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Assignment #3 – Essay 1. Write a 5-page paper based on one (1) of the two (2) items below: a. Option 1: Synthesize and integrate all that you have learned thus far to write an essay on the following question: “Why are self-concept, spirituality, and moral development so critical for leadership?” b. Option 2: Choose a favorite historical figure as a leader and demonstrate in a 5- page paper, that the chosen leader fits the criteria of the conceptual/theoretical framework and is therefore truly demonstrable as a transformational leader.

**Favorite Historical Transformational Leader**

The dominant narrative about the City of Baltimore is that it is a struggling city with high crime rates. This limiting and devastatingly socially unaware narrative is perpetuated by the media and our extremely unprofessional former President, who publicly referred to Baltimore as "a rat and rodent infested mess". However, this narrative irresponsibly negates the rich history and culture of Baltimore City, including the many notable and influential transformative leaders it birthed, including Billie Holiday, Thurgood Marshall, Frederick Douglass, and Harriet Tubman. Furthermore, Dr. Lillie Mae Carroll Jackson is one transformative leader who is shamefully underrepresented in the history of Baltimore. As a former President of the Baltimore Chapter of the National Association for the Advancement of Colored People (NAACP), her transformational leadership approach was evident through her clear vision, creativity, interactivity, passion, and empowering nature.

While the dominant narrative holds some truth, it is problematic because it is rooted in ethnocentric and deficit-based thinking, perpetuating severe inequity in Baltimore. However, many counternarratives have challenged the dominant narrative with rigorously researched historical evidence that acts as powerful social awareness and change tools. In The Black Butterfly: The Harmful Politics of Race and Space in America, Dr. Lawerence T. Brown provides an eye-opening narrative that "reveals that ongoing historical trauma caused by a combination of policies, practices, systems, and budgets is at the root of uprisings and crises in hypersegregated cities around the country" (Hopkins Press, 2022, para. 1). The metaphor of the black butterfly reflects how the physical map of the city depicts the deeply rooted system of apartheid in Baltimore. The predominantly black, under-resourced areas of East and West as the wings and the predominately white, well-resourced areas down the central corridor. Brown's compelling counternarrative is based on his findings that "Baltimore continues to experience deep hyper segregation that is rooted in past practices and perpetuated by current policies and attitudes; and that we tolerate this at our own peril" (Andoll, 2021, para. 14). In short, the conditions for black Baltimoreans today are not much different than when Dr. Jackson emerged as a transformational leader despite all of the fantastic civil rights work and victories achieved during her era.

While conflict is not required for a transformational leader to emerge, it is often a catalyst for a transformation process. For a transformational leader, this process consists of "creating, sustaining and enhancing leader-follower, follower-leader, and leader-leader partnerships in pursuit of a common vision, in accordance with shared values and on behalf of the community in which leaders and followers jointly serve" to overcome challenges collectively (McCloskey, 2009, p. 3). This process aims to support and empower the potentiality of individual followers, inspiring them to improve their self-esteem and realize self-actualization, in addition to meeting their love, belonging, safety, and physiological needs (Carson, 2015). Thus, a transformational leader is defined by their ability to lead with a clear vision, problem-solve creatively, make meaningful connections through empowering interactivity with followers, and demonstrate a passionate commitment to the organization's vision.

Another essential yet overlooked component of transformative leadership is a commitment to creating a more just and equitable society. Achieving equal rights under the law for black Americans was central to Dr. Jackson's strategic vision when she took office as the President of the Baltimore Chapter of the NAACP. She understood that "[t]ransformative leadership begins with questions of justice and democracy; ... critiqu[ing] inequitable practices and offers the promise, not only of greater individual achievement but of a better life lived in common with others" (Collins et al, 2019 p.159). In her role, she used her influence and superior oration skills to act as a catalyst for social change by making it a priority to grow the organization's membership by enacting a process of partnership that significantly increased their access to resources, visibility, collective power, and sustainability of the chapter. She was so successful that she raised the membership from 100 to 18,000 during her 35-year term, making it the largest in the country. The results of this clear vision earned her the title of "Mother of the Civil Rights Movement."

In the 1930s, all-white homeowner's associations, real estate agencies, and mortgage companies in Baltimore City began the pernicious practice of redlining. This discriminatory practice had a devastating economic impact on people of color. This practice, which is still damaging today despite the passing of the Fair Housing Act of 1968, relegated and overpacked black citizens into impoverished areas of the city, effectively preventing them from gaining wealth from homeownership and having access to adequate public goods. Further, those interested in supporting civil rights-related activities were threatened with losing their livelihood if they participated. Despite these seemingly insurmountable barriers, Dr. Jackson found creative ways to provide support, inspiration, and guidance, maintaining loyalty to the organization. For example, Dr. Jackson purchased real estate through strawmen that she rented to community members to lessen the burden of finding adequate, safe, and reasonably priced housing. This strategy relieved the community and provided financial freedom to the Jackson family to continue the vigorous pursuit of freedom fighting.

Dr. Jackson's deeply relational nature led to the formation of many meaningful community connections. Through empowering interactivity with her followers, she built a community of leaders with a shared vision for civil rights. Dr. Jackson invested significant time in her followers to continue building on her vision to expand its impact. Her followers can be divided into two groups: NAACP members and her family members. Dr. Jackson's work with the Baltimore NAACP in the 1930s laid the foundation for the modern-day civil rights movement of the 1950s and 1960s. She served as a model and mentor to prominent NAACP members such as Martin Luther King Jr. and Rosa Parks before they became the icons of the modern-day civil rights movement by empowering them with her protest and fundraising strategies that were key to their later victories. Among her family, Dr. Jackson empowered her four children to join her in civil rights work in their unique ways. For example, her eldest daughter, Virginia, had a passion for art and desired to become a museum curator. However, segregation laws prevented her from visiting museums and attending the Maryland Institute College of Art. Despite these barriers, Dr. Jackson decided to will her home on Eutaw Place to become the museum her daughter had always wanted. In 1978, Virginia founded the Lillie Carroll Jackson Civil Rights Museum, which honors the legacy of freedom fighters and allies. These and many other empowering stories testify to Dr. Jackson's commitment to transforming followers into leaders.

Finally, Dr. Jackson's passion for civil rights work was demonstrated by her willingness to serve with her followers jointly. In 1950, the Baltimore Afro-American Magazine issued that she was a "brilliant organizer" and "tireless public servant for her work in making the Baltimore branch of the NAACP the largest in the country which has to its credit the largest number of important legal victories" (Morgan State University, n.d., pg. 3). In her home, the parlor was dedicated as a war room, where she gathered the community to organize, strategize, and fundraise for the next protest, picket or boycott to advance the Civil Rights Movement in Maryland. Further, her bedroom was the next room over from the parlor because she always liked to be in the middle of the action. She was known for making calls on her rotary phone on behalf of her community at all hours of the night and day and for stating that "service to our community is the rent we pay for living on this earth." However, her most impressive act of passionate commitment to her vision was that while suffering from the pain of Mastoiditis and permanent disfigurement from medical malpractice that severed a nerve in her face during an emergency surgery, she did not let that stop her from serving her community. Her courage and commitment to service earned her the well-deserved title of "Marylander of the Century."

The dominant culture's narrative is incomplete because it does not consider the barriers of social, economic, physical, cultural, political, and institutional oppression that it has erected. The dominant narrative also excludes the stories of the transformative black leaders who have fought valiantly for the right to exist in the city of Baltimore. Without the entire history, it is easy to misinterpret the symptoms of deeply rooted social problems. As an aspiring transformative social leader, I want to use the counternarrative's power to bring about social awareness in a way that empowers both the dominant and marginalized cultures to reevaluate their self-concept to expand their potential for positively impacting the world around them. To accomplish this, I will use the principles of Nonviolent Communication to support the shifting of narratives from domination-based rhetoric to collaboration-based rhetoric.

Domination-based rhetoric is based on moralistic thinking, unhelpful judgments of self and others, zero-sum thinking, and making demands. On the other hand, collaboration-based thinking focuses on a growth mindset, acknowledging the humanity of self and others, a sense of curiosity, a reliance on independence, and the right to authentic choice. To some, this shift may sound idealistic. However, a transformational leader understands that "advancing social transformation requires leadership that is deeply relational, visionary, political, adaptive, and comfortable with complexity," which aligns perfectly with Nonviolent Communication principles that encourage a collaboration-based narrative (Bryson et al, 2021, para. 1). By first transforming my self-concept through pursuing spiritual disciplines, building partnerships, and continuing to invest in my moral and leadership development, I hope to emerge in the likeness of Dr. Lillie Carroll Jackson.

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