lewis surprised his friends and fans by marrying American Joy Gresham in 1957. Lewis would publish his last work of the decade with *Reflections on the Psalms* in 1958.

As the 1960s began Lewis was aging and in fragile health but continued to publish both scholarly and spiritual works. *The Four Loves*, a work discussing four types of love (Storge = Affection, Phileo = Friendship, Eros= Romance, Agape = Unconditional Love), arrived in bookstores in 1960. An essay collection titled *The World's Last Night and Other Essays* also appeared that year. After a long battle with cancer, Lewis's wife died in July. Suffering beneath the weight of his mourning, Lewis published *A Grief Observed* in September 1961 under the pseudonym N.W. Clerk (Nat Whilk is Anglo for "I know not whom"). Although in October 1961 Lewis suffered from an enlarged prostate gland and deemed too ill to teach, he returned to Cambridge in April 1962. His professional publications continued with *An Experiment in Criticism* in 1961 and *They Asked for a Paper* in 1962. His work chronicling thoughts of prayer as *Letters to Malcolm* was his final contribution to literature. Lewis was in and out of nursing homes in 1963, finally retired from Cambridge, and cared for by his brother Warnie. Lewis succumbed to poor health on November 22, 1963. The assassination of United States President John F. Kennedy overshadowed news of his death and the death of another literary legend, Aldous Huxley. His secretary Walter Hooper dedicated his life to preserving the legacy of C.S. Lewis, publishing Lewis's work posthumously and extensively commemorating Lewis's personal and professional life. Hooper admitted to publishing many of Lewis's works; he rescued notebooks and stories from the fireplace where Lewis's brother Warnie burned them in grief. Many of Lewis's lectures and speeches form collections in various books and under different titles. These collections include: *Boxen, Poems, Narrative Poems, The Discarded Image, Studies in Medieval and Renaissance Literature, Of Other Worlds – Essays and Stories, Christian Reflections, Selected Literary Essays, Fern-Seed and Elephants, God in the Dock, First*

and Second Things, Present Concerns, Timeless at Heart, The Dark Tower, the fourth and unfinished book of the science fiction series, and a translation of Virgil's *Aeneid*.

CHAPTER 3

METHODOLOGY

Qualitative Research

Because of its investigative strategy of weaving together observations, individual and group interviews, and textual analysis, the qualitative method was appropriate for this study. Creswell (2007) defined qualitative research as “begin[ning] with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem” (p. 37). In addition, the final report “includes the voices of participants, the reflectivity of the researcher, and a complex description and interpretation of the problem” (p. 37). Schumacher and McMillan (2010) stated six major terms associated with qualitative research: field research, naturalistic, ecological, constructivist, case study, and ethnomethodology. Qualitative researchers explore the world and the phenomena we experience. They also aim to find a pattern or a deep tapestry within our environment and our experiences.

Descriptive Explanatory Qualitative Design

The structure of the current study is a descriptive explanatory qualitative design that explores the factors leading to the development of C.S. Lewis as a transformational leader. These factors influenced the shape of Lewis’s life and, consequently, inspired him to portray transformational characters in his works. As a corollary, the study focuses on history to uncover the biographical origins of Lewis’s philosophy. Life histories are “fruitful avenues” (Donoghue, 2007, p. 137) of research.

The individuals interviewed for this project had knowledge of Lewis’s history and their reflections could qualify as beneficial to Lewis scholarship. Legard, Keegan, and Ward (2003)

argued that “biographical, narrative, life history, and oral history approaches [are included as resources in qualitative studies. They claimed that narrative/historical perspectives are] concerned with understanding cultural milieu and social world through personal accounts and narratives” (p. 141). Furthermore, they posited that this type of research is rich in knowledge but requires extensive data collection.

Triangulation

Ritchie (2003) noted that triangulation

involves the use of different methods and sources to check the integrity of, or extend, inferences drawn from the data. It has been widely adopted and developed as a concept by qualitative researchers as a means of investigating the ‘convergence’ of both the data and the conclusions derived from them. (p. 43)

For this study interviews, observations, and document review ensured triangulation.

Triangulation not only provided additional data for the researcher but also served to strengthen the study validity in reinforcing the assertion that Lewis was a transformational leader.

Data Collection

To ensure triangulation and to strengthen reliability and validity, the study had three distinct modes of data collection: document review, observation, and interviews. In contrast to quantitative research, qualitative research relies on such avenues as narratives and processes to understand a phenomenon. As recommended by Schumacher and McMillan (2010), a myriad of strategies would ensure validity of the research. To complete the data collection the researcher applied cross-sectional *code and retrieve* methods. The researcher read Lewis’s entire canon of works and sought specific characteristics of leadership or quotes concerning leadership. In each case, the tables of contents or indices aided in locating works that specifically mentioned leadership or biographical information that forwarded Lewis’s development as a transformational leader.

Document review. A document review incorporated the collection and analysis of the data and provided the largest source of information for this study. The review included an examination of all of Lewis's works seeking aspects of transformational leadership. In addition, biographies and essays of friends, colleagues, and former students of Lewis offered information on Lewis's personal life, his impact on others, and evident elements of transformational leadership. Lewis was a prolific author. Because of the variety and scope of his sphere of influence, the textual analysis of this study was significant. Not only were Lewis's own words incorporated, the author considered testimonies and research of friends, colleagues, and scholars. The scholarship illustrated his relevance to leadership studies. In addition, a myriad of documents provided validity (Schumacher & McMillan, 2010).

The document review consisted of three distinct categories of resources:

- Lewis's own words in fiction, nonfiction including essays and speeches, and personal correspondence
- Scholarship about Lewis by experts in academic and spiritual fields
- Memoirs and reflections written by close friends, family, or fans of Lewis

The works used from Lewis's bibliography were as follows:

- Nonfiction: *Spirits in Bondage: A Cycle of Lyrics*, *The Weight of Glory*, *Mere Christianity*, *A Preface to Paradise Lost*
- Autobiography: *Surprised by Joy* (autobiography),
- Correspondence: *The Collected Letters of C.S. Lewis* (three volumes),
- Essays: Selected from *God in the Dock*, selected from *Present Concerns*, selected from *The World's Last Night*, selected from *Of Other Worlds*

- Fiction: *A Pilgrim's Regress*, *Out of Silent Planet*, *Perelandra*, *That Hideous Strength*, *The Screwtape Letters*, "Screwtape Proposes a Toast," *The Chronicles of Narnia* (seven volumes)

Interviews. Interviews completed in this study demonstrated Lewis's continuing influence and his *legacy* in contemporary culture. According to Legard et al. (2003) the in-depth interview is "a form of conversation" (p. 138). Webb and Webb (1932) formerly posited that the interview method of gaining information is a "conversation with a purpose" (p. 130). Interviews can vary in structure and produce various data contingent on the researcher's approach. In this way conversation and in-depth interviews are quite distinct from one another. In fact, the *objective* is very different from a conversation, which is to exchange thoughts. In-depth interviews elicit responses that correlate to research. The aim of any researcher in an interview is to gain honest answers in a naturalistic setting (Legard et al. 2003). To avoid contamination of data and ensure honesty, a natural setting is essential (Schumacher & McMillian, 2010).

The interviews conducted for the current study were with nine different individuals who are leaders in various ecclesiastical and academic settings and cite Lewis as an influence. The interviews supported various other texts from people who noted Lewis as an influence. The interviews supplemented the document review to provide examples of Lewis's influence on current leaders, which added credibility to the research and made the findings more valid.

Interview participant contacts were through email. The leaders answered four questions targeting Lewis's legacy on leadership and humanity and were encouraged to be candid. I assumed a passive role in the emailed interviews (Legard et al. 2003) and used an IRB certified internal auditor to verify the analysis process to ensure internal validity.

Observations. Observational data are also in the study. Ritchie (2003) posited that observations “offer the opportunity to record and analyze behavior and interactions as they occur” while the researcher is not directly involved in the environment (in contrast to participant observation) (p. 35). Direct data collection is an accepted method of qualitative research in which “the investigator usually acts as an observer in the setting that is being studied . . . qualitative researchers want to have information directly from the source” (Schumacher & McMillian, 2010, p. 321).

The observations for this study took place in two locations: Belfast, Ireland and Oxford, England. In Belfast the author took the C.S. Lewis Tour and encouraged discussion with tour guide and Lewis scholar Alexander Smith. Photographs document various locations throughout Belfast that were historically significant to Lewis and his early development. The author visited Oxford and toured Lewis’s home, The Kilns, as well as visiting his gravesite in Holy Trinity Church. In addition to conversation with tour guide and visiting Oxford scholar Kirkpatrick, photographs and video document The Kilns tour.

The C.S. Lewis Foundation, a nonprofit organization based in California, owns and operates The Kilns. Purchased in 1993 and fully restored in 2001, The Kilns is an epicenter for continued scholarship. The foundation renamed the property the C.S. Lewis Study Centre at The Kilns. The foundation hosts three programs at The Kilns: the Scholars-in-Residence Program, home tours, and Summer Seminars-in-Residence. The researcher’s home tour was by a Scholar-in-Residence earning an advanced degree at Oxford University. The Seminar-in-Residence program invited eight participants “each week [to] enjoy the intimate seminar setting at The Kilns with discussions hosted by a distinguished C.S. Lewis scholar in residence” (C.S. Lewis Study Centre at The Kilns, 2010, para. 7). In addition, every 3 years the Foundation has a

conference entitled Oxbridge, which invites scholars from all over the world to listen, debate, and be enlightened on various topics of both spiritual and academic significance. The conferences demonstrate the impact Lewis had on spirituality, academia, and culture.

Data Analysis

Ritchie, Spencer, and O'Connor (2003) argued that analysis was a “continuous and iterative process” (p. 219) with two stages, managing the data and making sense of the evidence through descriptive or explanatory accounts. Data analysis for this work combined reading the Lewis bibliography, scouring scholarly works, and investigating the theory of transformational leadership. Ultimately the three melded together to provide narrative for this study.

In addition, several works, including those of Burns and Bass, were seminal in defining and examining the qualities of transformational leadership. Their scholarship provided the lens through which I could analyze the works of Lewis. Characteristics of transformational leadership, a close reading of Lewis’s works, and research conducted by Lewis scholars offered data for the study. Works included used the following criteria:

- Did the fictional or nonfiction work mention any themes of leadership, authority, or power?
- Did the work contain any opinions of Lewis’s perspective on leadership?
- Did the work contain any commentary of Lewis that discussed expectations of leadership current in his time?

The study has two sections: a biographical study of influences on Lewis that contributed to his development as a transformational leader and a literary review of Lewis’s fiction and nonfiction that demonstrated transformational ideas or unveiled characters with transformational qualities.

The literature review included scholarship on Lewis's works that could not only deepen the philosophical or linguistic understanding of the work but might also strengthen the argument of Lewis as transformational leader.

Conclusion

Few individuals have shaped the minds of the 20th and 21st centuries like C.S. Lewis. Lewis joins an elite group of movers and shakers who altered the way we perceive our world. His contributions through writing and speech made a lasting impact on British and American culture. This is evident in the many Lewis societies that exist around the world, the flourishing foundation that bears his name, the College soon opening under his name in Massachusetts, and the perennial popularity of his books and films that depict or inspired by his works. All too often critics overlook Lewis, considering him a novice theologian with works far too saturated with spirituality to be unbiased or universally applicable. However, with his knowledge and experience, Lewis was an astute observer of the human condition. His boyhood and upbringing lent him a unique perspective on culture. In the same vein, the variety of literature Lewis read introduced him to expansive, new worlds. His was a mind awake, and through the written and spoken word Lewis secured a place in history.

The author of this research aspired to improve Lewis's reputation among the skeptical academic community that dismisses him as too religious for serious scholarship. Also, this research could add Lewis's name to a growing list of transformational leaders. Lewis is typically not viewed as a leader but more as literary or spiritual influence. It was my deepest desire to solidify Lewis as leader by illustrating his impact on past and present leaders while predicting the lasting impressions of his legacy.

CHAPTER 4

DATA ANALYSIS

“To what will you look for help if you will not look to that which is stronger than yourself?”

-C.S. Lewis, *Mere Christianity* (1980/1952, p. 39)

Introduction

Data analysis involved the collection and assimilation of multiple sources of information. The goal of the researcher was ultimately to prove that C.S. Lewis was not only a mentor, guide, and leader but also to illustrate that he was indeed a transformational leader because he exhibited the four qualities established by Bass (1985). In Old English, leader (Laedere) means “one who leads” (*Online Etymology Dictionary*, para.1) but the definition does not distinguish leading in what sense, politics, clergy, or other. Lewis held leadership posts inside the university. At Oxford he assumed the duties of Vice-President, filling in while the President was ill, and at Cambridge, he was Chair of Medieval and Renaissance Studies. Although Lewis never ran for public office or held a title outside the university, he profoundly influenced his students, his colleagues, and future generations through his literary works, both fiction and nonfiction. Lewis’s legacy has endured nearly half a century after his death with his works still selling at astounding rates and films produced depicting the children’s literature he penned. Through an analysis of document review, observations, and interviews, this researcher investigated whether Lewis exhibited the four qualities established by Bass (1985) that would indicate transformational leadership.

Document Review

Completing document review was, by far, the most laborious and time-consuming aspect of this research. Lewis authored over 30 books on a wide spectrum of topics. In addition,

Lewis's contemporaries, as well as subsequent scholars and fans, have written an equally wide range of scholarship on his work and life. Various scholars chronicle Lewis's biography, while others focus solely on the rhetorical, literary, and spiritual characteristics of his works.

Fiction and Nonfiction

The initial task in researching Lewis was to identify transformational qualities. This included his perspective on leadership, power, and authority. Words of scholars, colleagues, and friends offered references to those qualities of transformation. A close reading of Lewis's works illustrated his opinions on hierarchy, democracy, and government specifically. Secondly, I explored the works to discover ways in which the historical context colored his perspective. Lewis was a soldier during World War I wherein he acquired shrapnel wounds that he would later have removed in surgery. He was also a prominent, influential force during World War II through serving on the Oxford City Home Guard Battalion comprised of local soldiers providing local protection in the Home Battalion, by speaking to Royal Air Force pilots, and by delivering weekly lectures on the BBC.

Lewis's fiction illustrated the application of his leadership perspective, influenced by the Bible and Milton's *Paradise Lost*. Lewis perpetuated these ideas in his fiction, especially in *The Pilgrim's Regress*, *The Chronicles of Narnia*, and his science fiction trilogy. The researcher analyzed both the transformational and pseudotransformational qualities in Lewis's fictional characters.

Scholarship

A vast spectrum of scholarship exists on Lewis and his works. Some focus on Lewis's life, while others offer literary analysis of his fiction and nonfiction. The bulk of the material derived originally from Walter Hooper, Lewis's assistant during his final months of life, who

was determined to preserve Lewis's literary legacy shortly after his death. This included publishing partial works such as *The Dark Tower*. Hooper (1996) reported that Lewis's brother Warnie was so distraught after his brother's death, he threw many of Lewis's notebooks in the home fire, feeding it continuously for 3 days. However, Hooper retrieved and published some of the original work and later added his own literary analysis. Lewis's friends and scholars would follow suit. The current study reviewed works of celebrated Lewis scholars like Michael Ward, Bruce Edwards, Louis Markos, and David Downing to support the thesis.

Memoirs

Many of Lewis's students and colleagues wrote memoirs about Lewis included in works such as *C.S. Lewis at the Breakfast Table* edited by Como, *C.S. Lewis Remembered*, and *Mere Christians* to name a few. In addition, his student and friend Sayer wrote what many consider the best biography on Lewis, *Jack: C.S. Lewis and His Times*. His stepson, Gresham, also wrote a biography titled *Jack's Life* as well as an account of his time living with Lewis in *Lenten Lands*.

Interviews

From interviews with academic leaders and clergyman, it was clear that Lewis still challenges hearts and minds in today's culture. Following initial email contact of 11 persons, 9 responded, wishing to be included. As Lewis responded to each correspondent, his scholars and fans were also proactive in replying to my email and in answering the four leadership questions. All participants answered the following questions:

1. How has C.S. Lewis influenced you as an individual?
2. What works of Lewis do you feel are particularly influential for you?
3. Do you view C.S. Lewis as a leader (one who influences)? How?

4. What traits do you feel are important in a leader and how has the person and the legacy of Lewis helped you in developing those traits?

Contributor Profiles

The interview participants included clergymen and celebrated scholars in their respective fields. Most published at least one critical work on Lewis and they held various leadership positions in churches, organizations, and universities. The following is a brief biography of each contributor presented in alphabetical order.

For 15 years at the time of the study, Dr. Gayle Anacker has held the position of Vice President for Academic Affairs and Assistant Director of Oxbridge for the C.S. Lewis Foundation. He was Professor of Philosophy and Religious Studies at Orange Coast College in Costa Mesa, California, and founding President of Community Christian College in Redlands, California. Before joining the Foundation full-time, he was professor, Associate Provost, and then Dean of the College of Arts and Sciences at California Baptist University.

Dr. Devin Brown is a Lilly Scholar and Professor of English at Asbury University. He publishes regularly on C. S. Lewis and J. R. R. Tolkien. In addition, he contributed six chapters, including one on *The Screwtape Letters*, to *C.S. Lewis: Life, Works, and Legacy*, edited by fellow study participant Dr. Bruce Edwards. Dr. Brown published *Inside Narnia: A Guide to Exploring The Lion, the Witch, and the Wardrobe, Inside Prince Caspian, and Inside the Voyage of the Dawn Treader*. Brown has won numerous awards, has served as a judge for *Christianity Today's Book of the Year*, and is a recipient of The Francis White Ewbank Award, the highest teaching award at Asbury University. He also developed an Educational Resources DVD for the film *Amazing Grace*, and was involved in a second titled *C.S. Lewis: Why He Matters Today*.

Dr. Bruce Edwards is a Professor of English and Africana Studies and Associate Vice Provost for Academic Technology at Bowling Green State University. There, he oversees the Center for Online and Blended Learning, and is the webmaster for The C.S. Lewis Review (www.cslewisreview.com). He served as a Fulbright Fellow in Nairobi, Kenya, where he taught at Daystar University and conducted research on first generation African college students. Dr. Edwards edited the monumental four-volume set entitled *C.S. Lewis: Life, Works, and Legacy* (2007). He also published *Not a Tame Lion* (2005), *Further Up and Further In: Understanding C. S. Lewis's The Lion, the Witch and the Wardrobe* (2005), *A Rhetoric of Reading: C. S. Lewis's Defense of Western Literacy* (1988) and *The Taste of the Pineapple: Essays on C. S. Lewis as Reader, Critic, and Imaginative Writer* (1988).

Dr. Allen Jessee is currently maturity pastor at Highlands Fellowship in Abingdon, Virginia. Dr. Jacobs has served in many capacities at several different churches and works in tandem with Avrett University to install a leadership symposium and training program.

Dr. Alan Jacobs is Clyde S. Kilby Chair and Professor of English at Wheaton College. He publishes often on spiritual and technological aspects of life. His works include *The Narnian: The Life and Imagination of C.S. Lewis*, *The Pleasures of Reading in an Age of Distraction*, *Original Sin: A Cultural History*, *Wayfaring Essays: Pleasant and Unpleasant*, *Shaming the Devil*, *A Theology of Reading: The Hermeneutics of Love*, *Looking Before and After: Testimony and the Christian Life*, and *A Visit to Vanity Fair: Moral Essays on the Present Age*, among others.

An ordained Anglican minister, Reverend Dr. Robert MacSwain is Assistant Professor of Theology and Christian Ethics at Sewanee, University of the South in Sewanee, Tennessee. He has degrees from Liberty University, Princeton Theological Seminary, the University of

Edinburgh, and the University of St. Andrews. His dissertation discussed religious epistemology of Anglican theologian Austin Farrer, a friend of Lewis. He published several articles, book reviews, and poems as well as co-edited four books: *Grammar and Grace: Reformulations of Aquinas and Wittgenstein* (with Jeffrey Stout), *The Truth-Seeking Heart: Austin Farrer and His Writings* (with Ann Loades), *The Cambridge Companion to C. S. Lewis* (with Michael Ward), and the forthcoming *Theology, Aesthetics, and Culture: Responses to the Work of David Brown* (with Taylor Worley).

Dr. Louis Markos is the Scholar in Residence and Robert H. Ray Chair in Humanities at Houston Baptist University. He has presented scholarly research nationally and internationally. He also writes plays and screenplays, including cowriting the script for the forthcoming Lewis and Inklings film, *The Lion Awakes*. In addition, Dr. Markos published a plethora of scholarship on a wide range of topics, C.S. Lewis among them. These works include *From Achilles to Christ: Why Christians Should Read the Pagan Classics*, *Pressing Forward: Alfred, Lord Tennyson and the Victorian Age* (Sapientia Press, 2007), and *Lewis Agonistes: How C. S. Lewis Can Train us to Wrestle with the Modern and Postmodern World* (Broadman & Holman, 2003).

Alexander Smith is a Lewis scholar in Belfast, Northern Ireland, the birthplace of C.S. Lewis. He conducts a weekly tour that walks in the footsteps of C.S. Lewis, visiting several important landmarks. He is the Director of The C.S. Lewis Centre at Belmont Tower. In addition to the tour, Smith gives many Lewis lectures and hosts a mini-school in August with one module in Belfast and the second module in Oxford. His website is www.cslewisbelfast.com

Will Vaus is a writer and clergyman currently living in Monterey, Virginia. He holds a bachelor's degree in drama from the University of California at San Diego and a Masters of Divinity from Princeton Theological Seminary. He is the son of Jim Vaus, redeemed organized

crime wire tapper, which Vaus discusses in his book *My Father Was a Gangster*. He has authored many books on religion and C.S. Lewis including *Mere Theology*, *Speaking of Jack*, *The Hidden Story of Narnia*, and *The Professor of Narnia*. He also contributed essays to *C.S. Lewis: Life, Works, and Legacy* edited by Dr. Bruce Edwards.

When asked about the works they found most inspirational, answers ranged from fictional to nonfictional works across a wide spectrum of thought. Nearly all participants mentioned spiritual works such as *Letters to Malcolm*, *Miracles*, and the reverse treatise of *The Screwtape Letters*. Four participants named *Mere Christianity*, eight of nine cited *The Chronicles of Narnia*, and five mentioned *The Great Divorce*. The lists included literary analysis such as *The Discarded Image*, *Preface to Paradise Lost*, *The Abolition of Man*, and extended to fictional works such as the space trilogy, *'Til We Have Faces*, and *A Pilgrim's Regress*. Their responses included specific essays extracted from larger essay collections, such as "The Problem with X" and "Meditations in a Toolshed." The length of the list alone could ensure Lewis as firmly stationed as an inspiration among modern scholars and clergymen.

Each participant affirmed Lewis's influence on his perspective of God and discussed ways in which Lewis shaped their behavior and modes of thinking. Many cited that Lewis influenced an *integration* of faith and imagination; in other words, he proved that one can feed the mind without injuring the faith. Alan Jacobs (personal correspondence February 11, 2012) mentioned that Lewis illustrated to him the importance of being both a professor and a Christian, a sentiment echoed by many of the participants. All noted that Lewis was an effective leader; however, one posited that he perceived *teacher* and *leader* differently. Each stated that Lewis equipped him with qualities that made him an effective leader, including vision, curiosity, finding what *unites us*, seeking the *integrated life*, humility, good communication, and Christian

intellectualism. The details from the interviews are in the sections on Lewis's transformational qualities.

Observational Data

On May 7, 2011 I traveled across the Atlantic to record observational data on the legacy of C.S. Lewis. On May 11 I arrived in Belfast, Northern Ireland to participate in the C.S. Lewis Tour conducted by Lewis scholar and Belfast resident Alexander Smith. In addition to the weekly tour, Smith often lectures on Lewis throughout Ireland and England. The tour takes participants chronologically through Lewis's birth and development in Belfast from the shipyards where his grandfather operated a shipbuilding business to the flat where Lewis was born (Figure 1) to Little Lea (Figure 2), the house built by Albert Lewis, Lewis's father and Belfast court solicitor. Participants also visit the Rectory of Lewis's maternal grandfather, an Anglican clergyman, and the residence next door, which had a unique lion-head doorknob that some claim was the inspiration for Aslan (Figure 3). The tour completes at *The Searcher* statue (Figure 4), a bronze homage to Digory Kirke, Lewis's character from *The Chronicles of Narnia*. Annually, the tour hosts thousands of seekers and fans who wish to walk in the footsteps of Lewis. As revealed in its many monuments to Lewis, the city boasts to be his birthplace.



Figure 1. The birthplace of C.S. Lewis



Figure 2: Little Lea, childhood home of C.S. Lewis



Figure 3: Door at St. Mark's



Figure 4: "The Searcher" statue

On May 13 I visited The Kilns, Lewis's Oxford home for more than 30 years for a tour conducted by Mr. Kirkpatrick, a student scholar-in-residence (*Figure 5*). Purchased by the C.S. Lewis Foundation in 1990 and reconstructed, The Kilns is in the same condition as it was in Lewis's time. Blackout curtains crafted from wool army blankets hung in the windows. The same brand of appliances, if possible, furniture, and design also mimicked the 1950s (*Figure 6*). Lewis's bedroom is intact (*Figure 7*), including the stairs he had installed outside so he could exit his room without disturbing others in the house (*Figure 8*). Although restoration added additional items including a study area built after Lewis's estate sold the property, the original chimney and basic structure of the home remains. The pond on the property, of which Lewis wrote fondly, is the C.S. Lewis Nature Reserve, maintained through the generosity of the Foundation and its contributors. When I visited the Kilns, researchers had recently explored the pond and discovered a rudimentary boat constructed by Lewis and his brother (*Figure 9*). The Foundation maintains a Scholars-in-Residence program, which hosts local and international scholars staying at the Kilns. Every 3 years the Foundation hosts Oxbridge, a 2-week conference

that explores the intersection of faith and intellect in contemporary culture. After my visit, I traveled to Holy Trinity Church and paid respect to Lewis at his gravesite (*Figure 10*).

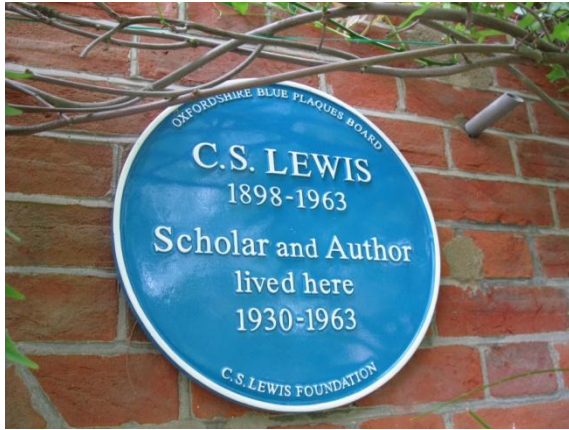


Figure 5: The Kilns



Figure 6: Greeting Room at The Kilns



Figure 7. Outside of The Kilns



Figure 8: C.S. Lewis's bedroom



Figure 9: Boat recently discovered at Reserve Figure 10: Grave of C.S. Lewis

Walking through The Kilns gave me a curious sensation. I was burdened by my expectations and preconceived notions before entering; *this* is the place where Lewis lived and wrote. I had initial astonishment at the small, humble size of his residence. I could not take a picture of an entire room because each room was rather small. When I entered the study where Lewis wrote his Narnian chronicles, I noted the room as quite uninspiring with only a window, a sink, and a fireplace. It was surreal that Lewis created Narnia and its rolling hills and its various talking creatures, both kind and malevolent, from a plain desk in an ordinary room such as this. Finally, when I arrived downstairs after the tour, I felt that Lewis was bidding me to follow my own path, not merely to hide in his shadow. He never brought attention to himself but rather, pointed others toward something ethereal and eternal. That afternoon, I stepped into a modest house inhabited by an Oxford tutor. That moment severed illusion and the myth gave way to

reality. However, I was not disappointed. Indeed, C.S. Lewis only leads me to the threshold of something greater, greater than he or I, alas, even greater than death itself. I was reminded of how only Heavenly riches can satisfy human longing, as it is so poignantly stated in *The Pilgrim's Regress*: "What does not satisfy when we find it, was not the thing we were desiring" (Lewis, 1943/1933, p. 97).

Four Transformational Qualities

Bass (1985) argued that transformational leaders illustrated four qualities: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Lewis possessed all of these qualities, as this research revealed.

Idealized influence (Charisma). Lewis would deny that he possessed charisma, but his influence proves quite the opposite. He was unpolled by the desire for power; in fact, the central message of his talks was unity and the promotion of benevolence among the population. He did not need to create a personality cult to promote his ideas; he much preferred to remain humble and avoid crowds as much as possible. When asked why he did not attend the Coronation of Queen Elizabeth, Lewis (1998) wrote in *Letters to an American Lady*, "I'm not a man for crowds and Best Clothes" (p. 17). Lewis's words are his legacy. He wished to turn the public admiration from himself to *something other*. Why would people praise the fork for the delight of an entrée and not the chef? Lewis was not the central theme of his works, God and spirituality were. Many people claim there was something about Lewis that attracted people to him. He was clever with words and could disarm people in an instant with a joke or quip. Students intimidated by this great Oxford don were at ease within a few minutes of their first meeting. He was a reluctant leader, but he was an effective one. Brown stated,

He is certainly the most influential Christian writer of the 20th Century and is on track to be the most influential Christian writer of the current century as well. He

speaks to Christians not only through his fiction and his apologetic writing, but also through the example of his own life . . . He did not only talk the talk. He lived it. (personal correspondence, January 30, 2012)

Author Edwards, editor of the four-volume set, *C.S. Lewis: His life, Works, and Legacy*, among other books on Lewis cited Lewis as a “different” type of leader than one traditionally defined, one who led by doing rather than by an organizational expectation or hierarchical decree.

I happen to think Lewis is a unique ‘specimen’ and that there are few people who can reach a level of ‘leadership’ of the kind he possessed and exercised. . . I tend to think when people study ‘leadership’ they are primarily looking at outcomes or results; if this is the criteria, then Lewis’s leadership is easily established by the number of readers whose hearts and minds Lewis has won over, manifested primarily in their emulation of his example as a fearless champion of essential truths and the concepts of objective values, as well as his advocacy of unity in diversity within the church . . . In other words, his leadership stems from his declaration and their embrace of the particular worldview fostered by Christianity that sees everything from the perspective of eternity. From that worldview flows a recognition of the leadership traits resonant-in-action in such characteristics as loyalty, sobriety, honesty, fidelity, humanitarianism, persons over systems, and so on. (personal correspondence, January 30, 2012)

Inspirational motivation. Most people, including me, met Lewis through his broadcast talks later published as *Mere Christianity*. In the work those of faith finally have a treatise to explain the longings of a converted heart. Faith is, in essence, to believe without seeing. However, Lewis shines a light of understanding and analysis on hearts and minds and aims fully to explain the *yearnings for our homeland*, which penetrate deep, far beyond the frivolities of this life, our purposes, and even our existence. Although there is no suitable explanation, it evokes a feeling of joy. This sense of *joy* is what Lewis proposes to deliver to his audience, as great works of literature and nature once moved him as witnessed in the title of his autobiography, *Surprised by Joy*. Thousands have claimed Lewis as the driving force in their conversion to Christianity. Postconversion Lewis’s works provide sustenance to the developing

Christian, illustrating that a desire to strengthen faith can nourish the mind as well as the heart.

This is perhaps his strongest quality of the four proposed by Bass.

Anacker wrote,

Lewis has strongly contributed to my vision for my work as a Christian within the world of ideas, he has inspired me to a higher standard of intellectual attainment, he has led me to broaden my circle of genuine Christian fellowship and action, and he has strengthened my faith in God. (personal correspondence, January 30, 2012)

Brown echoed the sentiment:

Lewis has influenced me in three general ways. First, he introduced me to the idea of loving God with all your mind; he showed me how faith and reason could be integrated. Secondly, he also showed me the role of the Christian imagination; he demonstrated how faith and imagination go together. Finally he reminds me again and again of the Christian view of humanity, of the great worth and potential in every person. (personal correspondence, January 30, 2012)

Vaus noted that C.S. Lewis was a powerful, inspiring force:

I have been influenced by his Anglican spirituality to use the Book of Common Prayer in my daily devotional life and to seek out a confessor/spiritual director just as Lewis did. Theologically and spiritually, Lewis has made, through his writings, heaven attractive to me. His writings have nurtured my longing for God. (personal correspondence, January 24, 2012)

Jessee reported that Lewis assisted him when his former plans of a medical career were divinely interrupted and exchanged for a call into ministry:

It is interesting to note that C.S. Lewis has been very instrumental in my approach to faith. I was a chemistry major heading to the medical school when I began to notice a stirring in my heart to do something different with my life. The writings of Lewis helped chart that course. *Mere Christianity* started the journey with other books that solidified that course. (personal correspondence, January 27, 2012)

Alexander Smith reflected,

Lewis has sustained me on a journey. That journey is the quest for meaning in existence and not just in understanding existence itself. If we inhabit on small part of a universe that is somehow intelligible to use then the quest is in the

direction of what lies beyond. If our world has been entered by an ‘invader’ . . . in human form, who claimed to be its King then to seek His Kingdom, his Rule and His Authority must be the goal, in essence to be a follower. Ultimately the only meaningful test of leadership is the simple question, Is anyone following? A claim to be a leader with no-one following is bogus. Lewis has been an instrument in sustaining me in the path of discipleship. The disciple has been in lifelong pursuit of the answers to life’s difficult questions. (personal correspondence, January 26. 2012)

Intellectual stimulation. With Lewis as an Oxford don who wrote one of the most comprehensive volumes of Oxford’s *History of English Literature*, it was no surprise that he left an intellectual legacy. A university fellow was Lewis’s occupation long before he was the author of so many apologetic and other spiritually-imbued works. Although many Oxford professors found Lewis’s blending of intellect and faith *repellant*, these minds still respected his literary prowess, considering his analysis and criticism among the best of his time. According to Poe and Poe (2006), Brewer reflected in *C.S. Lewis Remembered*,

Lewis’s *Allegory of Love* was in fact widely influential over scholars in related disciplines, whether one agreed in detail or not . . . The brilliant American critic E. T Donaldson . . . yet once said to me personally he would have ‘given an arm and a leg’ to have written *The Allegory of Love* . . . In respect of the influence of his writing on secular literature there would be no lack of controversy . . . Yet in the end the secular and the religious writings, however various and controversial, are part of the same eager sympathetic imagination. (pp. 70-71)

His sharp intellect captured the tenets of the Christian faith mingled with the pragmatics of a rational mind. Works such as *Mere Christianity* firmly secured him among the elite Christian intellectuals of his day and ushered him into an inventory of great apologetic authors such as G. K. Chesterton. The origin of the term apologetic is from the Greek *apologetikos* or to speak in defense. In this form Christians give intellectual support for their faith, such as the passage exemplified below from *Mere Christianity*.

If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. If none of my earthly

pleasures satisfy it that does not prove that the universe is a fraud. Probably earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing. If that is so, I must take care, on the one hand, never to despise, or be unthankful for, these earthly blessings, and on the other, never to mistake them for the something else of which they are only a kind of copy, or echo, or mirage. I must keep alive in myself the desire for my true country, which I shall not find till after death; I must never let it get snowed under or turned ask; I must make it the main object of life to press on to that country and to help others to do the same. (1980, p. 76)

Lewis expanded the minds of both religious and secular scholars. In addition, he made his works tangible to the public so that laymen of every parish could understand core concepts of the faith. Patterson (2006) reflected in *C.S. Lewis Remembered*,

In everything he wrote, Lewis was deeply aware of how ordinary people lived, what they thought, and what they were looking for in life. This is what makes his Christian writings so accessible and so influential. Lewis was not an aristocrat, nor was he an intellectual snob. He never liked the role of a celebrity. He could talk to you and me in our everyday language and understand us. (p. 97)

Smith noted in his responses to the interview questions that Lewis not only caused his readers to think, but analysis of his works perpetuated current and future scholarship.

He was a leader, the first among equals. His early influence not only gathered those of his time and ability but has continued to influence subsequent generations of students and thinkers. The questions he raised and the solutions he offered are still occupying the minds of those at the cutting edge of their respective fields. Books still referencing aspects of Lewis's work and thought pour from the pens of the academics and thinkers of today . . . Setting aside his leadership and influence among the academic and adult world his greatest success is possibly in the appeal to generation upon generation of children. They have followed him through wardrobes, through pools water, through schoolyard walls, through stable doors, through the cavernous underworld and across perilous seas . . . They are still following. (personal correspondence, January 26, 2012)

Individualized consideration. Lewis's personal correspondence exceeds 5,000 pages.

The ages of the correspondents ranges from elementary school children to elderly widows. As in his literature, his letters reveal a man who cared deeply about all who read his works. Lewis had

a duty to respond to every letter he received. In his *Letters to Children* he answers letters from individual students and whole classes, mainly from America, who had read *The Chronicles of Narnia*.

From the tone of his letters, he never once denigrated a correspondent even if he or she was obviously ignorant of the topic. With all politeness Lewis offered his opinion on the letter's topic, if asked, and usually ended with a note of encouragement or a joke. MacSwain admired Lewis's relentless task of answering every single letter.

Effective leaders also often care deeply for their followers, and thus inspire not just admiration but loyalty . . . Lewis did indeed display many of these characteristics [confidence, vision, charisma, an attractive personality, the ability to persuade and convince others that one's vision is worth following], although he also sometimes deliberately played down some of them (for example, he intentionally dressed in drab baggy clothes). But one must be impressed with the way he responded to every correspondent: that shows a level of care for 'followers' which certainly inspires both admiration and loyalty. (personal correspondence, February 11, 2012)

Glaspey (2005) reflected on the lasting wisdom contained in Lewis's letters. Even casual correspondence bears Lewis's unmistakable intellect and logic in responding to literary, spiritual, or domestic issues:

Lewis's letters still make valuable, interesting, and instructive reading today. All of his best qualities as a writer come to the fore in the published collections of his letters. Here, too, we see the heart of Lewis revealed, his kindness as an attentive listener to people's questions and struggles, his gentleness in critiquing the amateurish poems sent by an admirer and would-be poetess, his vivid humor and description of domestic life. Although Lewis saw answering these letters as a very personal ministry, they have survived to continue a public sharing of his gifts. (p. 65)

Humility was one of Lewis's best qualities. While many Oxford professors took every opportunity to promote the height of their intelligence and condescend to those of a lower station, Lewis recognized this as the most tempting of sins: Pride. Pride caused the Fall of Man, and it was still, in his eyes, the easiest spiritual stumbling block.

I don't think he ever looked down on anybody, and he was always willing to learn from anybody. It always seemed to me a great pity he did not preach more often, until I learned the reason for his reluctance to do this; he told me one day that after he had delivered a sermon and had received the kind words and the congratulations of all and sundry—as always happened when he spoke in public—he began to think what a jolly fine and clever fellow Jack Lewis was and, said he, 'I had to get to my knees pretty quickly to kill the deadly sin of pride!' (Morris cited in Como, 1994, p. 200)

Students of Lewis said they were his priority. Although some professors enjoyed denigrating students for sport, Lewis's first chore was to engage the students' minds and skip the usual habit of criticizing the current generation. In *C.S. Lewis at the Breakfast Table*, Brewer recalled an engaged, conscientious tutor:

Lewis listened with extreme intentness, not I am all too sure, because of the fascination of my words, but because it was his duty. Once, in the middle of my essay, his phone rang. I stopped, and he answered it in the other room. When he returned after a five minute interruption, he repeated verbatim my last sentence as far as it had got. He had an astonishing verbatim memory and could repeat whole passages of prose to illustrate a point arising in a discussion. (1992, pg. 47)

He exemplified generosity throughout his life from voluntary enlistment in WWI and keeping his promise to Paddy Moore to take care of his mother if he should die in battle, to donating a majority of his income to help those less fortunate, and to marrying Joy Gresham to extend his British citizenship to her when her adulterous husband demanded a divorce. Most considered Lewis one of most selfless men at Oxford, often donating money to students who were in need and saying that it was from *his friend*. Because he struggled to manage money, his friend and attorney Owen Barfield maintained a trust for him. Approximately twothirds of his income went to assist various charities and individuals in need, such as widows. Lewis (1980/1952) wrote in *Mere Christianity* that, "I am afraid the only safe rule is to give more than we can spare . . . If our charities do not at all pinch or hamper us, I should say they are too small" (p. 52).

All through his life Lewis gave his time, attention, and resources to help others despite the personal sacrifice it cost him. He truly lived what he believed: “What we practice, not (save at rare intervals) what we preach is usually our greatest contribution to the conversion of others” (Lewis, Vol.3, 2004, p. 576). Even today, his fans feel a deep kinship with him. Edwards stated in his interview:

His core values represent a solid basis for building an ethical life, and presumably, a pattern of leadership that is neither coercive nor manipulative. He leads by example, based on heartfelt conviction. There is never a hint of his being ‘controlling,’ nor of a desire to become the conscience of others; rather, he sees himself as helping others learn to be independent thinkers and to take action based upon the truths they learn . . . Other than my father, he is the most influential person in my life. His leadership manifests itself in the voice in my head when I read his works and recognize their continuing wisdom and application in my life, and the lives of others. He taught me the power of metaphor for instilling those values and qualities that exemplify leadership, and the necessity of learning how to create and deliver those new metaphors to one’s audience with imagination and grace. It is not to be underestimated what control of language is necessary for successful leadership of the kind that Lewis exhibited. (personal correspondence, January 30, 2012)

Jessee agreed,

Christian Leaders challenge their followers to become better people and pass on to others what they have learned. Lewis was that kind of leader . . . Lewis’s works have been translated into many languages and his legacy continues to this day. I believe Lewis was one of God’s chosen instruments that He raised up to challenge the agnostics of the day. (personal correspondence, January 27, 2012)

Although Lewis never desired to be a leader, he proved a most magnanimous one. He met all the criteria and established his eligibility, not just as a mentor or guide, but also as one who fundamentally changed persons through his influence. Rather, Lewis saw himself as a conduit, an avenue to something bigger, more powerful, and more satisfying. Lewis deepened the faith and the intellect of many, and for that he has become a transformational leader.

Lewis's Life in Context—Hitler and Pseudotransformational Leadership

In contrast, pseudotransformational leadership is the perversion of a good leader. “What we call bad things,” Lewis (1961/1942) argued in *A Preface to Paradise Lost*, “are good things perverted and wishes to exist ‘on its own.’ This is the sin of Pride” (p. 66). Also, in *Mere Christianity* he claimed that evil is a parasite not a real thing in which good is perverted for evil means. “The powers which enable evil to carry on are powers given it by goodness. All the things which enable a bad man to be effectively bad are in themselves good things – resolution, cleverness, good looks, existence itself” (Lewis, 1980/1952, p. 33). Northouse (2007) referred to pseudotransformational leaders as “self-consumed, exploitive, and power-oriented, with warped moral values” (p. 177). Employing the same trait as transformational leaders, pseudotransformational leaders use charisma to exploit power for their own means.

Hitler used his power and propaganda to implement his malignant strategy called The Final Solution. In Hitler's desire to create a perfect, Aryan race, his regime mercilessly massacred millions of innocent people during the Holocaust. These included Jews, Gypsies, Poles, homosexuals, and the disabled. People lost their homes, their possessions, and, ultimately, their dignity. His regime herded millions of Europeans deemed imperfect into concentration camps to endure unspeakable atrocities. Those who did not die immediately via *selection* and sent to the crematory worked under heinous conditions, and many died from diseases such as typhus created by unsanitary conditions. German officers raped Jewish women and hanged children from the gallows. Those with the fortitude to survive emerged as emaciated shells, living testaments to the depravity of human wickedness. It was the darkest hour of humanity in contemporary history. Hitler, along with associates such as Himmler, was the architect of misery. Even today 60 years after his reign of terror, Hitler remains the manifestation of evil.

Lewis was not immune to the horror and the fear instigated by the Nazis. It was an ever present danger in his culture. Yet, he wrote about praying often for his enemies, as instructed.

When you pray for Hitler & Stalin, how do you actually teach yourself to make the prayer real? The two things that help me are (a) A continual grasp of the idea that one is only joining one's feeble little voice to the perpetual intercession of Christ, who died for those very men (b) A recollection, as firm as one can make it, of all one's own cruelty wh. Might have blossomed, under different conditions, into something terrible. You and I are not, at bottom, so different from these ghastly creatures. (Lewis, Vol.2, 2004, p. 391)

No different than tyrants? Lewis actually stated that we cannot make proper judgment until we consider the circumstances of that individual. In his compassion he admitted that we cannot fully understand individuals until we reconcile them in context with their circumstances. It does not justify the cruelty of actions, but it provides insight. In *Mere Christianity*, Lewis (1980/1952) noted,

Some of us who seem quite nice people may, in fact, have made so little use of a good heredity and a good upbringing that we are really worse than those whom we regard as fiends. Can we be quite certain how we should have behaved if we had been saddled with the psychological outfit, and then with the bad upbringing, and then with the power, say, of Himmler? That is why Christians are told not to judge. We see only the results which a man's choices make out of his raw material. (p. 55)

This stemmed from the Biblical notion of *love thy neighbor*, which Lewis claimed applied although the enemy is quite detestable.

I take it, it has nothing in the world to do with trying to pretend that the enemy is 'not so bad after all' or that his sins 'don't matter,' or that he is really lovable. Not a bit. It's the old business about 'loving the sinner and hating the sin' wh[ich] becomes alive to me when I realize that this is what I do to myself all the time. In fact I provisionally define Agape as 'steadily remembering that inside the Gestapo-man there is a thing wh[ich]. Says I and Me just as you do . . . [he was] made by God for eternal happiness. (Lewis, Vol.2, 2004, p. 409)

Despite the psychological implications that substantiate their actions, tyrants of the time, Hitler and Stalin among them, effectively created an atmosphere of incessant fear. Neither

Lewis nor his friends in the Inklings were immune. The threat of war extended to the lecture halls of Oxford, and for the second time in his life, Lewis inhabited Oxford's campus during the calamity of war. The climate of uncertainty lingered while Lewis and his Inkling brethren feared arrest for writing subversive literature. Havard (1994) wrote in *C.S. Lewis at the Breakfast*

Table:

The outbreak of war depressed Lewis deeply. He remembered the slaughter of World War I, which he had been close to . . . One evening after the fall of France, all were expecting an invasion. The Inklings were remembering passages in their work likely to prove obnoxious to the Nazis. Lewis remembered *The Pilgrim's Regress* and dwarfs of 'a black kind with shirts.' He affected to be apprehensive of their effect, given a Nazi occupation. But it was generally agreed that he was relatively safe because his work was not very political. (p. 220)

Yet, Lewis could see how Hitler had obtained his position. Hitler had charisma and spoke with a passion unparalleled in his time. Lewis noted in correspondence that Hitler was a brilliant speaker. One knowledgeable of his nefarious deeds could still fall prey to his persuasion.

Humphrey came up to see me last night . . . and we listened to Hitler's speech together. I don't know if I'm weaker than other people: but it is a positive revelation to me how while the speech lasts it is impossible not to waiver just a little. I should be useless as a schoolmaster or a policeman. Statements which I know to be untrue all but convince me, at any rate for the moment, if only the man says them unflinchingly. (Lewis, Vol. 2, 2004, p. 425)

Disgusted by the atrocities of the Holocaust, Lewis viewed Hitler as a tyrannical puppeteer, controlling his army and the German people through propaganda. He wrote to Arthur Greeves, "For the German people as a whole we ought to have charity: but for dictators, 'Nordic' tyrants and so on—well, read the chapter about Mr. Savage in the *Regress* and you have my views" (Lewis, Vol.2, 2004, p. 128).

In the passage from *A Pilgrim's Regress*, black dwarves obey the orders of Mr. Savage who lives high above them in Savage's Nest, similar to Hitler's Eagle's Nest. Savage sits "on a

high chair at the end of his barn” (Lewis, 1943/1933, p.77). Later, Mr. Savage states that he will “drink the blood of men from skulls” (Lewis, 1943/1933, p. 78) and complains against the people of Claptrap, claiming,

These are the dregs of man . . . they are always thinking of happiness. They are scraping together and storing up and trying to *build*. Can they not see that the law of the world is against them? Where will any of them be a hundred years hence. (Lewis, 1943/1933, p. 78)

When Mr. Savage speaks about his theory of heroism, he explains that the “excellent deed is eternal [and that] the hero alone has this privilege, that death for him is not defeat” (p. 78). His hatred for the people of Claptrap borders on obsession. He seems preoccupied by their relentless happiness and their determination to build. Mr. Savage says of them,

If all men who try to build are but polishing the brasses on a sinking ship, then your pale friends are the supreme fools who polish with the rest though they know and admit that the ship is sinking Their Humanism and whatnot is but the old dream with a new name. The rot in the world is too deep and the leak in the world is too wide. They may patch and tinker as they please, they will not save it. Better give in. Better cut the wood with the grain. If I am to live in a world of destruction let me be its agent and not its patient. (Lewis, 1943/1933, p. 80)

It is interesting to note the Mr. Savage, as the fictional Hitler, abhors the people of Claptrap for attempting to build. However, Hitler often stated that he wished to “build a State with a new social order” (Hitler, 1941, para.8). Was Lewis already aware of the contradiction in Hitler’s behavior? Could he already detect the incongruity inherent in Hitler’s plan and featured in his speeches?

The idea of heroism, closely linked to transformational and pseudotransformational leaders, is one used as a device of corruption. Like the term democracy, it can be corrupted to lure innocent people to accept doctrine to which they would traditionally object. Lewis was

fearful that such a regime could easily seize power by contaminating ideas traditionally viewed as valiant and benevolent.

If have at last, if only for once, seen a university doing what it was founded to do: teaching Wisdom. And what a wonderful power there is in the direct appeal which disregards the temporary climate of opinion—I wonder is it the case that the man who has the audacity to get up in any corrupt society and squarely preach justice or valour of the like *always* wins? After all, the Nazis largely got into power by simply talking the old straight stuff about heroism in a country full of cynics and buggers. (Lewis, Vol.2, 2004, p. 346)

Hitler's verbal venom resulted in millions of lost lives. Many still consider him the world's most malicious antagonist, a man in whose veins flowed pure evil. Time has not dulled the extent of his hatred. Classrooms across America and Europe teach the Holocaust and the sting of discrimination as well as the equally significant necessity of tolerance. Hitler is an example of the perversion of good qualities, and thus demonstrates pseudotransformational leadership.

Lewis's Perspective on Power and Leadership

Lewis (1974/1944) wrote in *The Abolition of Man*, "I am very doubtful whether history shows us one example of a man who, having stepped outside traditional morality and attained power, has used that power benevolently" (p. 486). To understand his view of leadership we must seek its origins. He remarked that hierarchy must exist to control undesirable behaviors, thus a power structure must exist. Power, however, corrupts even the most magnanimous of men. For this reason men must monitor other men and hold them accountable. Shared power could prevent such corruption. Lewis stated democracy was best; however, democracy as an ideal was also unrealistic. Perfect democracy was unattainable. Here, we approach a complex perspective of leadership and power. Lewis, however, unfailingly blended seemingly contradictory notions and revealed for us truths of life.

Hierarchy

Hierarchy, after the fall of man, exists to restrict man from indulging his evil impulses. Lewis posited a hierarchy reinforces good behavior and punishes those who deviate from these expectations. This is also indicative of the innate sense we have of justice, the sense of Right and Wrong he discussed in *Mere Christianity* and modeled in Christian scripture. In a biblical sense, God's position is at the summit of the hierarchy, while humans disperse throughout the *body* performing various, yet equally important functions:

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many . . . On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:12-14, 22-27)

In Lewis's view the only one worthy to rule is God. He is just but also exercises compassion in granting forgiveness of sin. His followers as other parts of the body should rejoice in their position. In a letter to a child correspondent, Lewis (1995) reiterated the idea of *no little jobs* in the hierarchy of Christ:

A creature can never be a perfect *being*, but may be a perfect *creature* – e.g. a good angel or a good apple-tree. Gaiety at its highest may be an (intellectual) creature's delighted recognition that its imperfection as a being any constitute part of its perfection as an element in the whole hierarchical order of creation... This is an extension of what St. Paul says about the body & the members. A good toe-nail is not an unsuccessful attempt at a hair; and if it were conscious it w[oul]d. delight in being simply a good toe-nail. (p. 100)

Man in his carnal way cannot effectively rule because he is not benevolent. He has the capacity to abuse power and, in the process, injure and even destroy a nation. Lewis illuminated this view in *A Preface to Paradise Lost*. In it he argued that the Milton version of The Fall was similar to St. Augustine and the Church as a whole. “God created all things without exception good, and because they are good . . . Though God has made all creatures good He foreknows that some voluntarily make themselves bad” (Lewis, 1961/1942, pp.66-67). Due to our fallen nature through the introduction of sin, man is unfit to rule one another.

As a Renaissance scholar Lewis was well acquainted with the cultural milieu of the 16th century. In his work *A Preface to Paradise Lost* Lewis devoted an entire chapter to exploring the “Hierarchical Conception” as reflected in such Renaissance poets as Milton and Shakespeare. Although scholars like Johnson thought Milton was an opponent of the monarchy because he rebelled against James I, Milton was not coarse and unforgiving. Rather, Milton was a firm believer in the Hierarchical Conception that, as Lewis (1961/1942) pointed out, argued that “degrees of value are objectively present in the universe” (p. 73). God ranks superior to everyone, but the hierarchy provides stratification of classes among all beneath God’s summit. To stray from this natural hierarchy is to introduce chaos and disorder. Every being must adhere to his or her position. “The goodness, happiness, and dignity of every being consists in obeying its natural superior and ruling its natural inferiors” (Lewis, 1961/1942, p. 73). Lewis provided examples from Shakespeare as illustrations. For example, the dominion MacBeth’s wife, his natural inferior according to the Hierarchical Concept, has over MacBeth is a “monstrous regiment” (Lewis, 1961, p.76). When a child defies a parent such as in *Comedy of Errors* and *King Lear*, it disrupts the natural order and trouble ensues.

Some interpret *Paradise Lost* as the devil's perception of his own fall, one which erroneously produces sympathy. However, Lewis argued that *Paradise Lost* was not indicative of God's tyranny over Satan but Satan's tyranny in challenging the natural order. This disturbance, perpetuated by Adam and Eve, echoes throughout all mankind and plagues man with the duality that exists within his very nature—both good and evil coexisting, mingling, and conflicting.

This Lewis illuminates was why Eve yielded to Satan's temptation. She merely emulated Satan's attempt to become equal or superior to God. Eve's iniquity was a contagious one for all humans inherited sin. Therefore, the true tyrant was revealed as Satan: "Tyranny, the rule over equals as if they were inferiors, is rebellion . . . All Milton's hatred of tyranny is expressed in the poem: but the tyrant held up to our execrations is not God" (Lewis, 1961/1942, p. 78). Satan was not the victim of God's wrath. He was in great contrast,

the *Sultan*—a name hateful in Milton's day to all Europeans both as freemen and as Christians. He is the chief, the general, the great Commander. He is the Machiavellian prince who excuses his 'political realism' by 'necessity, the tyrant's plea.' His rebellion begins with talk about liberty, but very soon proceeds to 'what we more affect, Honour, Dominion, glorie, and renoune.' The same process is at work in Eve. Hardly has she swallowed the fruit before she wants to be 'more equal' to Adam; and hardly has she said the word 'equal' before she emends it to 'superior.' (Lewis, 1961/1942, p.78)

Here, Lewis posited that tyranny paradoxically commenced with talk of liberty. Tyrants attracted a following by promoting popular ideas of independence twisted to achieve complete dominance. Satan used such venomous speech with Eve, and modern tyrants used the same appeal to sway followers. Milton, as many poets, used paradox in poetry to emphasize the proclivities of human nature.

Before our fallen natures demanded correction, discipline existed to maintain the natural order. It was the quiet gears upon which ordered life progressed. Lewis (1961/1942) wrote that

adherence to the greater hierarchy of God and the Hierarchical Concept brought not restriction but liberation before The Fall.

Discipline, while the world is yet unfallen, exists for the sake of what seems its very opposite—for freedom, almost for extravagance. The pattern deep hidden in the dance, hidden so deep that shallow spectators cannot see it, alone gives beauty to the wild, free gestures that fill it, just as the decasyllabic norm gives beauty to all the licenses and variances of the poet's verse . . . The heavenly frolic arises from an orchestra which is in tune; the rules of courtesy make perfect ease and freedom possible between those who obey them. (p. 81)

However, because men are fallen, discipline post-Eden must correct our wicked nature.

Extended to spirituality, it suggests the rewards of obedience. Lewis reinforced this point in his early fiction. In *A Pilgrim's Regress* Wisdom coaches the protagonist John on the installation of rules, as follows:

A man says, 'I have finished with rules: henceforth I will do what I want': but he finds that this deepest want, the only want that is constant through the flux of his appetites and despondencies, his moments of calm and of passion, is to keep the rules. (Lewis, 1943/1933, p. 96)

Scholar Downing (2007) argued that the society of Malacandra echoed medieval ideas of God and hierarchy. As previously mentioned, Lewis's reflection of the hierarchical concept inhabited the pages of his science fiction trilogy. Downing, in the essay collection *C.S. Lewis: Life, Works, and Legacy*, commented on the significance and philosophical origin of this passage.

In *A Preface to Paradise Lost* Lewis argues that 'the Hierarchical conception' dominated Western conceptions of order—cosmic, political, and moral—from Aristotle to Milton. With God at the top of the great chain and unformed matter at the bottom, everyone and everything had a natural station, ruling over those below, obeying those above. (p. 25)

In the first book of Lewis's science fiction trilogy, *Out of the Silent Planet*, Dr. Ransom shares impressions of Earth with the creatures of the planet Malacandra that kidnapped him. Dr.

Ransom discusses the “human history—of war, slavery and prostitution” (p. 102) to which the intelligent creatures respond,

‘It is because they have no Oyarsa [God],’ said one of the pupils. ‘It is because every one of them wants to be a little Oyarsa himself,’ said Augray. ‘They cannot help it,’ said the old *sorn*. ‘They must be ruled, yet how can creatures rule themselves? Beasts must be ruled by *hnau* [people] and *hnau* by *eldila* [angels] and *eldila* by Maledill [name of the Malacandran God]. These creatures have no *eldila*. They are like one trying to lift himself by his own hair—or one trying to see over a whole country when he is on a level with it—like a female trying to beget young on herself. (Lewis, 2003, p. 102)

To rebel against Maledill was to disrupt the natural order. Lewis often engaged Milton’s concepts of God and hierarchy, electing to ignore the modern tendency to cringe at such phrases as *naturally inferior* to arrive at a deeper understanding of obedience as liberation.

Democracy

While the country was deep in the conflict of World War II, a senior demon spoke openly of national troubles and the complex idea of democracy in Lewis’s “Screwtape Proposes a Toast.”

Oh, to get one’s teeth again into a Farinata, a Henry VIII, or even a Hitler! There was really crackling there, something to crunch; a rage, an egotism, a cruelty only just less robust than our own . . . Democracy is the word with which you must lead them by the nose . . . You remember how one of the Greek Dictators (they called them ‘tyrants’ then) sent an envoy to another Dictator to ask his advice about the principles of government. The second Dictator led the envoy into a field of corn, and there he snicked off with his cane the top of every stalk that rose an inch or so above the general level. The moral was plain. Allow no pre-eminence among your subjects. Let no man live who is wiser, or better, or more famous, or even handsomer than the mass. Cut them all down to a level, all slaves, all ciphers, all nobodies. All equals. Thus Tyrants could practice, in a sense, ‘democracy.’ (Lewis, 1987/1959, p.197)

To understand Lewis’s complex concept of democracy, there must be a distinction between spiritual democracy and political democracy. As mentioned earlier, Lewis’s view of

spiritual democracy stemmed from the idea that God was the head of the body, while believers occupied various equally significant responsibilities. However, in a political democracy, a *flawed* individual is the pinnacle of the hierarchy, thus a perfect democracy cannot succeed unless it mimics God's design with a benevolent leader at its head. Therefore, a perfect political democracy is ultimately unattainable because of the poison of human sin.

Democracy as “Ideal”

With so much talk about ideal governments during times of political turmoil, Lewis in his lectures and talks was quick to warn culture against the dangers of the tempting but ultimately intangible *ideal*. In a letter to Dan Tucker on December 8, 1959, Lewis wrote,

A hundred years ago we all thought that Democracy was it. Neither you nor I probably think so now. It neither allows the ordinary man to control legislature nor qualifies him to do so. The real questions are settled in secret and the newspapers keep us occupied with largely imaginary issues. And this is all the easier because democracy always in the end destroys education . . . Only a power higher than man's can really find a way out. (Vol.3, 2004, p. 1105)

Democracy appears attractive because it promises a division of power among all citizens. Yet democracy, as Plato posited, has its own ills as well. Indeed, the view of democracy was as a successful government when contrasted with Hitler's autocracy.

Spiritually, we are in essence democratic because we are all members of the same body or *hnau* to allude to Lewis's science fiction trilogy. Politically, however, perfect democracy cannot survive. Who is to restrain a member who is overstepping his political boundaries? If we assign someone that responsibility, he or she becomes a power figure. If all are the same, none can elevate above the other, like one who is “trying to see over a whole country when he is on a level with it” (Lewis, 2003, p. 102). One must learn to submit to authority while recognizing tyranny. Tyranny is a perversion of God's hierarchy. Veith (2005) claimed, “Tyranny is just as

much a violation of hierarchy as rebellion. Tyranny, in which a mere human being imposes his will on people who are actually his equals, is a violation of God's order" (p. 185).

In his essay "Democratic Education," Lewis (1986) argued that most qualities in life were not democratic.

Virtue is not democratic. She is achieved by those who pursue her more hotly than most men. Trust is not democratic; she demands special talents and special industry in those to whom she gives her favors. Political democracy is doomed if it tried to extend its demand for equality into those higher spheres. Ethical, intellectual, or aesthetic democracy is death. (p. 34)

Often our society magnifies these inequities: students take standardized tests to illustrate their intelligence and compete with one another; teams face off in various sports to see which of the two is athletically superior; and pageants showcase the beauty of women to find among them who is the fairest. Our spirit of competition thrives in these situations. Society orders itself into strata and, thus, promotes an oligarchic order, as Lewis (1986) cited in "Lilies that Fester."

Since most men, as Aristotle observed, do not like to be merely equal with all other men, we find all sorts of people building themselves into groups within which they can feel superior to the mass; little unofficial, self-appointed aristocracies. The *Cultured* increasingly form such a group. (p. 41)

Is it presumptuous to assert that people create hierarchies by class, even in the presence of democracy? Yet, people quite naturally form bonds with those who share similar interests and opinions. Somehow, whether intentionally or unintentionally, people form classifications and ranks based upon certain qualities or lack of certain qualities. Lewis pointed this out in his section on "Friendship" in *The Four Loves* (1960). "The danger is that this partial indifference or deafness to outside opinion, justified and necessary though it is, may lead to a wholesale indifference or deafness . . . But the habit of 'not giving a damn' grows on a class" (pp. 256-257). When groups establish ranks, they allow discrimination. Even in a democratic state there are aristocratic classes that condescend to those of lower station. The innate differences that

exist in all individuals can be exaggerated and strengthened when there is corporate agreement, perhaps accidentally, creating classes without governmental decree.

Equality is the ideal, elevated beyond reality and molded into an abstract, an intangible vision that infects reality.

When equality is treated not as a medicine or a safety-gadget but as an ideal we begin to breed that stunted and envious sort of mind which hates all superiority. That mind is the special disease of democracy, as cruelty and servility are the special diseases of privileged society. It will kill us all if it grows unchecked. The man who cannot conceive a joyful and loyal obedience on the one hand, nor an unembarrassed and noble acceptance of that obedience on the other, the man who has never even wanted to kneel or to bow, is a prosaic barbarian. But it would be wicked folly to restore these old inequalities on the legal or external place. (Lewis, 1986, p. 18)

Why do we desire equality? Lewis argued (1986), in the appropriately titled essay “Equality,” located in the collection *Present Concerns*, that,

The demand for equality has two sources; one of them is among the noblest, the other is the basest, of human emotions. The noble source is the desire for fair play. But the other source is the hatred of superiority. At the present moment it would be very unrealistic to overlook the importance of the latter. There is in all men a tendency (only corrigibly good training from without and persistent moral effort from within) to resent the existence of what is stronger, subtler or better than themselves. (p. 33)

As Lewis mentions in several articles, the *I'm as good as you* syndrome is the root for more concern than inequities caused by social stratification. In fact, he calls this mindset the “hotbed of Fascism” (1986, p. 36). This idea returns in “Screwtape Proposes a Toast.”

I am credibly informed that young humans now sometimes suppress an incipient taste for classical music or good literature because it might prevent their Being like Folks . . . To accept might make them Different, might offend against the Way of Life, take them out of Togetherness, impair their Integration with the Group. They might (horror of horrors) become individuals . . . *I'm as good as you* is the useful means of the destruction of democratic societies. (Lewis, 1987/1959, p. 203)

Perhaps democracy appears ideal, but it is a hope not achieved. “Let us wear equality,” Lewis wrote, “but let us undress every night” (1986, p. 20). Equality only works where all involved have insurance against injustice and malice. This ultimately is unachievable because we are at our core flawed human beings. In his essay “Membership,” Lewis (1986) posited,

I believe in political equality. But there are two opposite reason for being a democrat. You may think all men so good that they deserve a share in the government of the commonwealth, and so wise that the commonwealth needs their advice. That is, in my opinion, the false, romantic doctrine of democracy. On the other hand, you may believe fallen men to be so wicked that not one of them can be trusted with any irresponsible power over his fellows. That I believe to be the true grounds of democracy. I do not believe that God created an egalitarian world. I believe the authority of parent over child, husband over wife, learned over simple to have been as much a part of the original plan as the authority of man over beast. I believe that that if we had not fallen, Filmer would be right, and patriarchal monarchy would be the sole lawful government. But since we have learned sin, we have found, as Lord Acton says, that ‘all power corrupts, and absolute power corrupts absolutely.’ The only remedy has been to take away the powers and substitute a legal fiction of equality. The authority of father and husband has been rightly abolished on the legal plane, not because this authority is in itself bad (on the contrary, it is, I hold, divine in origin), but because fathers and husbands are bad. Theocracy has been rightly abolished not because it is bad that learned priests should govern ignorant laymen, but because priests are wicked men like the rest of us. (p. 168)

For Lewis the ultimate hierarchy exists between God and his children. Humans will never achieve the status of God; there is no equality in that relationship. However, Lewis affirmed that no competition exists either because love usurps our *fallenness*. Woolf (2011) in *The Cambridge Companion to C.S. Lewis* highlighted the nature of this hierarchy that for him originated from a divine source.

He warns that unless citizens realize that their legal and political equality is merely ‘medicine,’ not their sustenance, merely ‘clothing,’ not their living body, they will always be susceptible to false political hierarchies, particularly totalitarianism. Therefore Lewis maintains that all relationships which are governed by love, and so transcend the allure of power for its own sake, should embrace hierarchical order especially friendships, familial relationships, learning communities, and the church. (p. 179)

On the contrary, many like Judith Woolf believe that Lewis's argument of power is inherently contradictory. We desire hierarchy but also equality? Is this because man, in his nature is himself a contradiction, fickle to a fault, and predictably indecisive? Lewis only claims to examine the spiritual issues and offer solutions. Perhaps this is why Lewis has such appeal; he is a common parishioner but one with great wisdom and insight into the human psyche.

The Necessary Evil

“Try not to judge us by our rulers,” Lewis penned in a letter dated July 26, 1950. “There is another side to the picture” (Vol.3, 2004, p. 44). Ultimately, as much as men try to posture their power structures after God's, they will fall prey to their *fallenness*. Echoing Thomas Paine, Lewis reiterated that government was at best a necessary evil. According to him all men, especially those in power, have a compulsion for corruption, pride, and greed.

The fact that Lewis used the term ruler in the previous quote is of significance. In his commencement lecture at Cambridge University, a delightfully historical view of literature titled “De Descriptione Temporum,” he highlighted the change of term concerning government or as he noted *governitisement*.

In all previous ages that I can think of the principal aim of rulers, except at rare and short intervals, was to keep their subjects quiet, to forestall or extinguish widespread excitement and persuade people to attend quietly to their several occupations. And on the whole their subjects agreed with them. They even prayed (in words that sounds curiously old-fashioned) to be able to live ‘a peaceable life in the all godliness and honesty’ and ‘pass their time in rest and quietness.’ But now the organization of mass excitement seems to be almost the normal organ of political power. We live in an age of ‘appeals,’ ‘drives,’ and ‘campaigns.’ Our rulers have become like schoolmasters and are always demanding ‘keenness.’ And you notice that I am guilty of a slight archaism in calling them ‘rulers.’ ‘Leaders’ is the modern word. I have suggested elsewhere that this is a deeply significant change in vocabulary. Our demand upon them has changed no less than theirs on us. For of a ruler one asks justice, incorruption, diligence, perhaps clemency; of a leader, dash, initiative, and (I suppose) what people call ‘magnetism’ or ‘personality.’ (2011/1969, p. 8)

Lewis wished to separate himself from the political stage. As Glaspey (2005) reported,

Lewis hesitated to take a place in the political spectrum, especially as his fame increased, because he did not wish his religious pronouncements to be confused with any specific political agenda. This does not mean that he was silent about specific political issues. In various essays over the years, he discussed capital punishment, socialism, fascism, war, vivisection, conscription, crime, the welfare state, and the atomic bomb. But in his discussion of these issues, Lewis does not so much argue with merits of one particular partisan view as look at the issues in terms of the larger underlying ethical and moral concern they raise. Lewis held the classical view, which saw politics as serious reflection on the order and justice of society based on the moral order God ordained. (p. 177)

Government ultimately served to keep leaders accountable on their power. Glaspey (2005) continued that,

The lure of power, which is the fundamental cause of evil in the political sphere, is ultimately a spiritual problem. That is why, unlike many modern Christians, Lewis was skeptical about how effective the Christian could be in politics without damaging the cause of the Gospel. With his eyes focused on eternal matters, he worried that over-involvement in politics could cause us to lose sight of our ultimate mission. (p. 179)

Lewis argued that hierarchies were necessary because anarchy or chaos would ensue in the absence of a power structure. However, the people who inhabited the hierarchy not only had a responsibility to the constituency but also to ensure that they acted ethically. Leaders, though, must be sensitive to the reasons for which they desire power. Does a leader desire power to seek improvement or does the leader simply want the prestige that accompanies titles? Of the term ambition, Lewis stated in an interview included in *God in the Dock* (1970),

Ambition! We must be careful what we mean by it. If it means the desire to get ahead of other people—which is what I think it does mean—then it is bad. If it means simply wanting to do a thing well, then it is good. It isn't wrong for an actor to want to act his part as well as it can possibly be acted, but then wish to have his name in bigger type than the other actors is a bad one . . . The mere event of becoming a General isn't either right or wrong in itself. What matters morally is your attitude towards it. The man may be thinking about winning a war; he may be wanting to be a General because he honestly thinks he has a good plan and is glad of a chance to carry it out. That's all right. But if he is thinking: 'What can I get out of the job?' or 'How can I get on the front page of the

Illustrated News? then it is all wrong. And what we call ‘ambition’ usually means the wish to be more conspicuous or more successful than someone else. It is this competitive element in it that is bad. It is perfectly reasonable to want to dance well or to look nice. But when the dominant wish is to dance better or look nicer than the others—when you begin to feel that if the others danced as well as you or looked as nice as you, that would take all the fun out of it—then you are going wrong. (p. 335)

Lewis illustrated this point in his own life. In 1951, the conservative party, led by Winston Churchill, a man Lewis deeply admired, offered Lewis the title of Commander of the British Empire, one of the highest awards achieved by a private citizen. Although flattered, Lewis wrote to Parliament on December 4, 1951, explaining why he refused the award:

I feel greatly obligated to the Prime Minister, and so far as my personal feelings are concerned his honour would be highly agreeable. There are always, however, knaves who say, and fools who believe, that my religious writings are all covert anti-Leftist propaganda, and my appearance in the Honors List would of course strengthen their hands. It is therefore better that I should not appear there. (Vol. 3, 2004, p. 147)

He echoed the sentiment in a letter to Jocelyn Gibb on May 9, 1960, discussing the editing and omission of particular lines in the Japanese translation of *Miracles*.

Small though they are, their aim clearly is that I should be disguised as a fundamentalist and a non-smoker. I [should] be trying to attract a particular public under false pretences. I have hitherto been acceptable to a good many different ‘Denomination’ without such camouflage, and I won’t resort to it now. (Vol.3, 2004, p. 1150)

Although he had a strong distaste for political associations, Lewis emerged as a leader in his time, albeit a nonaffiliated leader. He championed himself as a voice of Christ, as a mouthpiece for the common man, and as a literary scholar. Perhaps, he thought the term leader too closely coupled with highly powerful positions, but Lewis could not escape the weight of its influence.

Transformational and Pseudotransformational Leadership in Literature

The influence of C.S. Lewis did not stop with his essays and lectures. In fact, his fictional works are among the most popular of all his publications. *The Chronicles of Narnia* is

beloved by both children and adults, and his science fiction trilogy (*Out of the Silent Planet*, *Perelandra*, *That Hideous Strength*) appeals to many who have struggled to reconcile faith and science.

Transformational leadership in Lewis and his characters is a journey. His best example of transformational leadership is Aslan from *The Chronicles of Narnia*. Throughout his career in fiction, he struggled to create a character that would ultimately mimic God. His protagonists are moral, ethical humans or creatures often faced with dilemmas in which internal conflict occurs between good and bad qualities. Ultimately, Lewis created characters that extended his own ideas of integrity, love, duty, and devotion. Additionally, the characters manifest both the imagination and personality of Lewis; thus, we can trace his fictional development in portraying transformational leaders.

Eventually Aslan would be, in some minds, the finest character Lewis created. Like Lewis, Aslan exemplified all of the qualities of transformational leadership as set forth by Burns (1985). Just as in Lewis's life, one must examine the literary growth of his characters to see how they are early predecessors to Aslan. Even the complexity of human beings or, more accurately, anthropomorphic creatures is evident in Lewis's fictional works.

Transformational Leadership and the Science Fiction or Ransom Trilogy

Dr. Ransom is a philologist kidnapped by two of his former students, the pernicious Weston and Devine. Drugged and carried onto a space ship, he regains consciousness. Wisely, Ransom decides not to fight his kidnappers but to oblige them until he understands the circumstances. He escapes his captors and immediately begins to make friends with the various Malacandran races. He is polite and kind to every creature he meets, and they return his

kindness. Unlike his captors who see the inhabitants of the planet as strange natives, Ransom appreciates the difference in the cultures.

In *That Hideous Strength*, Ransom returns as a charismatic, yet enigmatic leader of a resistance movement against N.I.C.E. When others in St. Anne's, the central headquarters of the movement, question Ransom's leadership, he shows that his power derives not from an egotistical desire but from a unified goal to defeat the enemy and from an unseen force that drives their destinies together.

'I am the Director,' said Ransom, smiling. 'Do you think I would claim the authority I do if the relation between us depended either on your choice or mine? You never chose me. I never chose you. Even the great Oyeresu whom I serve never chose me. I came into their worlds by what seemed, at first, a chance; as you came to me—as the very animals to this house first came to it. You and I have not started or devised this: it has descended on us—sucked us into itself, if you like. It is, no doubt, an organization: but we are not the organizers. And that is why I have no authority to give any one of you permission to leave my household.' (Lewis, 1996, p. 198)

This was congruent with Lewis's argument on hierarchy and democracy. A hierarchy must exist to both deliver justice and maintain peace. However, the leader must respect and encourage democracy, or more specifically, equal respect among the followers. This is what Ransom does with his organization. Although he is the Director, each member has equal involvement, *sucked in* by the cause. In this case, the organization is bigger than the sum of its parts; *they* become *it*. In this way, one person does not dominate the identity of the group, but they form a collective identity. Ransom feels that it will threaten the sense of democracy if he rules over them by asking them to leave St. Anne's. He later warns the others to pray about the precarious political situation, illustrating that, although he is the Director, he surrenders to a higher power and endorses the idea of spiritual hierarchy.

Pseudotransformational Leadership in the Science Fiction or Ransom Trilogy

Lewis's antagonists typically lack the vibrancy of his traditionally good characters.

No aspect of the trilogy has attracted more negative commentary than Lewis's portrayal of his bad characters. Let it be admitted at the outset that his villains are two-dimensional; most of them can be described in a single phrase, and they show no capacity for moral growth or change. Weston is a ruthless visionary; Devine is a cynical opportunist . . . Virtually all of the personalities at N.I.C.E. could be described in such simple terms, and they all stay 'in character' throughout *That Hideous Strength*. It is also clear that Lewis's good characters are generally associated with Christianity and with the humanities and that his evil characters are associated with modernism, in its various forms and with the sciences. (Downing, 1992, p. 84)

Lewis talked often about the tyranny of the sciences. It was not that he opposed scientific inquiry but rather the overwhelming power it possessed. Rogers (2005) illuminated,

[Lewis] had no quarrel with pure science (he called it 'natural philosophy')—the pursuit of knowledge, understanding, even appreciation of the natural world and its processes. But he is very suspicious of applied science. Applied science, he argued, takes an interest in knowledge only as a means of putting Nature to work for human beings . . . Applied science, like magic, is about power, however much both disciplines talk about knowledge. And such power comes at a high price. (p. 136)

Those who control information ultimately possess an unparalleled power to shape society. In an essay titled "Is Progress Possible?" from *God in the Dock*, Lewis argued,

Again the new oligarchy must more and more base its claim to plan us on its claim to knowledge. If we are to be mothered, mother knows best. This means we must rely on the advice of scientists, till in the end the politicians proper become merely the scientists' puppets. Technocracy is the form to which a planned society must tend . . . The question about progress has become the question whether we can discover any way of submitting to the worldwide paternalism of a technocracy without losing all personal privacy and independence. (2004, pp. 514-515)

Lewis realized that science and the gratification of the human intellect were quickly becoming religions on their own. In a letter to Dan Tucker on December 8, 1959, he noted,

Ought we to be surprised at the approach of ‘scientocracy?’ In every age those who wish to be our masters, if they have any sense, secure our obedience by offering deliverance from our dominant fear. When we fear wizards the Medicine Man can rule the whole tribe. When we fear a stronger tribe our best warrior becomes King. When all the world fears Hell the Church becomes a theocracy. ‘Give up your freedom and I will make you safe’ is, age after age the terrible offer...the fears from which scientocracy offers to free us are rational ones...But we cannot trust these new Masters any more than their predecessors. Do you see any solution? (Vol.3, 2004, p. 1104)

Lewis’s most significant objection to science was that the intelligentsia used it as a poor substitution for religion or, at least, to fuel their arguments against the existence of God.

Downing (1992) claimed that in the trilogy, “Modern technology seems to be almost totally in the hands of those leading a vast global conspiracy to rob humans of their personhood” (p. 145).

Throughout the trilogy science and technology are tools abused by diabolical characters.

Out of the Silent Planet. In contrast to Ransom, Weston and Devine in *Out of the Silent Planet* appear before Oyarsa [God] to answer questions about killing a *hnau*. Believing they are truly superior to the natives of Malacandra, Weston and Devine approach Oyarsa and the others with arrogance. They have not learned the native language as Ransom has. This produces a communication issue that Weston and Devine use to exacerbate the differences and reinforce their supremacy. After Oyarsa questions them about the killing of a *hnau*, both men comment on the culture.

‘God!’ exclaimed Devine in English. ‘Don’t tell me they’ve got a loud-speaker.’ ‘Ventriloquism,’ replies Weston in a husky whisper. ‘Quite common among savages. The witch-doctor or medicine-man pretends to go into a trance and he does it. The thing to do is to identify the medicine-man and address your remarks to him wherever the voice seems to come from; it shatters his nerve and shows you’ve seen through him.’ (2003, p. 125)

Weston turns the questioning around, interrogating the Oyarsa in disrespectful tones: “‘Why you take our puff-bangs [guns] away? We very angry with you. We not afraid’” (2003, p. 126).

Imperialists Weston and Devine continue plotting in English while threatening the Oyarsa in broken English:

‘You think we no power, think you do all you like. You no can. Great big head-man in sky he send us. You no do what I say, he come, blow you all up—Pouff! Bang!; ‘I do not know what bang means,’ said the voice. ‘But why have you killed my *hnau*?’ ‘Say it was an accident,’ muttered Devine to Weston in English. ‘I’ve told you before,’ replied Weston in the same language. ‘You don’t understand how to deal with natives. One sign of yielding and they’ll be at our throats. The only thing is to intimidate them . . . ’Show what we can do. Every one who no do all we say—pouf! Bang!—kill him same as that one. You do all we say and we give you much pretty things.’ (Lewis, 2003, p. 126)

As Weston and Devine utter misunderstood threats, Oyarsa asks Ransom, “Are your fellow-creatures hurt in their brain, Ransom of Thulcandra [Earth]? Or are they too much afraid to answer my questions?” (Lewis, 2003, p. 128).

Ransom has established respect among the creatures, and Oarsa asks him to translate for the captors. In his speech Weston extrapolates logic in which he claims dominion over the Malacandrans stating, “I bear on my shoulders the destiny of the human race . . . Our right to supersede you is the right of the higher power over the lower” (Lewis, 2003, p. 134). Eventually, Weston admits, “Me not care Maleldil. Like Bent One [the devil] better: me on his side” (Lewis, 2003, p. 139).

That Hideous Strength. In the final installment of the science fiction trilogy published in 1945, *That Hideous Strength*, an organization ostensibly committed to *scientific research*, ironically represented by the acronym N.I.C.E. (National Institute of Co-ordinated Experiments), moves into a university town and, through the careful propagation of *progressive thought*, slowly takes dominion over the university and the town, and aspires to take over the nation. Young fellow Mark Studdock postures to impress the administrators of the university when scouted for a position within the Institute. When one professor decides to leave the Institute, he is secretly

murdered. The more inquiries Mark makes, the more hesitant the Deputy Director becomes about offering Mark a permanent position. Mark has reason to be suspicious of the organization. After the college sells land to N.I.C.E., the organization seizes the homes of neighbors, destroying the natural beauty that surrounds the campus and performing vivisection on a multitude of animals.

But Mark should be suspicious. As Mark is told, “No one goes out of the N.I.C.E. Those who try to turn back will perish in the wilderness” (Lewis, 1996, p. 80). To reinforce this fact the Institute has a personal police force to supersede the town police and create an atmosphere of terror. In fact N.I.C.E. seems to echo another historical tyranny, the Nazis. Other than the parallel in syntax, the acronym for both organizations begins with an N and follows a pattern of vowel-consonant-vowel, Nazis also used propaganda to influence thousands to a malevolent philosophy of eliminating *undesirable* races. The Nazis engineered this liquidation by forcing undesirables from their homes and into concentration camps. Nazis trained an elite police force called the SS that carried out various orders outside the realms of the traditional police force. In *That Hideous Strength*, the organization forces many citizens from their homes while demolishing the homes and even a church for the Institute’s use. Mark writes propaganda for the local newspapers in order to paint the Institute as benevolent and *not political*.

Isn’t it absolutely essential to keep a fierce Left and a fierce Right, both on their toes and each terrified of the other? That’s how we get things done. Any opposition to the N.I.C.E. is represented as Left racket in the Right papers and a Right racket in the Left papers. If it’s properly done, you get each side outbidding the other in support of us – to refute the enemy slanders. *Of course* we’re nonpolitical. The real power always is. (Lewis, 1996, p. 99)

In a section appropriately called “Fog,” Mark first talks to the D.D. (Deputy Director) about working for the Institute. When Mark presses him on specifics, the Director relies, “I cannot be continually harassed by conversations of this sort. You must find your own level, Mr.

Studdock” (Lewis, 1996, p. 98). Moments later, Mark questions his superior, Miss Hardcastle, about the nature of his job. “‘Elasticity, Sonny, elasticity,’ Said Miss Hardcastle. ‘You never will. Your line is to do whatever you’re told and above all not to bother the old man’” (Lewis, 1996, p. 121).

In addition, the Institute also recruits religious figures to invest in its vision. A conversation with Reverend Straik strikes Mark as bizarre.

Do not imagine . . . that I indulge in any dreams of carrying out our programme without violence. There will be resistance. They will gnaw their tongues and not repent. We are not to be deterred. We face these disorders with a firmness which will lead traducers to say that we have desired them. Let them say so. In a sense we have. It is no part of our witness to preserve that organization of ordered sin which is called Society. To that organization the message which we have to deliver is a message absolute despair. (1996, p. 78)

The Nazi regime surprisingly perceived their cause as a religious one and used the term *pogramme*; Hitler declared himself a savior of the German people. As Glad (2002) explained, “Hitler envisaged himself as the creator of a whole new Germanic civilization...he had no modesty in proclaiming his superiority as a *sui generis* genius. He once compared himself to Jesus, saying that he would complete ‘what Christ began’” (p. 5). Hitler referenced Christianity often in his speeches and in his book *Mein Kampf*. Just as Reverend Straik, Hitler attempted to justify his actions of violence through the manipulation of scripture, as exemplified in this speech from April 12, 1922.

My feeling as a Christian points me to my Lord and Savior as a fighter . . . For as a Christian I have also a duty to my own people. And when I look on my people I see them work and toil and labor, and at the end of the week they have only for their wages wretchedness and misery. (n.d., paras. 33, 36)

To use religion to reinforce political ideology was a repulsive method of gaining followership for Lewis. To contort a loving doctrine to fit malevolent means was despicable. He reflected on this in a letter to Arthur Greeves dated November 5, 1933.

Nothing can fully excuse the iniquity of Hitler's persecution of the Jews, or the absurdity of his theoretical position. Did you see that he said 'The Jews have made no *contribution to human culture* and in crushing them I am doing the will of the Lord.' Now as the whole idea of the '*Will of the Lord*' is precisely what the world owes to the Jews, the blaspheming tyrant has just fixed his absurdity for all to see in a single sentence, and show that he is as contemptible for his stupidity as he is detestable for his cruelty. (Vol.2, 2004, p.128)

As Mark's involvement in the Institute deepens, he adopts their prejudiced attitude. "[Mark] recommended that certain classes of people should be gradually eliminated" (Lewis, 1996, p. 185), similar to the phenomenon in which the organization and its ideology absorbs individual members. Thus, collective mentality replaces individuality and Mark's initial moral misgivings relax, replaced with party ideology. Lewis (1982) noted in "A Reply to Professor Haldane" in the collection *On Stories*.

We have the emergence of 'the Party' in the modern sense, the Facists, Nazis, or Communists . . . This tends to be accompanied by two beliefs which cannot, so far as I see, be reconciled in logic but which blend very easily on the emotional level: the belief that the process which the Party embodies is inevitable, and the belief that the forwarding of this process is the supreme duty and abrogates all ordinary moral laws. In this state of mind men can become devil-worshippers in the same sense that they can know it's honour, as well as obey, their own vices: but it is when cruelty, envy, and lust of power appear as the commands of a great super personal force that they can be exercise with self-approval. The first symptom is the language. When to 'kill' becomes to 'liquidate' the process has begun. The pseudo-scientific word disinfects the thing of blood and tear, or pity and shame, and mercy itself can be regarded as a sort of untidiness. (pp. 78-79)

In the second science fiction novel, *Perelandra*, the narrator, Lewis himself, approaches Ransom's home, pondering the tale of Ransom's supposed journey in *Out of Silent Planet*. He admits he is afraid of such associations:

And I realized that I was afraid of two things—afraid that sooner or later I myself might meet an *eldil*, and afraid that I might get ‘drawn in’—the moment at which a man realizes that what had seemed mere speculations are on the point of landing him in the Communist Party or in the Christian Church—the sense that a door has just slammed and left him on the inside. (1996, p. 10)

In *That Hideous Strength* Reverend Straik states that science is a *tool* and N.I.C.E. wishes to cheat death by essentially decapitating dead bodies but keeping the head alive via tubes, in other words, defeating death through science. When Mark hesitates about participation in the Institute, Filostrato urges him to join, citing a strange blend of science and religion, i.e., scientocracy.

There is no turning back once you have set your hand to the plough. And there are no reservations. The Head has sent for you. Do you understand—*the Head*? You will look upon one who was killed and is still alive. The resurrection of Jesus in the Bible was a symbol: tonight you shall see what it symbolised. This is a real Man at last, and it claims all our allegiance. (1996, p. 177)

Filostrato refers to the Head or supposed leader of the organization, which is also literally the *head* of a fallen icon kept alive via scientific means. However, notice that Filostrato uses the pronoun *it* ironically after he calls it a *real Man*. Even Filostrato is not fully convinced, consciously or unconsciously, that the Head is human.

To illustrate their global prominence through scientific discovery, the Nazis conducted medical experiments of heinous nature on prisoners in the concentration camps. The Nazis claimed this was to advance medical research but, in essence, they treated the prisoners as mere lab rats. During the rise of the Nazi party, science reigned in Germany. As part of Germany’s national resuscitation, the country attempted to become the capital of scientific and technological innovation, developing the V-2 engine as well as being pioneers of “television, jet-propelled aircraft, guided missiles, electronic computers, the electron microscope and ultracentrifuge,

atomic fission, new data processing technologies, and new pesticides [designed for humans as well as the first] magnetic tape recording featuring Hitler” (Proctor, 2000, p. 337)

Despite the scientific contributions, the human cost of these experiments was egregious. The Nazis were relentless in their pursuit of *scientific advancement*. In the same vein, N.I.C.E. dismisses the pain and suffering of the animals and, at one point, Mark attempts to ignore the cries of animals under experiment in the lab. Scientific advancement is the moral justification for these acts. Sztybel (2006) argued that the term *Holocaust* originally meant a “Hebrew sacrifice in which the entire animal was given to Yahweh [God] to be consumed by fire” (p. 98). Sztybel, whose father was a Holocaust survivor, did not wish to trivialize the horrific events of the Holocaust but to illuminate the Nazi philosophy that animals and *undesirables* were of equal value: “In a twist of history, then, a form of animal exploitation became a metaphor for what happened to the Jews at the hands of the Nazis” (p. 98).

It is well documented that Lewis was an ally of animals and opposed to unethical practices such as vivisection. N.I.C.E.’s treatment of animals and its dismissive attitude toward the scientific subjects mimics the Nazi regime’s harsh treatment of Jews, Gypsies, Poles, and handicapped prisoners. Nazis heralded the advent of new medical discoveries without exercising ethical practices. Lewis noted,

I find however that the problem of animal pain is just as tough, when I concentrate on creatures I dislike as on ones I c[oul]d. make pets of. Conversely, if I removed all emotion from, say my view of Hitler’s treatment of Jews, I don’t know how value judgment would remain. I loathe hens. But my conscience would say the same things if I forgot to feed them as if I forgot to feed the cat. (Vol. 3, 2004, p. 1308)

In fiction, as in reality, destruction of the evil organization is inevitable, leaving benevolent forces to restore peace and nurse the wounds left in the wake of destruction.

Eventually, Mark joins forces with Ransom and his organization to destroy N.I.C.E. The

N.I.C.E. epicenter of Belbury falls, the animals selected for scientific experimentation escape with some trampling on Institute members, and Mark and Jane are together.

Transformational Leadership and *The Chronicles of Narnia* (Aslan)

During the 1950s Lewis perfected characters to portray desirable characteristics, but these characters inhabited the imaginary world of Narnia. Aslan sings Narnia into existence in *The Magician's Nephew* and then leads various leaders of Narnia through difficult battles. It is important to note that, throughout Narnia's long history portrayed in all seven books, Aslan is the only continuous presence. In *The Lion, the Witch, and the Wardrobe*, he shows four small, insecure children that they can develop into royalty. Note that he established *four* monarchs in Narnia, congruent with his philosophy that power should be shared with and accountable to others. Yet, these four monarchs rule under Aslan, who is the son of the Emperor-over-the-sea. This reflects Lewis's perception of spiritual hierarchy. Like Lewis, Aslan also serves as a transformational leader and demonstrates the qualities transformational leaders possess.

Idealized influence. "Idealized Influence" occurs when leaders "act as strong role models for followers" (Northouse, 2007, p.181). Northouse added that followers wished to emulate leaders that exhibited "very high standards of moral and ethical conduct and can be counted on to do the right thing" (pp. 180-181). Characters throughout Lewis's stories comment that Aslan is a powerful yet fearful creature. He is the embodiment of ideal leadership qualities: compassionate, yet just; loved, yet feared. *The Lion, the Witch, and the Wardrobe* expounds on this dichotomy.

People who have not been in Narnia sometimes think that a thing cannot be good and terrible at the same time. If the children had ever thought so, they were cured of it now. For when they tried to look at Aslan's face they caught a glimpse of the golden mane and the great, royal, solemn, overwhelming eyes, and then they found they couldn't look at him and went all trembly. (p. 169)

Although fearful, the lion also exudes a loving presence. Even his paws have both claws and *velvet pads*, which illustrate the duality of Aslan's characteristics. This same symbolic duality is evident when Aslan in *Dawn Treader* appears first as a lamb, then as himself.

Aslan also models for his followers the importance of integrity. In the first Narnia story, *The Magician's Nephew*, Jadis, who later becomes the White Witch, hurls an iron bar, which she removed from a streetlamp in London, at Aslan. The iron bar bounces off Aslan whose resolve is undiminished by Jadis's assault. Aslan does not retaliate but remains calm. In fact, Aslan turns the affront into a positive for the bar later becomes the famous Lantern of Lantern Waste, the landmark Lucy first discovers upon entering Narnia through the wardrobe. Characters throughout the stories follow the example of being undeterred by adversarial actions. In addition, they are discouraged when they feel they have disappointed Aslan. In *The Silver Chair* Jill Pole is angry at herself for forgetting the signs Aslan makes her memorize at the beginning of the story: "Puddleglum's questions annoyed her because, deep down inside her, she was already annoyed with herself for not knowing the Lion's lesson quite so well as she felt she ought to have known it" (p. 596). Later in a dream Aslan carries her to the window through which she sees one of the signs and gains confidence to continue her quest to find Prince Rilian (p. 603).

Additionally and undeniably, characters trust and respect Aslan's leadership. In *Prince Caspian*, Lucy follows Aslan whom she completely trusts through the dark forest. The other members, all equal monarchs in Narnia, decide to vote on how they should proceed. The others follow, although cynical, until they reach a path in which Aslan's shadow is visible. On faith, they follow without seeing him until they reach the Stone Table and Aslan materializes. Peter apologizes for misleading the children and Aslan's breath restores Susan's bravery. Aslan treats enemies mercifully. His discipline remedies the crimes of malevolent characters. For example,

the power-thirsty Prince Rabadash becomes a donkey, influenced by *The Golden Ass*, for his crimes in *The Horse and His Boy*. When Rabadash protests, Aslan declares, “Justice shall be mixed with mercy. You shall not always be an Ass” (p. 307). Even in delivering punishment Aslan is merciful. The Pevensie children and King Caspian display this same mercy throughout their respective reigns in Narnia.

Perhaps the most notable and influential act Aslan commits is his personal sacrifice on Edmund’s behalf. The *old magic* states that one who is without blemish can take the punishment for one who is guilty. After negotiating with the White Witch, Aslan allows himself to be ruthlessly slaughtered on the Stone Table for Edmund’s life. This is the greatest example of compassion. A leader freely gives his life for a disobedient follower. This reinforces Aslan’s position as a loving, caring leader and, therefore, increases the loyalty of the children and the Narnian animals. When Aslan returns to life, he illustrates a power he exercises over the world’s dark powers, a power that rules even over death.

Inspirational motivation. Inspirational motivation expresses high expectations for followers and solidifies the unity of an organization. At inception in *The Magician’s Nephew*, Aslan creates a standard of equality and morality maintained throughout Narnia. The first creatures of Narnia chosen to speak are instructed to treat the dumb beasts “gently and cherish them” (p. 71). If they condescend to the other animals, they will lose the ability to communicate. The London cabby Frank and his wife, commoners in the real world, become Narnian royalty. Aslan ensures they will rule justly because they understand the value of hard work and appreciate life despite their financial circumstances. Karkainen (2007) commented,

Frank must be willing to till the earth along with his subjects; being a worker as well as a supervisor is important. He must rule the talking animals as free subjects and not as slaves. They have minds of their own, and as long as they contribute to the general welfare of the realm and do not abuse their neighbors,

they should not be constrained to act contrary to their wishes. He must not play favorites and must not let any of his subjects harass or wrongfully use their fellow creatures. He must be in the forefront in meeting any danger that comes against the land. (p. 36)

To Frank and Helen, Aslan asks, “Can you rule these creatures kindly and fairly, remembering that they are not slaves like the dumb beasts of the world you were born in, but Talking Beasts and free subjects?” (p. 82). Aslan wishes for Narnia’s leadership to be uncorrupted by selfishness, pride, and malice.

This sense of justice and humility extends into other Narnia stories such as *The Horse and His Boy*. In the story princess Aravis runs away from her father’s house to escape an arranged marriage. She uses a potion to put her stepmother’s servant to sleep to disguise her absence. After Aravis’s escape, the servant suffers whipping as punishment, and a lion chases Aravis who sustains claw injuries on her back. Aslan explains why she was wounded:

The scratches on your back, tear for tear, throb for throb, blood for blood, were equal to the stripes laid on the back of your stepmother’s slave because of the drugged sleep you cast upon her. You needed to know what it felt like. (p. 299)

In subsequent sections Aravis will marry Cor and rule justly as queen of Archenland. Later in the stories King Caspian and Edmund in *The Voyage of the Dawn Treader* also demonstrate humility by giving bunks to their exhausted shipmates while they repose in humble hammocks.

In addition to humility Aslan encourages moral judgment among the people of Narnia. In *Dawn Treader* he appears when Lucy chants the spell to make all things visible. Surprised, she sees Aslan and states that she did not believe she could summon him to appear through the spell. Aslan replies, “Do you think I wouldn’t obey my own rules?” (p. 498). Aslan also guides Lucy to avoid gossip and envy. In *Prince Caspian* Aslan growls to discourage Lucy from criticizing others. Later, in *Dawn Treader* Lucy stands at the *Book of Incantations* and wishes to repeat the

page which contains, “An infallible spell to make beautiful her that uttereth it beyond the lot of mortals” (p. 496). Although she is conflicted, she resolves to say the spell. However, before she begins, Aslan’s face appears in the book, growling at her poor judgment. Rogers (2005) observed,

It’s a little jarring to know that Lucy could harbor such selfish thoughts. It’s even more jarring to see that Lucy, having observed the harm that kind of beauty would bring on other people, seems determined to say the spell in spite of her conscience. It’s the worst sort of self-aggrandizement, this conscious wish to gain at others’ expense. But Aslan intervenes. When Lucy sees the Lion’s snarling face, she knows not to carry out her plans. (p. 66)

Prince Caspian also travels a difficult path to leadership but improves with Aslan’s assistance. He struggles with his pride in *The Voyage of the Dawn Treader*, wherein he ruled as king of Narnia for some time. This happens particularly between Caspian and Edmund because Edmund feels he should be elevated to High King of Narnia in Peter’s absence. When his men address the young Caspian in *The Voyage of the Dawn Treader*, he exclaims, “I had thought you were all my subjects here, not my schoolmasters” (p. 537). After storming out Caspian returns and admits that Aslan amended his wayward attitude: “I might as well have behaved decently for all the good I did with my temper and swagger. Aslan has spoken to me” (p. 538). Through Aslan’s guidance Caspian becomes a great ruler of Narnia, devoid of the pride and bombast that characterizes his younger days.

Intellectual stimulation. Transformational leaders “stimulate followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader of the organization” (Northouse, 2007, p. 183). Aslan inspires intellectual stimulation by delegating responsibility and entrusting characters to make sound decisions. In this method Aslan ultimately influences new leaders. With each success characters build confidence and gain

experience in their own leadership. In *The Magician's Nephew* Aslan questions Frank and Helen, who are both hesitant about their capacity to rule Narnia. However, Aslan assures them that they are ready. The Pevensie children and Prince Caspian show concern about their royal responsibilities, but when opportunities arise, the children meet each new challenge, discovering their own abilities to rule.

Although Lucy is the youngest, she proves a great leader through her faith in Aslan.

Aslan requires that Lucy show the courage of a leader. He requires, in other words, that Lucy perform the role she seems least qualified to perform. He doesn't require that she do it in her own strength, however. Lucy buries her head in Aslan's mane, and in that gesture of weakness and fear, she feels the strength of the Lion being transferred to her, 'Now you are a Lioness,' Aslan says. 'And now all Narnia will be renewed.' Lucy believes, and her belief goes well beyond intellectual assent or even a fully engaged imagination. It transforms her will. (Rogers, 2005, p. 43)

Rogers (2005) noted Edmund was the first to follow Lucy's leadership because he trusts her and rewarded by being first to see Aslan.

Peter, who becomes High King Peter, often takes the reins in decision making, but each child has unique gifts that are useful and necessary in their adventures. All of them are monarchs of Narnia, holding equal power but possessing different talents similar to the spiritual description of *various jobs within the body* from I Corinthians. Edmund, redeemed from his sins in *The Lion, the Witch, and the Wardrobe*, becomes an indispensable resource, serving second in command to Peter. In *Prince Caspian* Edmund uses logic to understand the passage of time in the real world and in Narnia: "You know that, however long we seemed to have lived in Narnia, when we got back through the wardrobe it seemed to have taken no time at all? . . . And that means that, once you're out of Narnia, you have no idea how Narnian time is going" (p. 330). At this point the children's reign in Narnia is ancient history, often described as mere legend.

Puddleglum, of *The Silver Chair*, uses logic to defeat the Green Witch. The witch attempts to confuse Eustace, Jill, and Puddleglum by making them question their long-held beliefs.

You have seen lamps, and so you imagined a bigger and better lamp and called it the sun. You've seen cats, and now you want a bigger and better cat, and it's to be called a lion. Well, 'tis a pretty make-believe, though to say truth, it would suit you all better if you were younger. And look how you can put nothing into your make-believe without copying it from the real world of mine, which is the only world...there is no Narnia, no Overworld, no sky, no sun, no Aslan. (2005, p. 632)

The witch's potion is burning in the fire giving off lethargic fumes and distorting the children's reason. However, Puddleglum, characterized by his glass-half-empty philosophy throughout the story, speaks to contradict her logic.

Suppose we have only dreamed, or made up, all those things—trees and grass and sun and moon and stars and Aslan himself. Suppose we have. Then all I can say is that, in that case, the made-up things seem a good deal more important than the real ones. Suppose this black pit of a kingdom of yours is the only world. Well, it strikes me as a pretty poor one. And that's a funny thing, when you come to think of it. We're just babies making up a game, if you're right. But four babies playing a game can make a play-world which licks your real world hollow. That's why I'm going to stand by the play-world. I'm on Aslan's side even if there isn't any Aslan to lead it. I'm going to live as like a Narnian as I can even if there isn't any Narnia. (p. 633)

Puddleglum declares this as he stamps out the fire that is releasing poisonous fumes. His bravery breaks the Witch's spell but, more importantly, it illustrates his new found confidence and power of mind to overcome the witch. Puddleglum joins Prince Rilian and Eustace in beheading the witch, who has taken the form of a serpent. Rogers (2005) posits that most interpret Puddleglum as a pessimistic character but in showing his faith in Aslan he reveals his "unshakeable steadiness: What at first looks like defeatism is in fact a peculiar kind of contentment" (p. 81).

Individualized consideration. Northouse (2007) posited that individualized consideration was "representative of leaders who provide a supportive climate in which they listen carefully to

the individual needs of followers. Leaders act as coaches and advisers . . . [and] may use delegation to help followers grow through personal challenges” (p. 183). A leader is one who listens as much if not more than he or she speaks. Aslan demonstrates this behavior frequently. In many instances throughout *The Chronicles of Narnia*, he is quiet, only speaking what is necessary and allowing characters to absorb his message. When he does speak, it is succinct and clear. Aslan proves his concern for characters as individuals.

In *The Magician’s Nephew*, the first installment of *The Chronicles of Narnia*, protagonist Digory watches Aslan sing Narnia into existence but shows disappointed when Aslan does not promise to heal his mother. In preparing to leave Narnia and return to the bustle of London, Digory asks Aslan to “cure his mother” (p. 83). When Digory’s eyes, which have been concentrated on the great lion’s feet, meet Aslan’s, they find compassion and sympathy.

For the tawny face was bent down near his own and (wonder of wonders) great shining tears stood in the Lion’s eyes. They were such big, bright, tears compared with Digory’s own that for a moment he felt as if the Lion must really be worried about his Mother than he was himself. (p. 83).

Eventually, Digory brings a Narnian apple to his mother, which improves her health.

The transformation of Eustace in *The Voyage of the Dawn Treader* is another example of Aslan’s individualized consideration. The first line of *Dawn Treader* states, “There was a boy called Eustace Clarence Scrubb and he almost deserved it” (p. 425). The narrator continues by claiming Eustace has no friends because he enjoys bossing and bullying. His impertinence makes him an annoying addition to the crew of the *Dawn Treader*. Eustace slips off on his own, discovering a dragon as he dies among treasure. Eustace, hypnotized by greed, begins to adorn himself with treasure. Soon afterward, he naps and awakens to realize that he has become a dragon. Through this horrid realization, Eustace realizes how his negative attitude impacted the others. Aslan meets him alone in the mountains and guides him to a garden with a well. Eustace

washes in this well a symbolic three times, and Aslan states that he must remove the scales and wash him clean. The process, although painful, is simultaneously healing: “It smarted like anything but only for a moment. After that it became perfectly delicious and as soon as I started swimming and splashing I found that all the pain had gone from my arm. And then I saw why. I’d turned into a boy again” (p. 475). Although he sometimes returns to this behavior in *The Silver Chair*, e. g., when a dwarf hears his name and thinks it is Useless instead of Eustace, he eventually develops into a better character over the course of his adventures in Narnia.

Aslan also personally affects Mouse Reepicheep. Reepicheep loses his tail in battle with Prince Caspian. Reepicheep asks Aslan for a tail; “I can eat and sleep and die for my King without one. But a tail is the honour and glory of a Mouse” (p. 412). Although Aslan questions Reepicheep’s unfailing devotion to the idea of honor, he quickly realizes Reepicheep is an excellent beloved leader, for his mice-at-arms have drawn their swords and prepare to cut off their own tails for Reepicheep’s sake. At this, Aslan roars,

You have conquered me. You have great hearts. Not for the sake of your dignity, Reepicheep, but for the love that is between you and your people, and still more for the kindness your people showed me long ago when you ate away the cords that bound me on the Stone Table (and it was then, though you have long forgotten it, that you began to be *Talking Mice*), you shall have your tail again.
(p. 413)

To Reepicheep’s relief Aslan restores his tail. He continues to be a fearless fighter in *The Voyage of the Dawn Treader*. At the end of book Reepicheep does not die but passes anxiously into Aslan’s Country.

Shasta of *The Horse and His Boy* is also transformed from a neglected orphan sold in slavery into royalty as the long lost twin brother of Prince Cor of Archenland. When Shasta recalls his origins and the many lions he encountered on his journey, Aslan reveals that there was only one.

I was the lion who forced you to join with Aravis. I was the cat who comforted you among the houses of the dead. I was the lion who drove the jackals from you while you slept. I was the lion who gave the Horses the new strength of fear for the last mile so that you should reach King Lune in time. And I was the lion you do not remember who pushed the boat in which you lay, a child near death, so that it came to shore where a man sat, wakeful at midnight, to receive you. (p. 281)

Aslan accompanied Shasta throughout his journey, secretly guiding, protecting, and motivating him. In the end the humble Shasta finds his own strength to seek justice and rule Archenland with compassion and integrity.

Pseudotransformational Leadership in *The Chronicles of Narnia*

Leaders who possess good qualities yet manipulate and contaminate through power are pseudotransformational leaders. Northouse (2007) referred to them as “self-consumed, exploitive, and power-oriented, with warped moral values” (p. 177). As he did in the science fiction trilogy a decade earlier, Lewis portrayed pseudotransformational leaders in *The Chronicles of Narnia*. As a foil to Aslan, Lewis plants examples of bad leaders throughout his tales. Aslan contrasts with poor managers such as the Head of the Experiment House in *The Silver Chair*. Upon seeing Aslan and the children at the conclusion of the story, the Head of the House calls the police in a mad, dizzy confusion.

When the police arrived and found no lion, no broken wall, and the Head behaving like a lunatic, there was an inquiry into the whole thing. And in the inquiry all sorts of things about the Experiment House came out, and about ten people got expelled. After that, the Head’s friends saw that the Head was no use as a Head, so they got her made an Inspector to interfere with other Heads. And when they found she wasn’t much good even at that, they got her into Parliament where she lived happily ever after. (p. 663)

Another example of this is the donkey Puzzle and ape Shift in *The Last Battle*. The donkey is gullible and vulnerable, so Shift easily controls him. After finding a lion’s skin in a nearby pool, Shift convinces Puzzle to alter the skin and ultimately pose as Aslan to fool and manipulate others. After Puzzle unsuccessfully argues for a burial for the lion to which the skin

belonged, Shift suggests that Puzzle use the skin as a winter coat. “I don’t think it would be respectful to the Great Lion, to Aslan himself, if an ass like me went about dressed up in a lion skin” (p. 672). Embodying the idea of equality in his manipulative fashion, Shift replies,

Now don’t stand arguing, please...what does an ass like you know about things of that sort? You know you’re no good at thinking, Puzzle, so why don’t you let me do your thinking for you? Why don’t you treat me as I treat you? I don’t think I can do everything. I know you’re better at some things than I am. That’s why I let you go into the Pool; I knew you’d do it better than me. But why can’t I have my turn when it comes to something I can do and you can’t? Am I never to be allowed to do anything? Do be fair. (p. 672)

Eventually, Shift crowns himself king by using power obtained through his counterfeit Aslan, which is essentially a donkey in a lion’s costume. Although Shift appears to endorse the idea that he and Puzzle are equals, it is easy to detect Shift’s condescension and air of superiority: “His relationship to Puzzle, which he calls a FRIENDSHIP, is really that of master and servant” (Ford, 2005, p. 398). Shift with Puzzle as a false Aslan fools many of the Narnians by “mixing a little truth [with a deceit, which] made their lie far stronger” (p. 723). Shift wears a crown and declares to the animals that he is *human* and not an ape. His autocratic method, as opposed to Aslan’s democratic one, strikes the animals as bizarre and out of character for one who claims to represent Aslan. Shift confuses the animals with this sudden change of personality. When a bear states that the animals want freedom and for Aslan to appear and speak, Shift hastily replies,

Now don’t you start arguing . . . for it’s a thing I won’t stand. I’m a Man: you’re only a fat, stupid old bear. What do you know about freedom? You think freedom means doing what you like. Well, you’re wrong. That isn’t true freedom. True freedom means doing what I tell you. (p. 685)

Does this passage not hint of tyranny? Shift is using the draw of Aslan, an established, benevolent force, to achieve his own malevolent ends just as Hitler did. Shift also represents

those who confuse religions or blend myths and endorse universalism. Shift tells the animals they will go as workers or slaves to the Calormenes. Slavery is an exercise which scholar Ford (2005) argued was the signal of “decay in the social structure” (p. 402) in Narnia. Concerned that the Calormenes and their god Tash will overtake their culture, they instantly protest. Yet Shift blurs the theology. “Tash is only another name for Aslan. All that old idea of us being right and the Calormenes wrong is silly. We know better now. The Calormenes use different words but we all mean the same thing” (p. 685).

Later, the dwarves begin to follow suit. They declare to Tirian they are no longer fleeced by mythology. “We’ve been taken in once and now you expect us to be taken in again the next minute. We’ve no more use for stories about Aslan, see!” (p. 707). When Tirian cannot produce him because he does not “keep him in my wallet” and because he is “not a tame lion,” they claim their apostasy.

‘We going to look after ourselves from now on and touch our caps to nobody. See?’ ‘That’s right,’ said the other Dwarfs, ‘We’re on our own now. No more Aslan, no more Kings, no more silly stories about other worlds. The Dwarfs are for the Dwarfs.’ (p. 707)

The dwarves are too blind to see the light, which later appears in the stall to the Great Kings and Queens of Narnia except Susan. They remain in physical and spiritual darkness because of their doubt and stubbornness.

The lost hope in the supposed Aslan sets a pattern for spiritual ambivalence that sweeps all of Narnia. Calumny spreads, fabricated lies replace truth, and the forest runs amok. The new image of Aslan rules by fear not compassion. After Ginger the Cat reports that Aslan swallowed the King, the animals are petrified as the Ape reinforces his reign.

There, he says, see what Aslan does to those who don’t respect him. Let that be a warning to you all. And the poor creatures wailed and whined and said it will, it will. So that in the upshot your Majesty’s escape has not set them thinking

whether you still have loyal friends to aid you, but only made them more afraid and more obedient to the Ape. (p. 710)

The ape is the ultimate pseudotransformational leader. He possesses charisma and vilifies Aslan's legacy for his own advancement. By the end of the story the truth is revealed as the authentic Aslan leads the protagonists out of the Shadowlands following much destruction. Shift succumbs to a bad end, and the animals and humans who believe in the true Aslan graduate to a new world.

Time and time again throughout the Narnian tales, Aslan proves a transformational leader. His illustration of the four qualities proves not only his capacity to govern Narnia but the inspiration he provides to create leaders out of timid followers who often lack confidence. In the final installment of the Narnia stories, Aslan leads the faithful followers on their final journey. As the characters except Susan transport from the Shadowlands, they are frightened. Yet, Aslan comforts them.

Then he breathed on me and took away the trembling from my limbs and caused me to stand upon my feet. And after that, he said not much, but that we should meet again, and I must go further up and further in. (p. 757).

Concluding Statement

By tracing the labyrinthine journey of Lewis's development we find myriad factors that contributed to his success as a scholar and as a leader. Among his most important qualities are *authenticity* and *humility*. Lewis believed in the things he wrote. His aim was to challenge others to extend beyond their opinions, beyond the narrow scope of contemporary culture, and glance into the eternal. He felt it was his duty to stir the hearts of the people to understand topics that were ambiguous at best. In doing so he earned a following, albeit unintentionally, and ultimately molded his legacy. He never wished a following to feed a ravenous ego but to

influence others to look beyond. The way Lewis lived his life personified his humility. He had an indomitable sense of duty, a ceaseless compassion for others, and a mind receptive to opposing viewpoints. Although he encountered adversity throughout his life, either from the rifle of an enemy or an opposing scholar criticizing his work, he remained resilient. Lewis never forfeited his faith. He never backed down, backpedalled on his statements, or allowed negativity of any kind to penetrate his optimism. In this, Lewis became a leader. His works shape our minds and our hearts and, through this, he encouraged others to live a life of significance.

CHAPTER 5

FINDING, CONCLUSIONS, AND RECOMMENDATIONS

Whether we were his pupils in the classroom or no, we are all his pupils, and we shall not look upon his like again – Dame Helen Gardner (Bingham, 2004, flyleaf)

Introduction

In a thorough investigation of Lewis's physical, intellectual, and spiritual development, the current study illustrated ways in which he exhibited the characteristics of a transformational leader through his life and his works. Further, his writing illustrates the fostering of these same characteristics in his fictional characters. When commencing research, I noted we must amend contemporary notions of the term leadership to extend beyond the assumption that leadership requires a title or position. Etymological roots of the word confirm the expansion of the definition. This perspective of the term leadership coupled with Bass's (1985) four qualities of transformational leadership guided the trajectory of this study.

Data on Lewis from multiple sources in this study are consistent with the literature on transformational leadership. Of the few studies conducted to identify transformational leaders, nearly all assess political figures or individuals who promoted social change. This study adds to the body of literature on transformational leaders but breaks new ground by using a professor and writer to depict transformational leadership characteristics.

The purpose of this study was to complete a thorough review of Lewis's works and scholarship on Lewis's works to uncover transformational qualities. Using the approach of the four transformational qualities, I examined works to detect these qualities. I also explored the cultural milieu and historical context in which he lived and his perspective based upon the political turmoil of his day. Evidence appeared in Lewis's commentary on power and leadership, including his adoption of Milton's view of hierarchy, his endorsement of realistic democracy,

and his distaste for politics, especially when it mingled with faith. In addition, this examination extended to Lewis's fictional works to reveal transformational and pseudotransformational characters.

Most transformational studies ignore individuals who do not possess a title or reside in a position of an organization. However, when exploring the four qualities of leadership, various others besides those who occupy positions certainly satisfy the requirements. This study called into question the reluctance to alter the term leader from the pervasive assumption that it related exclusively to management. Lewis was not only a leader, but he portrayed the same qualities in his characters.

The following research questions formed the basis of the study:

1. Does Lewis exhibit the qualities Bass (1985) identifies in transformational leaders (idealized influence, inspirational motivation, intellectual stimulation, individualized consideration)?
2. What was Lewis's perspective on leadership? In context of his history through two world wars, how did his life affect this perspective?
3. How do his life and works, both fiction and nonfiction, illustrate this perspective?
How do his characters portray transformational as well as pseudotransformational leadership?

The challenges and attraction of this qualitative research investigation was in answering the questions through a descriptive explanatory qualitative design with a lens of transformational leadership. The challenge was not only convincing others that leader does not denote a position but also that Lewis exemplified these leadership qualities. A meticulous process of document review over a period of 14 months ensured evaluation of all applicable works. In addition,

several Lewis scholars consented to participate in the research. Only one scholar did not respond to the initial email and only one did not agree with the definition of leader as one who influences. Of the 12 contacted, two replied that they did not have time, while one did not reply. The interviews provided richness for the research, illustrating that Lewis still influences today's leaders. It is important to understand how literature of the past can still have immediate impact on the present. Here, we can see how Lewis's words still resonate and have relevance.

This chapter presents several findings and synthesizes the data obtained through document review, interviews, and observations. The chapter presents conclusions drawn from the findings and research questions and offers recommendations for further research.

Research Findings and Conclusions

For purposes of organization, this section contains a summary of themes and findings that emerged from data collection and the thorough review of Lewis's works and scholarship to uncover transformational qualities. The following findings emerged.

Integration. Lewis blended faith and intellect and intellect and imagination while most assumed they were hopelessly opposed characteristics. Lewis illustrated how the characteristics could work together. In fact, he cautioned against our rational impulse to divide and create polarities. For example, can a man have secular appeal while parading spirituality? Must we choose, or can we have both? Is it idealist or romantic even to believe that our tendencies to categorize and generalize, our longing to have a right and a left, a black and a white, an up and a down, prevent us from truly recognizing that the two could perhaps coexist? Cannot ideas that seem diametrically opposed find unity, meet, and marry in some paradoxical universe? The fact that downtrodden failures transform into objects of brilliance and that insecure subordinates find the confidence to become leaders extend this belief.

Yes, we can have both. That is the beauty of Lewis's argument. They can exist if we *allow* them to exist. Lewis taught so many that the perception of these judgments as opposing ideas was merely a construct of the pragmatic mind, a mind that constantly reconciled each new problem with a supposed solution. These solutions were not always trustworthy. They were often merely feeble attempts to understand a world unfathomable by the human intellect.

Ward wrote in Baehr and Baehr's *Narnia Beckons* (2005), "Mankind has contradicted itself by falling" (p. 81). Lewis transmitted this fundamental truth throughout his body of work. Such hybrids do exist. Humans possess a tendency to create order, to strive for the ideal; we revel in our accomplishment when we usurp a grand mystery of nature, grappling cosmic chaos with the formidable human intellect. How sloppy it becomes when an anomaly disturbs the perfect rhythm we have struggled to create. Pragmatic thought can blend with imagination. Intellect can coexist, delightfully, with faith. The theme of integration persisted throughout the interview responses. Throughout the interviews with Lewis scholars and clergymen, the word integration appeared perennially. It should be noted the word, in noun or verb form, did not appear anywhere in the interview questions. Edwards responded:

[Walter] Hooper's quotation, combined with a favorite from Lewis's friend, Owen Barfield (*'Somehow what Lewis thought about everything was secretly present in what he said about anything'*), captures the essence of Lewis's spiritual gravitational pull: in a word, *integration* . . . Lewis taught me, as his 'initiate,' his 'apprentice,' instead, to seek the *integrated life*, which is inside-out, and tends toward the grace-oriented, charitable acceptance of people where they are on the journey so that they can learn from someone who has a clear and unsentimental view of where they inaugurate their journey toward leadership themselves. Leadership divorced from integration becomes a list rather than a calling, a legalism masquerading as a curriculum. This integrative impulse separates Lewis from other would-be 'leaders' in universities, churches, public discourse, publishing, friendship, and other spheres of life. Lewis finds these traits in the person of Christ, and he recognizes them in the lives of men and women of history, and portrays them in his fiction. (personal correspondence, January 30, 2012)

Markos remarked on the importance of integration as an essential element of Lewis's legacy. "CSL has also taught me to integrate reason/faith with imagination: that is, to not only love Christ with my full mind, heart, and soul, but with my imagination as well" (personal correspondence, January 31, 2012).

Brown also mentioned that Lewis "showed me how faith and reason could be integrated" (personal correspondence, January 30, 2012). In the same vein, MacSwain noted that, in addition to being a "model of a Christian scholar, academic, and intellectual," Lewis also influenced him through

his remarkable fusion of reason and imagination, philosophy and poetry, scholarship and creativity. Although Lewis himself would not have used these terms, I suppose one could describe this as his sustained attempt to keep both hemispheres in balance, both right-brain and left-brain. Most people incline towards one or the other of these aspects of our mental life, the rational or the imaginative, but Lewis provides a model of someone who was immensely gifted in both, and who tried to give both reason and imagination equal weight and voice in his life and work. (personal correspondence, February 11, 2012)

Smith remarked that the titles of Lewis's works, particularly *The Problem of Pain*, intrigued him. He professed, "That anyone would think they could even make a contribution to reconciling our experience with any ideologies of benevolent omnipotence seemed to me like a brave but forlorn attempt to explain the inexplicable" (personal correspondence, January 26, 2012). However, upon his first reading, Smith proclaimed that,

I doubt if I grasped fully the subtleties or significances of all the arguments advanced by Lewis. The great appeal in his writing lay in the fact that the arguments were marshaled with skill and in a common sense way. Even if the arguments were not fully understood by the reader, the clear impression was created that the questions raised were not intractable. A reconciliation was possible. (personal correspondence, January 26, 2012)

Integration was a key finding in this research. Lewis was a Christian scholar as well as a literary expert and children's author. His versatility illustrated that integration could successfully occur, and he influenced others to integrate seemingly irreconcilable aspects of their lives.

Humility. From his humble abode to his wardrobe, Lewis was not an extravagant man. He always feared he was on the brink of poverty. He rationed food during the war although many of his American correspondents mailed him care packages for which he profusely thanks them in his letters. He often wore jackets that were old and worn with holes in the pockets where he would place his warm pipe. The pipe would eventually burn a hole through the pockets, but Lewis continued to wear them anyway.

More importantly, C.S. Lewis was a conscientious man, always watchful for the growth of sins like pride. He grew up among the shipbuilders of Belfast, thus he was familiar with the struggles of the common man. He always remembered that, in the eyes of God, all are precious and important. Throughout his life, Lewis was kind to all he met, regardless of their station in life:

From what I have heard, the college servants, some perhaps only vaguely aware that he was a great man, respected and admired him. He not only showed them great courtesy—'he was a real gentleman,' I heard one of them remark—but also showed interest in their well-being. Some of them came voluntarily to attend his memorial service in the college chapel. (Ladborough cited in Como, 1994, pp. 102-103)

Lewis shows us that effective leadership should steep in humility. Leadership does not exist for the sake of the leader but for the people. Therefore, as Plato (2005) wrote in the *Republic*,

there is no one in any rule who, in so far as he is a ruler, considers or enjoins that is for his own interest, but always what is for the interest of his subject or suitable to his art; to that he looks, and that alone he considers in everything which he says and does. (pp. 22-23)

Lewis inspired so many because he lived what he believed. He was a servant of God first and foremost.

Spirituality. One could not mention Lewis without noting his spirituality. Perhaps his most significant contribution to society is his apologetic works. These works have led many to the suburbs of Heaven, to a greater understanding of a mysterious God, exemplified through myriad testimonies collected over the past 50 years.

According to Phemister and Lazo (2009), Paul Ford was an example of such testimony. He was born an ordinary boy in the postwar climate of 1947. As the tension in his parents' marriage increased, so did his father's struggle with alcohol. Suddenly, Ford's house filled with intoxicated, untrustworthy strangers. One guest in particular, a local priest, molested Ford. This dark time, which Ford calls his *hundred years of winter*, could have easily jeopardized his adult relationships and perspective on both religion and religious figures. However, a literary intervention took place. Ashamed and silenced by propriety, Ford continued with the scars for several years until his Latin teacher, Father George Crain, introduced him to the writings of C.S. Lewis. Ford first read *The Screwtape Letters*, then *The Great Divorce*. As he grew older, another mentor, Monsignor O'Reilly, opened Ford's mind to works such as *The Weight of Glory and Other Addresses*. Ford also read *The Chronicles of Narnia* independently. Now a Lewis scholar and author, Ford stated that,

C.S. Lewis taught me how to pray, to tell God my sorrows, to unveil myself before God, to show God who I am and what I desire, to welcome God's loving gaze and touch. A life marred by drunken groping was mended by velveteen paws [a reference to Aslan]. (cited in Phemister & Lazo, 2009, p. 113)

How does Lewis achieve this spiritual connection? It translates through his vast bibliography of work. To a reader, it is astonishing that an author one has never met can echo so clearly the ideas one entertains, whether ideas of love, of confusion, of anger, of sadness, or even

contentment. The writer has the privilege of unparalleled access into the psyche of his or her reader. Lifted from the pages of books are images both real and imagined. Books serve different purposes: to inform, to entertain, and to provoke reaction. For some reading is a great escape. It can distract us from what Lewis identified in *An Experiment in Criticism* as “disquieting abdominal pain, the draught in this room, the pile of examination papers I have to mark, the bill I can’t pay, the letter I don’t know how to answer, and my bereaved or unrequited love” (2010/1961, p. 69). This escape is not dangerous as long as we refrain from confusing our concepts of reality in the process, as Lewis argues in *An Experiment on Criticism*. For Lewis books are a way to transcend ourselves:

Literary experience heals the wound, without undermining the privilege, of individuality . . . But in reading great literature I become a thousand men and yet remain myself. Life the night sky in the Greek poem, I see with a myriad eyes, but it is still I who see. Here, as in worship, in love, in moral action, and in knowing, I transcend myself; and am never more myself than when I do. (2010/1961, p. 141).

Ethical Leadership. Transformational leadership and ethical leadership overlap in their focus on personal characteristics. Ethical and transformational leaders care about others, act consistently with their moral principles like integrity, consider the ethical consequences of their decisions, and serve as ethical role models. On the other hand, theory and research suggest that ethical leadership and transformational leadership are distinct constructs (Brown et al., 2005; Treviño et al., 2003). Ethical leadership significantly correlates with the idealized influence dimension of transformational leadership, the dimension that has explicit ethical content (Brown et al., 2005). But, as suggested earlier, ethical leadership also predicts a number of outcomes beyond the effects of idealized influence (Brown et al., 2005).

Brown, professor of English at Asbury University and author of several books on Lewis, stated

He is certainly the most influential Christian writer of the 20th Century and is on track to be the most influential Christian writer of the current century as well. He speaks to Christians not only through his fiction and his apologetic writing, but also through the example of his own life . . . He did not only talk the talk. He lived it. (personal correspondence, January 30, 2012)

Edwards, editor of the four-volume set *C.S. Lewis: His life, Works, and Legacy* among other books on Lewis, cited Lewis as a different type of leader than one traditionally defines, one who leads by doing rather by an organizational expectation or hierarchical decree.

I happen to think Lewis is a unique ‘specimen’ and that there are few people who can reach a level of ‘leadership’ of the kind he possessed and exercised. . . I tend to think when people study ‘leadership’ they are primarily looking at outcomes or results; if this is the criteria, then Lewis’s leadership is easily established by the number of readers whose hearts and minds Lewis has won over, manifested primarily in their emulation of his example as a fearless champion of essential truths and the concepts of objective values, as well as his advocacy of unity in diversity within the church . . . In other words, his leadership stems from his declaration and their embrace of the particular worldview fostered by Christianity that sees everything from the perspective of eternity. From that worldview flows a recognition of the leadership traits resonant-in-action in such characteristics as loyalty, sobriety, honesty, fidelity, humanitarianism, persons over systems, and so on. (personal correspondence, January 30, 2012)

Burns (1978) proposed that transformational leadership was moral leadership because transformational leaders inspired their followers to look beyond self-interest and work together for a collective purpose. However, this seminal work sparked a debate about the ethics of transformational and charismatic leadership with scholars weighing in on both sides of the issue. Perhaps the strongest evidence of Lewis’s leadership is the roster of contemporary leaders who have emerged in his shadow, citing Lewis as an inspiration for effective, ethical leadership. When asked what traits are important for leadership and how Lewis and his works have developed these traits, leaders listed a range of excellent qualities. Anacker of the C.S. Lewis Foundation listed knowledge and vision. He posited,

Vision is crucial for leadership, and it presents a challenge within the world of ideas and the arts. Higher education is a highly abstract and theoretical enterprise, so the generation of vision in so rarified a context is challenging. Happily enough, Christian faith embodies precisely the human-embracing, world-encompassing vision that is needed. In explaining the world, it brings thinkers together and motivates action toward God's kingdom. Lewis articulates the depth and beauty of this vision more effectively than anyone I have ever read. The vision of God and his rule we get in Lewis is breathtaking. (personal correspondence, January 30, 2012)

Author Vaus agreed that vision was an important ingredient for good leadership.

I believe the best leaders motivate others by casting a positive vision. Lewis does this. Rather than emphasizing hell as a deterrent to bad behavior, he emphasizes heaven and the love of God as a tug on the heartstrings to draw people to God. Leaders embody vision in compelling images. Lewis was a master of illustration . . . [such as] the character of Aslan who perfectly reflects the gentle strength of Jesus. (personal correspondence, January 24, 2012)

Illustration is an essential instrument for leading others, as Smith noted,

Lewis has had a great knack for deploying the illustration. He reduces complex issues to their simplest forms . . . His great skill is best summarized by his own description of successful writing for children. He wants to tell children a story he would want to hear not a story he thinks children would want. This authenticity is what wins for him an immediate acceptance with the target audience. (personal correspondence, January 26, 2012)

Edwards, Professor of English and Africana Studies and Associate Vice Provost for Academic Technology at Bowling Green State University, reflected,

Lewis's life was, by all accounts, thoroughly integrated, his leadership inseparable from his daily discipleship before God, a man whose presuppositions and convictions about life, faith, and reality, were centered in God and manifested themselves in all that he attempted. This is the life put before me that I attempt to follow. He is the leader I would aspire to be, his own life surrendered to Christ. (personal correspondence 30, 2012)

Edwards listed that Lewis encouraged him in leadership to a) be not "intimidated by the age in which I live," b) "anticipate and find patience in answering questions about my faith without losing hope," c) "to integrate a Christian worldview with my vocation, my family life, and my

inner self,” and d) “to long for God and seek true joy” (personal correspondence, January 30, 2012).

Markos noted that the best leadership was ultimately by example.

CSL has definitely been a leader in that he both models proper behavior and inspires that behavior in others. He not only wrote about literature and faith, he made it come alive in his lectures and his books (fiction and nonfiction) . . . CSL also modeled, as said above, how one integrates faith, reason, and imagination . . . a leader must live out what he teaches, and CSL did this splendidly in his letter writing and his incredibly charity (most of which he gave anonymously) . . . CSL was also a bridge builder in his advocacy of mere Christianity, trying to find what unites us rather than divides us. CSL didn't just love people in the abstract; he did it practically. (personal correspondence, January 31, 2012)

Here, Lewis affects leadership by modeling desirable traits. Good leaders are in essence good people. They are compassionate and intelligent and lead by *servicing*.

Hierarchy, Power, and Democracy. At the center of leadership studies is ultimately the implementation of power. The exercise of this power is contingent on the individual who possesses that power. Lewis wielded his influence primarily over students at Oxford University and readers of his scholarship and apologetic works, but later, once he had achieved fame for his BBC lectures, over the people of Britain. He served as Vice-President at Oxford, stepping in when the President fell ill. Lewis was able to do this while keeping his student load, his writings, and his prodigious amount of correspondence.

Lewis concurs with John Milton's view of Hierarchical Conception, wherein there is a natural order of species that are superior and inferior by design. However, by being disobedient, Adam, Eve, and all thereafter suffered the curse of fallenness, a propensity to do evil. We should ultimately share power because no one single person can be trusted to handle power benevolently. Therefore, Lewis's view of power seems quite contradictory at times. Hierarchy is necessary but with shared power. Yet, a perfect democracy is unattainable for the same reason

that absolute power is unacceptable: power corrupts people. Pride was the first sin to contaminate the human race. Power and glory have a tendency to feed the egos of great men and strip them of their humility. Yet, a power structure must exist to punish those who fail in meeting the behavioral expectations of society as Milton argued.

Lewis, echoing Milton, posited that hierarchies are necessary because anarchy or chaos ensued in the absence of a power structure. However, the people who inhabit the hierarchy have not only a responsibility to the constituency but also to ensure that they are acting ethically. Of the dissenters who complain of monarchy, Lewis offered this piece of advice.

Hence a man's reaction to Monarchy is a kind of test. Monarchy can be easily 'debunked'; but watch the faces, mark well the accents, of the debunkers. These are the men whose tap-root in Eden has been cut: whom no rumour of the polyphone, the dance, can reach—men to whom pebbles laid in a row are more beautiful than an arch. Yet even if they desire mere equality they cannot reach it. Where men are forbidden to honour a king they honour millionaires, athletes, or film-stars instead: even famous prostitutes or gangsters. For spiritual nature, like bodily nature, will be served; deny it food and it will gobble poison. (1986, p. 20)

Interestingly, Lewis noted our conditioning to admire leaders. We desire strong leadership, and if it is undelivered, we complain, we foment rebellion, and we eventually create role models of famous individuals to satisfy the void. Ultimately, we long to be inspired.

What is most interesting about Lewis is his historical context. Tyrants such as Hitler, Stalin, and Mussolini spread their malevolence throughout their own nations and the world. Lewis had great insight into the origin of such figures. It was Pride, yet again, the affliction that visited us in Eden, as Lewis reflected in *Mere Christianity*.

It is pride—the wish to be richer than some other, rich man and (still more) the wish for power. For, of course, power is what pride really enjoys: there is nothing makes a man feel so superior to other as being able to move them about like toy soldiers . . . What is it that makes a political leader of a whole nation go on and on, demanding more and more? Pride again. Pride is competitive by its very nature. (1980/1952, p. 70)

What drove tyrants like Hitler and Stalin to the malevolence they initiated? It is, surprisingly, a strayed spiritual longing, according to Lewis:

What Satan put into the heads of our remote ancestors was the idea that they could ‘be like gods’—could set up on their own as if they had created themselves—be their own masters—invent some sort of happiness from themselves outside God, apart from God. And out of that hopeless attempt has come nearly all that we call human history—money, poverty, ambition, war, prostitution, classes, empires, slavery—the long terrible story of man trying to find something other than God which will make him happy. (1980, p. 35)

Hierarchy should exist, but people should possess some power in order to prevent tyranny. However, as flawed and conflicted as man is, so are his complexities. Man cannot rule unchecked over other men. Therefore, democracy is good, but ideal democracy is impossible.

Legacy. Although Lewis never produced any biological children, his legacy is in the literature he composed throughout his lifetime. Lewis had a prolific writing career, and as more scholars choose to examine his work, the body of scholarship grows. Some of these works indulge Lewis’s interest in literary criticism, while others focus on more biographical aspects of his life. Few contradict the term legacy. Edwards (2011) noted in his article, “Legacy: Jack’s Timelessness,” that the term legacy is not appropriate to describe Lewis.

‘Legacies,’ ahem, are for the fading fast, the recently forgotten, or the reluctantly abandoned; a stop-gap to keep them remembered among their peers. Lewis even created a category for the king of literary genre they inspire: rehabilitations, something he’s never had to undergo, though he’s performed the service himself for as disparate a group of writers as John Milton, Jane Austen, William Morris, George MacDonald, and John Bunyan. Lewis is that *rara avis* who both needs no introduction, and is not even close to needing any kind of dutiful literary eulogy. (para. 8)

Here, Edwards posited that a legacy is for those who, like a brief burst of light, shine for an instant and disappear. It is for authors long forgotten, whose body of work a scholar resuscitates because he or she notes the neglect. However, C.S. Lewis differs from others. He does not have

to be *rescued* from obscurity. Lewis's works have never gone out of fashion; generations rediscover him with an interest riding the crest of popularity while never washing ashore. Both new fans and veteran thinkers reread and cherish his works time and again. Lewis does not require rehabilitation because to do so would imply that the work suffered a loss of popularity or could not survive the scrutiny of new critics. His legacy stands because it has never wavered beneath the emergence of contemporary notions of literature; it has resisted fads. Like the words of great literary works Lewis studied, his writings will endure and know appreciation for ages to come. Their survival is secure because with every generation new Lewis fans appropriate him in innovative ways, from websites, to e-publishing, to blockbuster films and new stage productions.

Why is Lewis still inspiring people today, nearly 50 years after his death? What is so fascinating about a common Ulsterman who was, in essence, a bookish professor who preferred the backward glance instead of embracing the progressive ideas of his culture? Glaspey (2005) called this fascination the Lewis phenomenon and offered a three-fold explanation of the impact of Lewis's legacy.

Lewis combined three qualities in his writing and in his personal life which have worked together to make him one of the great Christian communicators of the twentieth century. First, he emphasized the reasonableness of the Christian gospel, showing that it was based on logic and common sense, not upon wishful thinking. Second, he used his incomparable imagination to reclothe the truth of the gospel in a fresh and sometimes surprising garb, which allowed it to speak afresh to contemporary men and women. Third, he demonstrated in both his writing and his personal life that the gospel was existentially viable, that it was a truth we could live out in practical ways, manifesting a reflection of God's own holiness. (p. 206)

Indeed, Lewis still has much to teach us about our own time. It is a common error that the young seek to promote progressive ideas and abandon the *old ways*. Lewis firmly believed that, although the Classics were centuries old, they contained a timeless wisdom. When we refuse to take advice from our predecessors, we commit ourselves to repeating their mistakes.

All humans are tethered by a single thread; they are born, struggle to understand their purpose, require love and wish to reciprocate love, and die. The quality of each life is through the choices an individual makes. Jacobs (2005) reiterated this philosophical perspective, as:

The Historical Point of View is one of the chief means by which we insulate ourselves from the possible wisdom of our ancestors . . . Lewis produces an incisive critique of what Marxists call ‘ideology,’ that is, the system of beliefs that are so taken for granted in a given culture that hardly anyone even notices that they *are* beliefs—they are treated as unquestioned facts. Lewis was an exceptionally skillful exposé of ideological forces and their titanic influence over us, but he rarely gets credit for this from contemporary intellectuals because it is *their* most treasured beliefs that, more often than not, he is exposing. So instead of praising him for the acuity of his insights, they call him ‘reactionary’ or ‘Victorian’—precisely the sort of things that . . . chronological snobs are bound to call him, given their premises. (pp. 168-169)

It is natural, perhaps nearly instinctive, to foster a desire to gain knowledge about those we admire; it is the special bond a writer shares with a reader, as McGovern shared,

What can be more natural than wanting to know what we can of the man who seems to have dreamed our dreams before us? A nonchalant lack of interest would be an odd response to an opportunity to learn about an author who seems to be at once so profoundly like ourselves and yet so different from anyone we have ever met. (cited in Como, 1992, p. 134)

Recommendations for Further Study

It is my hope that this research provokes further study in two categories of scholarship as well as reconciling the reputation of one of the 20th century’s intellectual giants. Based on personal experiences in discussing C.S. Lewis and reading a wide range of scholarship concerning him, I suggest the following recommendations for future studies:

1. Expand the study of transformational leadership to include authors, artists, and thinkers. These individuals do not possess a title but do exercise immense influence on the surrounding culture.

2. Conduct a study of C.S. Lewis from spiritual analysis to more complex topics.

Although Lewis was a spiritual man and theology saturates his work, it would be folly to limit Lewis scholarship entirely to religious matters. Lewis was a multi-faceted individual and scholarship associated with him should be equally as diverse.

3. Questions about the relationship between ethics and transformational and charismatic leadership remain. However, empirical research tends to support the view that transformational leadership, at least as conceptualized and measured, does describe a leader with an ethical orientation. Opportunities exist to conduct a study of C. S. Lewis focusing on aspects of ethical leadership and spirituality that his life and works exhibit. Spirituality is a common topic among Lewis scholarship. However, further research should explore Lewis's influence as an ethical leader. This leadership viewed in light of his spirituality can give more insight into Lewis's pervasive influence despite his lack of theological training. Lewis is a mainstay in seminary courses throughout the United States, yet, there has not been a study to examine why Lewis has such a prominent place in training clergy.
4. There is a noted absence of scholarship concerning Lewis's perspective of leadership and power. Opportunities abound for a study investigating Lewis's perspective of leadership and power. Lewis served as an influence in his society and continues to influence today.
5. Conduct a longitudinal study of Lewis's leadership and legacy. This would capture the current opinions of Lewis's influence and measure how they evolved over time. Does the influx of current movies and Narnia paraphernalia feed this legacy? Is the renewed interest in other Inklings works, such as *Lord of the Rings* by J.R.R. Tolkien

which has proved to be a cultural phenomenon, also affect the popularity of Lewis's works? Will this interest persist?

6. Examine Lewis as transformational leader from a cross-cultural perspective. Do the traits of transformational leadership (as well as Lewis's recognition as leader) persist when transitioning to different cultures with different value systems?

Concluding Statement

Transformational leaders improve our lives because they motivate people to improve themselves and thus the surrounding society. History reveals that transformational leaders are uncompromising in their beliefs, effective in leading organizations, and vast in their influence. C.S. Lewis may have been born in a modest homestead overlooking the port city of Belfast, but his inspiration permeates the world over, proliferated through literature, through art, and through scholarship. His role as teacher and guide through the dim corridors of misunderstood spiritual concepts and ambiguous aspects of classic literature has secured his legacy in our present culture as well as for future parishioners and students who wrestle with common questions of faith, intellect, and imagination.

Lewis once wrote in a letter to John Beddow on October 7, 1945, "People praise me as a 'translator,' but what I want to be is the founder of a school of 'translation.' I am nearly forty-seven. Where are my successors?" (Lewis, Vol. 2, 2004, p. 674). No one can replace or succeed Lewis and his genius, but humanity can learn from him and strive to be like him, in essence, a humble individual who submits to a higher authority, one who enthusiastically tackles the ambiguities of faith, and one who gives unselfishly of time, resources, and talents to the benefit of others. Many spiritual scholars have arrived at reconciliation with their faith because of Lewis's direction. Many others have seen more clearly what Saint Paul said we "see through a

glass dimly” with Lewis’s aid. His talent for translating that which stirs confusion is one among many qualities Lewis had. No, there will never be another C.S. Lewis, but he lives vicariously through each one who picks up a copy of his work and is stirred intellectually, emotionally, or spiritually by it. He *leads* us further up and further in— toward new ideas and concepts of our mind, our faith, and of mysteries hidden deep within ourselves.

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APPENDICES

APPENDIX A

Interview Questions

“Transformational Leadership in the Life and Works of C.S. Lewis” Crystal Hurd

To begin, I want to thank you for contributing to my doctoral research. I pray God gives you bountiful blessings for the work you do and continue to do. Allow me to briefly explain the origin and direction of my research.

My own journey with C.S. Lewis began in 2002. I was a recent graduate in English Literature from the University of Tennessee, and strongly desired to read contemporary Christian literature which explored aspects of Christian living without becoming “preachy.” Sadly, I could not find a work that could satisfy my restless mind. Were people *afraid* to ask questions and approach the Bible analytically? Someone finally recommended *Mere Christianity* by C.S. Lewis. When I read it, I was overwhelmed. Lewis essentially “rearranged the furniture” (to borrow his phrase) of my mind. The questions people were afraid to utter, Lewis approached with gusto. As I began to talk to others about him, I found that many others shared my interest and were equally moved and motivated by him. Years later, while completing coursework for a doctorate in Educational Leadership, I was introduced to transformational leadership and in a “eureka” moment I realized: “This sounds just like C.S. Lewis!”

As a student of educational leadership, I have examined many different leadership styles and techniques. Transformational leadership is, for me, the most desirable style because transformational leaders increase both *motivation* and *morality* in their followers. They lead with passion and conviction, ultimately empowering followers to **become** leaders. In addition, Kuhnert and Russell (1989) posit that transformational leaders exhibit four qualities: idealized influence (charisma), inspirational motivation, intellectual stimulation, and individualized consideration. In contrast, pseudotransformational leadership is, in essence, the perverting of transformational characteristics. It is a leader who uses his power and charisma to promote a malevolent strategy.

It is important to note that the term “leader” is not qualified by a title or position. I define leadership by the expanse of an individual’s influence. The fact that many assume a leader claims a title is a contemporary construct. Historically, great men proved they were influential before a title was bestowed upon them. Wasn’t MacBeth great in battle, valiantly slaying his enemy “from the nave to the chops” before gaining the title Thane of Cawdor? This is the stance from which I approach the terms “leader” and “leadership.” A leader is one who influences and inspires. A leader exudes greatness long before a title arrives.

My research is two-fold. The first section explores C.S. Lewis’s development as a leader. Structured biographically, my research explores Lewis’s early life, through the labyrinthine journey of schoolmasters and tutors, of ceaseless intimidation by the Bloods, of a savage World

War, and of enduring poverty as a young scholar at Oxford University. As his career blossomed, so did his influence. He became a popular lecturer at Oxford, then a household name through his religious broadcasts on the BBC during WWII. Included in this study is the wisdom Lewis shared on governments, democracy, and power. These works are also considered in historical context, against the backdrop of two world wars and the tyranny of political giants such as Hitler and Stalin. The second section traces the development of these leadership traits through character analysis, including Lord Big, Ransom, and finally Aslan.

The research questions which guided the trajectory of my study are as follows:

1. How does Lewis exhibit the qualities Kuhnert and Russell (1989) identify in transformational leaders (idealized influence, inspirational motivation, intellectual stimulation, individualized consideration)?
2. What was C.S. Lewis's perspective on leadership? How does his life in context of history (WWI, WWII) affect this perspective?
3. How is this perspective illustrated in his life and works (in both fiction and nonfiction)? How do his characters portray transformational as well as pseudotransformational leadership?

To validate my findings, I have asked each one of you to reflect on your experience with C.S. Lewis and answer the following questions. If you wish, you can type the answers beneath the question, save this document, and reply to my message with your responses. Thanks again for your participation in my research!

God bless!
Crystal Hurd
churd@wcs.k12.va.us

1. How has C.S. Lewis influenced you as an individual?
2. What works of Lewis do you feel are particularly influential for you?
3. Do you view C.S. Lewis as a leader (one who influences)? How?
4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

APPENDIX B

Interview Responses

Gayle Anacker

1. How has C.S. Lewis influenced you as an individual?

Lewis has strongly contributed to my vision for my work as a Christian within the world of ideas, he has inspired me to a higher standard of intellectual attainment, he has led me to broaden my circle of genuine Christian fellowship and action, and he has strengthened my faith in God.

2. What works of Lewis do you feel are particularly influential for you?

Surprised by Joy, Mere Christianity, The Abolition of Man, The Chronicles of Narnia, The Space Trilogy.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Yes, Lewis is a leader. First, as long-time Fellow of Magdalen College, Oxford, and then Professor of Medieval and Renaissance Literature in Cambridge University, he was a significant leader at both the college level and the Faculty (university) level in two of the most influential universities in the world. Second, he was the leader of the Inklings, an extremely influential group of academics and writers in Oxford. Third, he was President of the Socratic Club in Oxford University, probably the most influential student club in Oxford in its day. Fourth, his writings, sermons, speeches, and broadcasts have led millions of us into deeper and more effective service for our Lord.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

Lewis's legacy in my own work, especially as relating to leadership, concerns two necessary conditions for leadership in the world of ideas and the arts: knowledge and vision.

In many fields of endeavor, a highly important aspect of leadership is knowledge. The world of ideas is obviously one such field of endeavor. Usually (but not always), in order to lead most effectively in this realm, especially at the institutional or trans-institutional level, one must have very broad knowledge of the world of ideas and the arts, and one must have a reliable framework for organizing and marshaling this knowledge, and for assimilating new knowledge. If one is not seen as being someone whose knowledge is both broad and deep, followership will not be

inspired. From Lewis, one learns a powerful nexus of ideas and intellectual attitudes which can serve as the core of a framework for approaching all knowledge.

Second, vision is crucial for leadership, and it presents a challenge within the world of ideas and the arts. Higher education is a highly abstract and theoretical enterprise, so the generation of vision in so rarified a context is challenging. Happily enough, Christian faith embodies precisely the human-embracing, world-encompassing vision that is needed. In explaining the world, it brings thinkers together and motivates action toward God's kingdom. Lewis articulates the depth and beauty of this vision more effectively than anyone I have ever read. The vision of God and his rule we get in Lewis is breathtaking.

Devin Brown

1. How has C.S. Lewis influenced you as an individual?

I grew up in the blue-collar, South side of Chicago, a young person who loved books in a sea of non-readers. I did not discover Lewis until my older brother came home from college when I was 16 and tossed a copy of *The Lion, the Witch and the Wardrobe* on my bed and suggested I read it. Lewis was my first encounter with a thinking Christian.

Lewis has influenced me in three general ways. First, he introduced me to the idea of loving God with all your mind; he showed me how faith and reason could be integrated.

Secondly, he also showed me the role of the Christian imagination; he demonstrated how faith and imagination go together.

Finally, he reminds me again and again of the Christian view of humanity, of the great worth and potential in every person.

2. What works of Lewis do you feel are particularly influential for you?

The *Chronicles of Narnia* are the most influential. They appeal to the heart, to the mind, and to the imagination.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Of course Lewis is a leader, one who influences. He was certainly the most influential Christian writer of the 20th Century and is on track to be the most influential Christian writer of the current century as well. He speaks to Christians not only through his fiction and his apologetic writing, but also through the example of his own life. He did not only talk the talk. He lived it.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

honesty
clarity and a commitment to the truth
compassion
humility
intelligence
a sense of humor
a deep passion and sense of calling

Bruce Edwards

By Bruce L. Edwards¹ (please see note below)

1. How has C.S. Lewis influenced you as an individual?

It is not possible to calculate the influence Lewis has had on me as a person. It widens as I grow older and understand him better. However we might define the word “leader” or “mentor,” it would apply to Lewis. At the beginning of my acquaintance with him, I would suggest that he enlightened and enlivened my view of Christianity, giving it panache, clearer focus, metaphorical fortitude, particularly in regard to the identity of Jesus Christ as portrayed in the gospels.

Simply put, though I had grown up in a Christian home, my faith was dormant, uninspired, undemanding. Lewis renewed me, reeducated me and introduced me to a world “bigger on the inside than it is on the outside. . .” Of course, this is the testimony of many, great or small. Walter Hooper called Lewis “the most thoroughly converted man he ever knew,” and I instinctively think of that whenever I pick a page at random to glean more from Lewis. There, on the page, is continuing evidence of Lewis’s deep learning and commitment to the pursuit of truth and the sharing of his knowledge with others.

Hooper’s quotation, combined with a favorite from Lewis’s friend, Owen Barfield, (“*Somehow what Lewis thought about everything was secretly present in what he said about anything*”), captures the essence of Lewis’s spiritual gravitational pull: in a word, *integration*. He taught me not to seek “the purpose driven life,” which is ok, but is always outside-in, tending toward the legalistic and judgmental.

Lewis taught me, as his “initiate,” his “apprentice,” instead, to seek the *integrated life*, which is inside-out, and tends toward the grace-oriented, charitable acceptance of people where they are on the journey so that they can learn from someone who has a clear and unsentimental view of where they inaugurate their journey toward leadership themselves. Leadership divorced from integration becomes a list rather than a calling, a legalism masquerading as a curriculum. This integrative impulse separates Lewis from other would-be “leaders” in universities, churches, public discourse, publishing, friendship, and other spheres of life. Lewis find these traits in the person of Christ, and he recognizes them in the live of men and women of history, and portrays them in his fiction.

Some specifics: Lewis has taught me how to face my era as an “era,” understanding that each has its own characteristic vices and blind spots. Therefore, we has emboldened me not to trust the zeitgeist, no matter if comes from inside the church, i.e., inside current orthodoxy, or without. His core values represent a solid basis for building an ethical life, and, presumably, a pattern of

¹ ***Note: My response to Ms. Crystal Hurd’s questions about C. S. Lewis may only be used and published by her in the form of a scholarly study needed to fulfill the requirements of her college degree program, and may not be quoted or published without my expressed written consent beyond her use in her doctoral project.***

leadership that is neither coercive nor manipulative. He leads by example, based on heartfelt conviction. There is never a hint of his being “controlling,” nor of a desire to become the conscience of others; rather, he sees himself as helping others learn to be independent thinkers and to take action based upon the truths they learn.

He further taught me the value of a life lived courageously. Having developed and used every latent talent God gave him to its fullest, meaning, he used his intellect and his imagination, backing down from no challenge or provocation. He exemplifies this in his personal faith, his scholarship, his fiction, his nonfiction, his relationships with other Christians, and his relationship with nonChristians. Other than my father, he is the most influential person in my life. His leadership manifests itself in the voice in my head when I read his works and recognize their continuing wisdom and application in my life, and the lives of others.

He taught me the power of metaphor for instilling those values and qualities that exemplify leadership, and the necessity of learning how to create and deliver those new metaphors to one’s audience with imagination and grace. It is not to be underestimated what control of language is necessary for successful leadership of the kind that Lewis exhibited.

2. What works of Lewis do you feel are particularly influential for you?

Honestly, I could cite nearly any volume or essay by Lewis from my shelf (I have every Lewis work, and have at one time or another literally read them all, both published and unpublished), fiction or nonfiction, of any length, on any topic. The post-conversion Lewis is unfailing in sharp, lucid, and provocative prose, and even the pre-conversion Lewis is still Socratically relentless in getting to the heart of any issue or hidden premise behind an otherwise uninteresting or deceptively simple argument.

The truth is, using as a basis Lewis’s own “experiment in criticism,” you could chart Lewis’s influence on me on the basis of which of his books I continue to reread year after year, works I prefer to reread rather than even engage any set of new authors who may emerge in the public square. It may be to my discredit, but I’d rather re-read nearly any work of Lewis, than read a new, vaunted book that lacks his depth, breadth, or width. There is no one like him, nor would I expect there to be. But, let me list a few of those books that I do reread and what I derive from them.

The Chronicles of Narnia: not just a winsome retelling of the New Testament stories, but a rich compendium of reflections on the nature of forgiveness, the adventure of fidelity to one’s convictions, the delight of nature, the value of fairy tales themselves as conduits of truth, and the challenge of genre mastery for Christians who keep repeating the same story in the same format and expect different results. Lewis teaches us that we need to keep replacing wineskins to speak to our own times.

The Problem of Pain. What’s so masterful about this is Lewis’s audacity to take on big subjects undaunted, a David in a public square of Goliaths, who takes on the challenge of cultural debate and “warfare,” informed, disciplined, witty, conclusive. The chapters on

Heaven and Hell are among the most inspirational, convicting, and refreshing he ever wrote, and these chapters are virtually “throw-away” lines on the heels of his main subjects. Lewis’s asides are usually more full of impact than most author’s main text. Overall, what this text does is build my confidence in the revelation that there is assuredly justice tempered with mercy in the universe and gaining that perspective now is the key to peace and hope, both personal and cultural.

The Great Divorce. This is the imaginative counterpart to the *Problem of Pain* but with greater emphasis on personal responsibility for one’s choices, one’s path, on a day to day basis. And the depiction of heaven as the place of reality and reward and hell as the place of self-deceit and utter boredom and lifeless eternal existence founded upon the fixation on the self is a priceless commentary on our 20th-21st century self-absorption and preoccupation with self-esteem built on sand.

The Four Loves. Simply superb scholarship and thoughtful reflection. Give Lewis any topic and he will make it sing with significance, even if you don’t agree with him 100%. But, of course, the thing is, with the perspicacity of his reading, how could you ever learn enough to refute him?

“The Weight of the Glory.” I am speaking of the sermon here. Has there ever been a greater exaltation of God and his only begotten son than this, pitched to an audience of wayfarers who have lost their way, desperate for good news and a way home? This moves me, invigorates me; I cannot get through a reading without tears. It emboldens me to live more graciously, generously, self-forgettingly more than any text short of the New Testament.

An essay like “Meditation in a Toolshed,” provides the thinker/leader with the perspectival viewpoints expressed in “looking at” and “looking along,” an essential epistemological toolkit that allows the inquirer to place decision-making in a larger context with which to judge wisely, and to surrender to the superior point of view that is, essentially, “looking beyond,” i.e., revelation, to guide one’s steps.

Letters to Malcolm, Lewis’s last work for publication before his death, represents the culmination of his life’s work, his comprehensive thinking about the most important topics and convictions to bequeath his readers. As a good leader, he wants to provide his valedictory thoughts on what lasts, what is crucial to being in harmony with God and humankind, and the components of that harmony. He has found a place to stand, and from that standing, he can see far across the millennia of human history, declaring that, loving God and one’s neighbors as oneself remains the aim of life. Lewis’s leaderly style would inculcate all of the above and more.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Certainly, my comments up to this point indicate that I believe Lewis is a *leader*, but not necessarily in the conventional sense of that word. When I consider it in the context of

typical “leadership studies” (a field of studies that we also offer within an “institute” for here at my university), I get a little coy, a little anxious. For in those theoretical contexts, people can sometimes be led to a kind of inadvertence that is very reductionist, as if leadership could be captured by a ‘list of attributes.’ Because these traits of leadership always interact with each other, sometimes fruitfully and sometimes in a contradictory way, one becomes wary of such lists.

I happen to think Lewis is a unique “specimen,” and that there are few people who can reach a level of “leadership” of the kind he possessed and exercised, given the number of readers and correspondents he engendered in his lifetime, and now, almost 50 years after his death, still inspires. It is a measure of his greatness, relevance, and leadership that nearly all of his published works are still in print, and many of his works have been translated, with a boom in readers in heretofore “untouched” nations, like China, Brazil, India, and Russia. I tend to think when people study “leadership” they are primarily looking at outcomes or results; if this is the criteria, then Lewis’s leadership is easily established by the number of readers whose hearts and minds Lewis has won over, manifested primarily in their emulation of his example as a fearless champion of essential truths and the concepts of objective values, as well as his advocacy of unity in diversity within the church—all this shaped according to the profound orthodoxy he embraced, shaped by the apostolic tradition believed by everybody, everywhere over the centuries of the church.

In other words, his leadership stems from his declaration and their embrace of the particular worldview fostered by Christianity that sees everything from the perspective of eternity. From that worldview flows a recognition of the leadership traits resonant-in-action in such characteristics as loyalty, sobriety, honesty, fidelity, humanitarianism, persons over systems, and so on. But these are not abstract qualities, but those learned in apprenticeship, in the midst of doing as well as being. As abstractions, conceptions of leadership yield more abstractions. So it is the case that leadership-in-action is the only real leadership there is. So Lewis demonstrated this very quality in the way he wrote, in the ways he fulfilled his teaching duties at Oxford and Cambridge, in his relationship to his students, to clergy, to the reading public with whom he exchanged voluminous letters, in his relationships to close friends and fellow writers known as the Inklings. . . and so on.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

I have tried to illustrate these traits above already, and to center them in an action-oriented definition, because unactualized traits are not, in fact, leadership traits if their impact cannot be felt and measured in the people who have become the leader’s successors and/followers. Among these are compassion, vision, integration, acceptance, loyalty, courage, honesty, intellectual prowess, “baptized” imagination, historical contextualization, placing individuals above systems and things, and, of course, faith,

hope, and love. These are the traits of Jesus, which are traits of His Father, and of the Holy Spirit, from whom all “leadership” is derived.

How has Lewis helped me in developing the traits I have attributed to him? The more Lewis I read, the more I see them exemplified. The more I know of Lewis’s life and practice, the more I see a clearly defined set of priorities and purposes. My sly and compelling mentor has subtly taught me not to trust my instincts, but rather to surrender them: *better to reign in heaven than to serve myself in Hell*, the land of “incessant autobiography.” My allegiance, he led me to see, could only be to the Incarnate Miracle Maker who was not just the Author of me, but of Everything. I had to trade in my mess of pottage (doctrinal sureties and hermeneutical certainties) for a better blessing: the privilege of knowing Him, the Lord Christ, a secure knowledge that makes all other so-called knowledge mere nonsense.

Lewis’s life was, by all accounts, thoroughly integrated, his leadership inseparable from his daily discipleship before God, a man whose presuppositions and convictions about life, faith, and reality, were centered in God and manifested themselves in all that he attempted. This is the life put before me that I attempt to follow. He is the leader I would aspire to be, his own life surrendered to Christ.

What an integration it is! Those who try to read through the entire Lewis corpus confess that they receive an education in history, philology, sociology, philosophy, and theology so extensive and exhilarating that others seem thin and frivolous in comparison. While Lewis caricatured himself as perhaps a dinosaur, among the “last of the Old Western Men,” many like the blindfolded Christian I once was, continue to see him as the forerunner of what will be the triumph of men and women of Biblical faith over an age that derides the very possibility of finding, understanding, embracing, and obeying truth.

What, in summary, has C. S. Lewis, my unlikely mentor, taught me, about leadership and everything else?

- How not to be intimidated by the age in which I live.
- How to anticipate and find patience in answering questions about my faith without losing hope.
- How to integrate a Christian worldview with my vocation, my family life, and my inner self.
- How to long for God and seek true joy.

Lewis’s own best summary would likely be drawn from his own words, like these taken from *Mere Christianity*:

If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. If none of my earthly pleasures satisfy it that does not prove that the universe is a fraud. Probably earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing. If that is so, I must take care, on the one hand, never to despise, or be unthankful for, these

earthly blessings, and on the other, never to mistake them for the something else of which they are only a kind of copy, or echo, or mirage. I must keep alive in myself the desire for my true country, which I shall not find till after death; I must never let it get snowed under or turned aside; I must make it the main object of life to press on to that other country and to help others to do the same.

Sent to Crystal Hurd via email attachment, Monday, Jan. 30, 2012
churd@wcs.k12.va.us

Alan Jacobs

1. How has C.S. Lewis influenced you as an individual?

Probably in more ways than I know. I guess the most important things are these: first, it was through Lewis that I learned that you could be a committed Christian and a serious literary scholar; and second, it was through Lewis that I learned the importance of feeding both the Christian mind and the Christian imagination.

2. What works of Lewis do you feel are particularly influential for you?

I enjoy them all in different ways. Probably the two that I have thought about the most over the years are **The Abolition of Man** and **The Great Divorce.** The first one shows the power (for good and for ill) of education; the second provides deep insights into the character traits that keep people from pursuing the highest good.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Well, if a leader is one who influences, then certainly he has been a leader, in that he has had so much influence on how people think about Christianity: the arguments we make, the kinds of stories we prefer, and so on.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

I honestly haven't thought about leadership very much, or at all, and I don't see myself as a leader. My primary identity is as a **teacher** — even in my writing — and while there may be leadership qualities that teachers have, I guess I tend to think of "teacher" as its own unique category. The only thing I would say about leadership is that there are probably different models of leadership in different situations. Sometimes, I suppose, leaders need to be bold, and sometimes they need to lead through service. I wouldn't imagine that there would be one kind of leader who would be successful in all situations.

Allen Jessee

1. How has C.S. Lewis influenced you as an individual? It is interesting to note that C.S. Lewis has been very instrumental in my approach to faith. I was a chemistry major heading to medical school when I began to notice a stirring in my heart to do something different with my life. The writings of Lewis helped chart that course. Mere Christianity started the journey with other books that solidified the course. Lewis' works were more like a navigational tool on the course to faith. I found him to be a challenging read, with invitation to question.

2. What works of Lewis do you feel are particularly influential for you?

Mere Christianity
The Chronicles of Narnia

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Yes, Lewis' works have made a lasting legacy in the world of academia. He has held the respect of theologians and church leaders alike now for several decades. His influence continues to increase as today's Christian leaders realize his genius and thought systems.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits? Christian Leaders challenge their followers to become better people and pass on to others what they have learned. Lewis was that kind of leader. A servant who at one time turned down an offer from the Queen to stay focused on his purpose. His faith had a very profound effect on his work. Lewis used his positions as ways to reach a broader audience. From the classroom at Oxford to the radio broadcasts across Europe, Lewis became a favorite among many listeners and learners. Lewis' works have been translated into many languages and his legacy continues to this day. I believe Lewis was one of God's chosen instruments that He raised up to challenge the agnostics of the day.

Robert MacSwain

1. How has C.S. Lewis influenced you as an individual?

Lewis has influenced me as an individual in at least two significant ways. First, in providing a model of a Christian scholar, academic, and intellectual. I have not followed Lewis's own disciplinary path of medieval and Renaissance literature, but have rather focused on the twin disciplines of philosophy and theology. I have also been ordained in the Anglican tradition, so unlike Lewis I exercise my academic vocation from a clerical rather than a lay status. In these respects, my personal academic profile is closer to Lewis's friend Austin Farrer (the subject of my own doctoral dissertation) than to Lewis himself. However, long before I encountered Farrer, was ordained, or pursued the formal study of philosophy and theology, Lewis had impressed upon me the persona of the Christian scholar as a model for my own future life and career.

The second way Lewis has influenced me as an individual is his remarkable fusion of reason and imagination, philosophy and poetry, scholarship and creativity. Although Lewis himself would not have used these terms, I suppose one could describe this as his sustained attempt to keep both hemispheres in balance, both right-brain and left-brain. Most people incline towards one or the other of these aspects of our mental life, the rational or the imaginative, but Lewis provides a model of someone who was immensely gifted in both, and who tried to give both reason and imagination equal weight and voice in his life and work.

2. What works of Lewis do you feel are particularly influential for you?

Collectively, The Chronicles of Narnia are hugely significant. As a single text, probably *The Great Divorce* has had the most influence on my thinking. My favorite Lewis book is *Till We Have Faces*. *The Screwtape Letters* has deeply shaped my understanding of the spiritual life. Certain essays, such as "Meditation in a Toolshed" and "The Trouble with 'X'..." are also important.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

C. S. Lewis is certainly one who influences. In my introduction to *The Cambridge Companion to C. S. Lewis*, I even go so far as to say that he is "almost certainly the most influential religious author of the twentieth century, in English or any other language." (3) In retrospect I should perhaps have modified that claim slightly, and written instead that he is *possibly* the most influential religious author of the twentieth century. However, I think even the stronger claim is at least defensible. Lewis has been so influential because, as I go to say on that same page, "literally millions of people have had their understanding of Christianity decisively shaped by his writings. Whether they respond positively or negatively, it is Lewis's vision of the Christian faith that they (for whatever reason) take as normative, and thus either accept as Saving Truth or reject as Pernicious Error." However, I then go on to

ask *why* has Lewis been so influential, and here I think we encounter something of a puzzle. As I state, he never formally studied theology or was ordained to an official position of authority in any church, so why has he “assumed such a significant role as the interpreter of Christianity for so many?” I think the answer is manifold, and perhaps your research will help us gain further clarity on it! But I think two major components are Lewis’s lay status (which gave him credibility among other lay people) and his gifts for clear communication and persuasive rhetoric. At least for the 20th century, a lay English teacher was able to articulate the Christian faith more winsomely and effectively than most ordained theologians or philosophers.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

This is not my area so I can only speak very tentatively. I think that effective leadership traits include confidence, vision, charisma, an attractive personality (and sometimes an impressive physical appearance, although this is less important), and the ability to persuade and convince others that one’s vision is worth following. Effective leaders also often care deeply for their followers, and thus inspire not just admiration but loyalty. So it is a combination of characteristics, and of course these characteristics can be found in both good and bad leaders in a moral sense: Hitler was undoubtedly a great and immensely charismatic leader. I’m not sure of the extent to which my appreciation for and the influence of Lewis has helped me to develop any leadership traits (to the extent that I have done so). Lewis did indeed display many of these characteristics, although he also sometimes deliberately played down some of them (for example, he intentionally dressed in drab baggy clothes). But one must be impressed with the way he responded to every correspondent: that shows a level of care for “followers” which certainly inspires both admiration and loyalty. I think more than anything Lewis’s influence on me as a leader has been his awareness that what gifts he had were given to him by God, that he must make the most of them, and that he would someday give an account for what he had done with them. Holding a leadership role within a church or academic institution is likewise both a gift and a responsibility, and so must be exercised with integrity. It is that general sense of “whatever you do, do as unto the Lord” that I think I learned from Lewis and applied to leadership.

Robert MacSwain
Assistant Professor of Theology and Christian Ethics
The School of Theology
The University of the South
Sewanee, TN 37383-0001

Louis Markos

1. How has C.S. Lewis influenced you as an individual?

Since I am not only a Christian dedicated to apologetics and evangelism but also an English professor, CSL has had a dual influence on me. He has modeled for me what it means to be a professor who integrates faith and reason in his work and who embodies the Christian worldview into his teaching, writing, and speaking. CSL has also taught me to integrate reason/faith with imagination: that is, to not only love Christ with my full mind, heart, and soul, but with my imagination as well. Finally, he has taught me how to bring together Athens (Greco-Roman) and Jerusalem (Judeo-Christian), and to see Christ as the myth that became fact.

2. What works of Lewis do you feel are particularly influential for you?

I love all of his works, but the one that has impacted me the most profoundly is *The Great Divorce*. Lewis had the gift to unite philosophy, theology, psychology, and ethics and to help us understand how our choices turn us into certain types of creatures, ones meant for heaven or hell. I find this same psychological depth in *The Screwtape Letters*. The Chronicles of Narnia have helped baptize my imagination and teach me to see true magic in Christmas and Easter. His academic works (especially *The Discarded Image* and *A Preface to Paradise Lost*) have taught me that one can write literary/academic books that are scholarly and “objective” while yet being undergirded by a Judeo-Christian worldview. Finally, CSL has taught me, as an academic, to strive to be a generalist rather than a narrow specialist, and to look for connections everywhere.

3. Do you view C.S. Lewis as a leader (one who influences)? How?

CSL has definitely been a leader in that he both models proper behavior and inspires that behavior in others. He not only wrote about literature and faith, he made it come alive in his lectures and his books (fiction and non-fiction). CSL has the courage of his convictions, speaking on the BBC even though he knew being so “popular” would jeopardize his career at Oxford. CSL also modeled, as said above, how one integrates faith, reason, and imagination. Finally, he not only modeled leadership on the large scale (books and lectures) but one on one (in the letters he wrote to fans).

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

As above, a leader must live out what he teaches, and CSL did this splendidly in his letter writing and his incredible charity (most of which he gave anonymously). CSL also fought for literature in his books as well as in “Oxford politics.” CSL was also a bridge builder in his advocacy of mere Christianity, trying to find what unites us rather than divides us. CSL didn’t just love people in the abstract; he did it practically.

Here is a bio blurb of me so that you can see how CSL's work has influenced my own work:

Louis Markos (www.Loumarkos.com) holds a BA in English and History from Colgate University and an MA and PhD in English from the University of Michigan. He is a Professor of English and Scholar in Residence at Houston Baptist University, where he teaches courses on British Romantic and Victorian Poetry and Prose, the Classics, C. S. Lewis and J. R. R. Tolkien, and Film. Dr. Markos holds the Robert H. Ray Chair in Humanities and teaches classes on Ancient Greece and Rome for HBU's Honors College. He is the author of *From Achilles to Christ: Why Christians Should Read the Pagan Classics*, *Pressing Forward: Alfred, Lord Tennyson and the Victorian Age*, *The Eye of the Beholder: How to See the World like a Romantic Poet*, *Lewis Agonistes: How C. S. Lewis can Train us to Wrestle with the Modern and Postmodern World*, *Apologetics for the 21st Century*, and *Restoring Beauty: The Good, the True, and the Beautiful in the Writings of C. S. Lewis*. His *Literature: A Student's Guide* and *On the Shoulders of Hobbits: The Road to Virtue in Tolkien and Lewis* are both due out in 2012. He has also produced two lecture series with the Teaching Company (*The Life and Writings of C. S. Lewis*; *Plato to Postmodernism: Understanding the Essence of Literature and the Role of the Author*), published some five dozen articles and reviews in such journals as *Christianity Today*, *Touchstone*, *Theology Today*, *Christian Research Journal*, *Mythlore*, *Christian Scholar's Review*, *Saint Austin Review*, *American Arts Quarterly*, and *The City*, and had his modern adaptation of Euripides' *Iphigenia in Tauris* performed off-Broadway in the Fall of 2011 (his adaptations of Euripides' *Helen* and Sophocles' *Oedipus* are scheduled for performance in 2012 and 2013). He is a popular speaker in Houston, and has spoken on such topics as C. S. Lewis, ancient Greece, ancient Rome, and Dante in over a dozen states and in Oxford and Rome. He is committed to the concept of the Professor as Public Educator and believes that knowledge must not be walled up in the Academy but must be disseminated to all who have ears to hear. He lives in Houston with his wife, Donna, his son, Alex, and his daughter, Stacey.

Alexander Smith

Question 1 : How has C S Lewis influenced you as an individual?

My introduction to C S Lewis commenced during my undergraduate studies at Queen's University Belfast, Northern Ireland.

At that time I began grappling with the range of issues that distil into what might be called "Life's big questions".

To begin with, I suppose, it was not so much the content and detailed argument of his work that caught my attention. It was more the titles. For example, one of his earliest books that appeared on my bookshelf was "the Problem of Pain". Before reading this book I had, perhaps unconsciously, embraced the idea that the existence of pain and suffering in our world and in our experience was so horrific that any notion of our world being the work of the benevolent creator as portrayed by historic Christianity was impossible. That anyone would think they could even make a contribution to reconciling our experience with any ideologies of benevolent omnipotence seemed to me like a brave but forlorn attempt to explain the inexplicable. I was intrigued that anyone would set out on that quest and do it in the name of reason. On my first reading of books like The Problem of Pain, I doubt if I grasped fully the subtleties or significances of all the arguments advanced by Lewis. The great appeal in his writing lay in the fact that the arguments were marshalled with skill and in a common sense way. Even if the arguments were not fully understood by the reader, the clear impression was created that the questions raised were not intractable. A reconciliation was possible. It was like a forensic accountant going through the numbers and systematically taking out the major errors that contributed to differences in totals, refining minor errors and miscalculations and finally explaining any remaining divergence in terms of perspective or accounting code.

For me, Lewis took on the big questions. Questions like:

1. What about Pain and Suffering?
2. Is Miracle possible ?
3. Is our thinking rational?
4. Is what we observe in our physical world the whole show?
5. How do we know anything?
6. What conclusions can we reach on our own steam?
7. Where do our desires come from?
8. Is belief in divine omnipotence reasonable?
9. What do we learn from the human faculty of imagination?

Lewis has sustained me on a journey. That journey is the quest for meaning in existence and not just in understanding existence itself. If we inhabit one small part of a universe that is somehow intelligible to us then the quest is in the direction of what lies beyond. If our world has been entered by an "invader" [see Lewis : The Invasion – Mere Christianity] in human form, who

claimed to be its King then to seek His Kingdom, his rule and His authority must be the goal, in essence, to be a follower. Ultimately the only meaningful test of leadership is the simple question, “Is anyone following?” A claim to be a leader with no-one following is bogus. Lewis been an instrument is sustaining me in the path of discipleship. The discipline has been in lifelong pursuit of the answers to life’s difficult questions.

Question 2: What works of Lewis do you feel are particularly influential for you?

I have been influenced by everything I have read by Lewis. If pressed to list say the top four of his books and in no particular order I would submit:

Miracles
Mere Christianity
The Problem of Pain
The Great Divorce

Miracles, would be on the list by virtue of its claim in support of the rationality of human thought. If human thought is not rational and not valid then it little matters what we think about anything. Lewis is not unique in arguing this case but he has had probably greatest success in terms of reaching the widest audience. Great care is needed in making this observation and in understanding his accomplishment in this respect. It might be said by some, that Lewis was only successful in making this argument to a non-technical or non-expert audience. There is some element of justification for such statements in that his argument as advanced initially was not accepted as free from flaw by all experts in the philosophical field. Indeed Lewis himself revised his initial argument and refined it to take account of its initial flaws. In this respect he was a man of his time addressing the issues of his time. That his arguments, advanced in the 1940’s, do not answer the specific challenges of the 21st Century is not a valid criticism of his work. It is for those in the field in the 21st Century to take on the new attacks and fortify and refine the defences. It is a tribute to Lewis that many have. Lewis would probably have subscribed to the view attributed to Socrates and expressed in the words, “I cannot teach you anything, but I can help you think”. Lewis pointed us in the direction of a solution it is for us to continue the journey, logical step by logical step.

If our reason is valid it is worth ensuring that we understand what Christians think or should think. Mere Christianity by Lewis is particularly helpful in this respect and for me influential. He does not advance denominational support for particular brands of Christianity but he explains the layout of the main “Hall” of Christianity through which all Christians must pass en route to a temporal space of communion with the like-minded. He makes belief reasonable and desirable. In terms of how he has influenced me I am content to be a Mere Christian.

In the Problem of Pain Lewis takes head on, the charge that God cannot be good and omnipotent. If he were good he would remove pain and suffering and if he were almighty he would be able to do it. That pain and suffering remain in our world prove that he either not good or not all powerful or neither. Lewis makes the simple but powerful observation that if there is no God then there is no problem, but the logical deduction is that pain and suffering become meaningless

and serve no purpose. Suffering is not good but suffering to no purpose is intolerable. Many people will say they reject the claims of Christianity because of the suffering in our world. Lewis will argue that he is a Christian BECAUSE of the pain and suffering in our world. It a powerful examination of one of life's tough questions. It has influenced me not to abandon faith in the face of apparently difficult questions.

The Great Divorce still raises the hair on the back of my neck each time I read it. Lewis warns us that the work is fiction. He needs to. The scenarios he paints are so realistic that we almost form the view that he has some information not revealed to other mortals. At the end of the book he brings us back from the adventure to the cold light of day with a chilling warning. The book serves to highlight that our eternal progress is not like terrestrial rivers that all run to the sea but like branches of a tree dividing at each point where we make a choice. We are responsible for our choices. This notion is a significant influence.

Question 3: Do you view C S Lewis as a leader (one who influences)? How?

Without hesitation, a resounding yes? It is my pleasure and privilege to welcome visitors who come to Ireland specifically to spend time in Belfast retracing the footsteps of C S Lewis. Over the last number of years I have conducted a lecture tour of Belfast and its environs as an introduction to the places that provided the shape of Lewis's early life. Next year (2013) will be the fiftieth memorial of his death and fifty years on there is a steady and growing procession of those who want to follow literally in his footsteps and of course the only place in the world where this can be done physically is in the UK.

In his early years as an academic in Oxford he was the focus of the Literary group, " the Inklings". Without Lewis, the Inklings faded. He was a leader, the first among equals. His early influence not only gathered those of his time and ability but he has continued to influence subsequent generations of students and thinkers. The questions he raised and the solutions he offered are still occupying the minds of those at the cutting edge of their respective fields. Books still referencing aspects of Lewis's work and thought pour from the pens of the academics and thinkers of today. In the Year of his fiftieth memorial, at least one book influenced by Lewis will be published by leading Oxford Professor Alistair McGrath. That McGrath among others still find Lewis irresistibly relevant is a measure of the power of his influence and that they are still following in his footsteps and the trail he blazed is an indicator of his leadership.

Setting aside his leadership and influence among the academic and adult world his greatest success is possibly in the appeal to generation upon generation of children. They have followed him through wardrobes, through pools of water, through schoolyard walls, through stable doors , through the cavernous underworld and across perilous seas. For fifty years these adventures, pursued intimately by children in the silence of their own homes and bedrooms, have in the last 10 years caught the attention of the film makers. Hollywood caught the tune and in 2005 launched the current raft of films portraying the Narnian Chronicle. They are still following.

How is Lewis being followed? In one word, enthusiastically. He is being followed through the medium of the big screen, the printed page, and the London Stage. This year in May, sees the Lion the Witch and the Wardrobe take to the London Stage for a new presentation through

the medium of drama. London will not have its premier actors tread the boards if the audience is not treading behind. In academia the refinement of his arguments continues to appear in print. In winter evenings in Oxford there is an active society pursuing Lewis's thought. All over the world clubs, societies and individuals are pursuing his work in 42 languages.

Question 4. What traits do you feel are important a leader?

Lewis has had the great knack of deploying the illustration effectively and with precision. He reduces complex issues to their simplest forms. There is a quote where he says, and I paraphrase, if you can't explain what you profess, using simple language then either you don't understand it or you don't believe it. He was a skilled communicator, robust in debate, quick in wit, gregarious and good humoured. All traits important in leadership.

I love the piece in the Silver Chair where he deals with the delusion propagated in underworld, that there is no sun. The inhabitants in underworld are duped with the argument that since they have not seen the sun, this fictional notion has arisen only because they have projected it from the images of the dim lamps they use in the darkness of their world. Similar arguments are used in our own world in respect of things that are believed but have not been seen. Lewis has caught the gist of the arguments precisely. He exposes the arguments for the fragile constructs that they are.

His great skill is best summarised by his own description of successful writing for children. He seeks to tell children a story he would want to hear, not a story constructed because he thinks that is what the children might want. This authenticity is what wins for him an immediate acceptance with the target Audience.

On a personal level I make no claim to have developed to any extent, Lewis's abilities as a communicator. He was rather unique. I do however, acknowledge, the descriptions of my lectures by others. The website of the Belfast Visitor and Convention Bureau ([goto Belfast.com](http://gotoBelfast.com)) carries an interesting description of my lecture tour. This was provided by one of their staff as an assessment of the lecture tour in terms of its suitability for inclusion as part of the Belfast literary offering for tourists. I still read it now and then with a degree of embarrassment. But at least one other person in this world has enjoyed how I communicate with audiences. I'm not sure Lewis would approve of my efforts or that he would appreciate the traits I have developed in propagating his story and work or that he would recognise them as any pale reflection of his own traits and abilities, but I do get a buzz from those who are kind enough to be complementary and I reference the testimonials on my website. (cslewisbelfast.com).

Sandy Smith

Director
The C S Lewis Centre
Belmont Tower
Belfast
Northern Ireland

Will Vaus

1. How has C.S. Lewis influenced you as an individual?

Tremendously. When I was nine years old, in fourth grade, public school, in Southern California, my teacher read to our class *The Lion, the Witch and the Wardrobe*. A new world was opened up to me. I was enchanted by the wintry world of Narnia.

I immediately asked my parents to buy me all of *The Chronicles of Narnia*. I was a slow reader at the time, but eventually I devoured all 7 books. Suddenly, I was enjoying reading for the first time.

When I was in middle school, my aunt gave me *The Joyful Christian*, 127 readings in Lewis. This exposed me to Lewis' other works in bite-sized pieces that were easy and enjoyable for me to take in.

In 8th grade, I got involved in church all because of a friend who invited me to youth group, and a great youth pastor who encouraged me to keep coming. Sonny Salsbury was a huge Lewis fan. Thus, he introduced me to more Lewis books and encouraged my reading.

By the time I was in college, I was a certified Lewis fan. However, I also had many intellectual questions about Christianity. The summer after my first year in college, I went on a pilgrimage to the British Isles, in order to see the places where Lewis had lived and worked. On that trip, I read *Mere Christianity*. That book answered many of my questions and kept me in the faith.

After college I kept on reading Lewis, right up to the present. I have started three Lewis Societies in three different cities, published four books about Lewis and his work, and led others on C. S. Lewis tours.

Lewis has shaped my theological thinking, as well as my practice of the Christian faith in countless ways.

2. What works of Lewis do you feel are particularly influential for you?

The Lion, the Witch and the Wardrobe
Mere Christianity
Till We Have Faces
The Great Divorce
The Pilgrim's Regress
Letters to Malcolm: Chiefly on Prayer
The Collected Letters of C. S. Lewis

3. Do you view C.S. Lewis as a leader (one who influences)? How?

Yes. Lewis has influenced me to remain a Christian and to grow as a Christian. In particular, I have been influenced by his Anglican spirituality to use the Book of Common Prayer in my daily devotional life and to seek out a confessor/spiritual director just as Lewis did. Theologically and spiritually, Lewis has made, through his writings, heaven attractive to me. His writings have nurtured my longing for God.

4. What traits do you feel are important as a leader and how has the person and the legacy of Lewis helped you in developing those traits?

Leaders are good communicators. Lewis was a master communicator. I think I have learned a lot from him about how to communicate well in writing and public speaking.

I believe the best leaders motivate others by casting a positive vision. Lewis does this. Rather than emphasizing hell as a deterrent to bad behavior, he emphasizes heaven and the love of God as a tug on the heartstrings to draw people to God.

Leaders embody vision in compelling images. Lewis was a master of illustration. However, perhaps his greatest illustration came to him in the context of a larger story. I refer to the character of Aslan who perfectly reflects the gentle strength of Jesus.

Leaders influence others to make important decisions. The most important decision of all is to commit one's life to follow Jesus Christ. Lewis has, perhaps, influenced millions to follow Jesus Christ, and he has influenced millions more like me, who have grown up in the church, to remain committed to Christ.

APPENDIX C

IRB Waiver



East Tennessee State University

Office for the Protection of Human Research Subjects □ Box 70565 □ Johnson City, Tennessee 37614-1707

Phone: (423) 439-6053 Fax: (423) 439-6060

January 26, 2012

Ms. Crystal Hurd

Dear Ms. Hurd,

Thank you for recently submitting information regarding your proposed project "Transformational Leadership in the Life and Works of C.S. Lewis".

I have reviewed the information, which includes a completed Form 129.

The determination is that this proposed activity as described meets neither the FDA nor the DHHS definition of research involving human subjects. Therefore, it does not fall under the purview of the ETSU IRB.

IRB review and approval by East Tennessee State University is not required. This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made and there are questions about whether these activities are human subject research in which the organization is engaged, please submit a new request to the IRB for a determination.

Thank you for your commitment to excellence.

Sincerely,

Chris Ayres

Chair, ETSUIRB



Accredited Since December 2005

VITA

CRYSTAL HURD

- Personal Data: Place of Birth: Bristol, TN
- Education: Bristol Virginia Public Schools, Bristol, Virginia
- The University of Tennessee, Knoxville, Tennessee;
English Literature, B.A., 2001
- East Tennessee State University, Johnson City, Tennessee;
English, M.A., 2007
- East Tennessee State University, Johnson City, Tennessee;
Educational Leadership, Ed.D, 2012
- Professional Experience: English Teacher, Abingdon High School, Abingdon,
Virginia, 2006-current
- Adjunct English Faculty, Northeast State Community College,
Blountville, Tennessee, 2008-current
- Publications: Hurd, Crystal & Renner, Jasmine (2012). "Transformational Leadership in
the Life and Works of C.S. Lewis." *The Journal of Leadership Education*.
(submitted and under review)
- Honors and Awards: Finalist, Who's Who Among American Colleges and Universities
Golden Key International Honour Society
Sigma Tau Delta – National English Honors Society
Zeta Iota Chapter – Kappa Delta Pi, National Education Honors Society