Leadership Performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew: Applications for Educators

Jean-Pierre Bongila
University of St. Thomas, Minnesota

Leadership Performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew:

Applications for Educators

Jean-Pierre Bongila

Abstract

A biographical comparison or prosopography of three leaders Dale Carnegie (1888-1955)
(Bacila, 2013), Nelson Mandela (1918-2013) (Kendall, 2014), and Lee Kwan Yew (1923-2015)
(Kwang et al., 2015) might seem postmodern because of the divergence of times and cultures
where they lived and the social statuses from which they performed their leadership. While Dale
Carnegie was born to a poor farming family in Maryville, Missouri at the end of the 19th century
America, Nelson Mandela's family had aristocratic origins since his great-grand father was a
tribal chief in South Africa (Lodge, 2006), and Lee Kwan Yew was a well to do fourth
generation Singaporean of a Chinese ethic ancestry (Kwang et al., 2015). Despite his upbringing
with limited money, Carnegie went on to become one of the best motivational speakers of all
time (A&E Biography, 2016) because he used his influence to help his audience feel more
valued and likeable. "Dale Carnegie often called himself a common man, from the Midwest,
with a simple philosophy for self-improvement" (About Dale Carnegie - A&E Biography, 2016).
On the other hand, Nelson Mandela, was a political prisoner for 27 years, who led South Africa
toward multiracial democracy via a successful Truth and Reconciliation process (Carlin, 2008).
Lee Kwan Yew on the other side of Asia, became the most influential leader of his country
Singapore which he led as the first prime minister for three decades. Yew was an example of
opposites. He promoted capitalism but ruled autocratically. He had a western education, but led
based on Confucianism (Barr, 2007).

Keywords: *Leadership and biography, educational leadership, leadership performance, Dale Carnegie, Nelson Mandela, Lee Kwan Yew.*

Purpose and Research Question

The purpose of this study is threefold. First, it analyzes the common biographical elements (or prosopography traits) in the leadership performance of Dale Carnegie, Nelson Mandela, and Lee Kwan Yew. Second, it examines the potential effects of those common biographical traits on the leadership activities of educators. Third, this paper discusses the outcomes of leadership improvements that educators can make on their teaching and learning environments based upon the leadership performance of the three leaders in this study. To meet the three goals, this study will proceed by responding to the following research questions:

1. What are the common biographical elements (or prosopography traits) in the leadership performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew?

2. How can the common biographical traits in the leadership performance of the three leaders affect leadership activities of educators?

3. What leadership improvements can educators make in their teaching and learning environments based upon the common leadership performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew?

Finding commonalities in the leadership performance of Carnegie, Mandela and Yew might seem a stretch due to the diametrical distant continents and cultures in which each lived, operated and led. However, Charteris-Black (2007) examined the leadership performance of six charismatic leaders and drew similarities and differences in those individuals' leadership performance. He provides a framework from which to examine their performance of leadership and their design of leadership styles. "I have found similarities and differences in how they

(leaders) have communicated leadership and have intended to represent a range of pattern of commonality and difference in the notions of the 'design of leadership styles' and 'performance'" (p. 214).

Literature Review

The literature review that underpins this leadership-performance analysis of the biographical commonalities (prosopography) of the three select world leaders lays upon two major concepts namely prosopography and leadership performance. The next sections define and contextualize those two critical concepts.

Hornblower (2019) hold that prosopography originated from the Greek *prosōpon*, whose various meanings have included "a person" as well as a comparative portraiture of individuals or groups of peoples. Researchers on comparative biographies (Shoup, 2005; Stoner, 2020) argued that prosopography carries two prevalent meanings as a collective biography and a method for analyzing data about groups of individual lives. As a genre, prosopography finds its classical roots in Plutarch's famous work *Parallel Lives* (Chrysanthou, 2018) consisting of a series of short biographies of renowned Greek and Roman historical leaders. By collecting several lives, a prosopography focuses on comparing communities and individuals such as state leaders.

Additionally, Stone (1971) argued that the nature of prosopographical research has developed from its older form, which was concerned with well-known social elites to a variety of populations of ordinary peoples. Although central in ancient history, prosopography went from prominence to decline in the course of history giving way to biography. Prosopography has, however, bounced back as a genre and a research methodology over the last decades. Scholars suggest that prosopography – the collective biography of a previously defined group of leaders has regained its prominent place in recent decades (Delpu, 2015; Descimon, 2015; Fellman,

2014; Kansikas, 2015; Lemercier & Picard, 2012. Several researchers including Stone (1987) see

prosopography as a valuable research strategy:

> Prosopography is the investigation of the common background characteristics of a group
>
> of actors in history by means of a collective study of their lives. The method employed
>
> is to establish a universe to be studied, and then ask a set of uniform questions – about
>
> birth and death, marriage and family, social origins and inherited economic position,
>
> place of residence, education, amount and source of personal wealth, occupations,
>
> religion, experience of office and so on. The various types of information about the
>
> individual in the universe are then juxtaposed and combined and are examined for
>
> significant variables. (p. 45)

By way of illustration, Stoner (2020) conducted a prosopographical study on a group of women

leaders who contributed to shaping broad legal reforms in Cuba. In her methodology, she

juxtaposed and combined a variety of data including texts, personal letters, journal essays, radio

broadcasts and memoirs of the women who participated in her study. She showed that women's

feminism and leadership was a force to reckon with to bring about social progress.

Although leadership has been conceptualized in multiple ways, scholars can agree to

define it as "a process whereby an individual influences a group of individuals to achieve a

common goal" (Northouse, 2019, p. 5). As concerns leadership performance, however, scholars

remain less consistent about a definition (Yukl, 2006). Many scholars have conceived leadership

performance as leader effectiveness, leader achievement, leader advancement and leader

emergence (Kaiser et al., 2008). For others, leadership performance refers to the process leading

to a career success of an individual, a group or an organization. The development of leadership

performance is seen as a journey while the performance level a factor of six holistic components

including the context, the level of knowledge, the level of skills, the level of identity, personal

factors and other fixed factors (Wiske, 1998). This author identified three axioms that account

for effective leadership performance: leader's mindset, leader's immersion in an enriching

environment, and leader's engagement in reflective practice. When leaders advance through the

levels of performance, their levels of learning and of professional development increase as they

reflect of their performance. It is safe to imply that learning-for-understanding relates closely to

performance (Wiske, 1998).

Goffman's (1956) notion of performance and its use in drama provided the backdrop to

Charteris-Black's (2007) linguistic analysis of how leaders communicate their leadership to their

followers. The dramaturgical analysis of Goffman (1956) contended that like in a theatrical

performance, there is an onstage area where actors (people) appear before the audience. In this

onstage area, people including leaders offer positive self-concepts and desired impressions.

However, there also exists a backstage or a privately hidden area where people including leaders

often forgo their societal appearances (Fine & Manning, 2003). This understanding of Goffman's

conception of dramaturgical performance has led Charteris-Black (2007) to argue that

"successful leaders rely as much on unspoken communication in the performance of leadership

as they do on language" (p. 214). In other words, leaders use non-verbal and verbal modes of

communication in the process of their leadership performance. Charteris-Black (2007) argued

that non-verbal modes of communication such as symbols and verbal modes of communication

including metaphors contribute to the design of leadership because they interact with both "the

conscious and unconscious needs of followers" (p. 24).

Based upon this distinction, Charteris-Black identified four contributing elements for

each mode of performance. The non-verbal modes of leadership performance include physical

appearance, dress and body language, use of artifacts and symbols, and symbolic action while the verbal modes are made up of communication of vision and values, use of metaphor, communication of legitimacy and use of stylistic features, myths, slogans, epigrams and humor (Charteris-Black, 2007). An examination of these non-verbal and verbal modes of leadership performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew is likely to yield commonalities with implications for educational leadership.

Methodology

In this study, I used a form of posopographic method associated to qualitative enquiry (Merriam & Tisdell, 2016) to draw commonalities in the leadership performance of Dale Carnegie, Nelson Mandela and Lee Kwan Yew. Scholars agree that the objective of a prosopographic method is to understand patterns and relationships among diverse leaders by analyzing selected data related to their lived experiences (Keats-Rohan, 2007; Slootjes, 2005). More explicitly, prosopographer Keats-Rohan (2000) stated that prosopography analyzes the sum of data about various leaders to uncover the different types of connections that might exist between them. It examines how those leaders performed within and upon the institutions with regards to social, political, legal, economic, intellectual issues of their respective times.

I used purposeful sampling (Merriam & Tisdell, 2016) as required for propopographic analysis (Keats-Rohan, 2000; Slootjes, 2005) to select the three charismatic leaders in this study, namely Nelson Mandela (South Africa), Dale Carnegie (United States) and Lee Kwan Yew (Singapore). For this present study, data consisted of a minimum of two critical biographies per leader, multiple videos, written and oral speeches and remarks, and relevant public documents. I intentionally collected data geared toward the two categories of leadership performance as identified by Charteris-Black (2007) namely the non-verbal and verbal performance or

communication of leadership. These two categories of leadership performance emerged from

Charteris-Black's study on the communication of leadership of six world renowned charismatic

leaders. In addition to the non-verbal modes of leadership performance (physical appearance,

dress, use of artifacts and symbolic actions), and the verbal modes (leaders' vision and values,

use of metaphors, display of legitimacy), I also analyzed leaders' media choice. Like Charteris-

Black (2007), I included and analyzed the following data as a part of the three leaders' media

choices: photographs, posters, radio and television speeches, websites, rallies and other available

social media. Using a qualitative researchers' technique of constant comparation (Bazeley, 2013;

Bogdan & Biklen, 2016). I critically analyzed the above data by comparing and contrasting the

three leaders' performance of leadership according to the two categories of non-verbal and

verbal modes.

Non-Verbal Modes of Leadership Performance

Physical Appearance

All three leaders displayed a distinctive gaze. Not only did Dale Carnegie teach the

effectiveness of eye contact in his seminars, but he also practiced it to keep alive the attention of

his followers (A&E Biography, 2016). Lee's gaze was piercing and intense (Kwang et al., 2105).

"His facial expression changes quickly and his hands often chop the air to emphasize a point. His

voice rises and falls according to his emotions. He is quick to show impatience, and slow to

smile" (Kwang et al., 2015, p. 228). He did not hide from the public eye. During demonstrations

in 1964, Lee himself went out to speak to the rioters. He had a magnetic charisma that his people

followed (Barr, 2007). Nelson Mandela's gaze was sometimes described as steely and other

times as humble. According to Kendall (2014), he was loved by all and could carry people in his

eyes. Another physical feature of these three leaders appears to be their physical stamina. It is

said of Carnegie that he seemed to exaggerate many of his hand gestures and motions, seemingly

a performance technique intended to draw attention to his transforming ideas. His brashly

animated motions caught the attention of viewers and drew more interest to his ideas (A&E

Biography, 2016). On the other hand, Lee stood slim and tall (5.10 feet), who distinguished

himself by his love for fitness. He exercised every morning, watched on his weight, avoided

liquor, and made cleanliness and hygiene central to his leadership and political policy (Charteris-

Black, 2007). Likewise, Mandela appeared physically fit (6.1 feet tall) and full of energy and

stamina and use boxing among his regular physical activities (Lodge, 2006). In various

biographical portraitures Carnegie often, had a big smile on his face making his disposition seem

warm and inviting. His actions seemed intentional and often were used to make sure phrases or

ideas were the focal points of his speeches (A&E Biography, 2016). Charteris-Black (2007) also

revealed that Mandela had a great charm and a wide smile but was able to keep his distance

according to his aristocratic origins.

Besides these common elements of their physical appearance, each of these leaders'

performance displayed particular features due to their distinctive socio-cultural environments and

backgrounds. For example, besides being small in stature with large ears, Dale was unathletic

and always ashamed of his poverty (A&E Biography, 2016). Lee was a man of specific style. He

lived the meaning of his life "light and brightness" or "Bringing glory to one's ancestors" (Lee

Kwan Yew Documentary, 2017). Lee brushed his hair back, and it stayed put, communicating a

measure of control. He feared dirt and was obsessed with hygiene. After visiting unclean streets,

washing his hands was not enough for him. Rather, he would also take a bath and change his

clothes. However, Mandela more than often extended his hands to people to forge rapport with

individuals from various walks of life (Mandela, 2003). Notwithstanding the differences in their

physical appearance, these three charismatic leaders used in a particular way their personal charisma including a distinctive gaze, a physically fit body, and an authentic smile to display their leadership.

Dress

An examination of the three leaders' choice of dress reveals some common traits in ways they intended to project their images to their followers. This explained for example why Carnegie made a significant shift from his childhood attire to the real image he meant his students to see through his leadership outfit. Bacila (2013) claimed that as a child, Carnegie was embarrassed about his clothing. He avoided appearing up in front of others with what was the best of his wardrobe but severely worn for fear people would make a mockery of his old and undersized suit. After establishing himself as a public speaker, Dale settled for an elegant attire. His clothing performance means to convey this message "This moment is very important to me, this is my way of saying I respect the occasion" (Bacila, 2013, p. 865). Carnegie wore his round, little, wire glasses often accompanied by suits with ties or bowties, appearing professional and polished. In comparison with Dale Carnegie, Lee was known to dress in exceptionally clean clothes. For example, during the swearing in of his government, he wore white, symbolizing that they would be pure and free of corruption, as well as making a statement of rejection of "western colonial style" (Charteris-Black, 2007, p. 192). He maintained the freshness of appearance by frequently changing his clothes during the day, communicating the image of a dynamic and energetic leader who was above all a good-looking man (Charteris-Black, 2007).

Like the other two leaders, Mandela dressed with precision. He often wore suits and ties. But for his Rivonia trial, he appeared before the court in traditional African dress as a part of his protest of the ridiculous unfairness of the trial (Kendall, 2014). For example, he wore a

traditional Xhosa leopard skin known as *kaross* at his trial in October 1962. "I had chosen to wear traditional dress to emphasize that I was a black African walking into a white man's court. I was literally carrying on my back the history, culture and heritage of my people" (Mandela, 2003, p. 469). At the world tournament of rugby in South Africa in June 1995, President Mandela appeared in the stadium wearing the Springbok's (national rugby team of South Africa) uniform. Given that rugby was a cultural symbol of the Afrikaners, the dress symbol of Mandela struck a chord of national unity and reconciliation in the aftermath of the apartheid system (Charteris-Black, 2007).

Artifacts and Symbolic Actions

Charteris-Black posited that leaders utilize artifacts to "symbolize their individual styles and convey messages about their values, taste, power and status" (p. 33). Whether Carnegie used specific artifacts seemed obvious although literature did not record much evidence of this non-verbal communication tools. He had learned "simple things like gestures" from other orators which he applied with efficacy to his own speeches (Bacila, 2013). Bacila (2013) stated, "I believe Carnegie's...pictures, and relics spread all over the world will give his readers, course graduates, or any people interested in learning a valuable acquisition when it comes to Carnegie's intellectual legacy and example of his life" (p. 212).

Lee would however keep gifts from friends such as "an ivory carving of a Chinese sailing ship" (Charteris-Black, p. 193). He carried a tea flask, made note of gifts that came from his followers, but did not emphasize an upper-class aura (Charteris-Black, 2007). Mandela did not have identifiable artifacts except his passion for gardening, which symbolized his patient sowing of the seeds of justice, while he waited in prison for them to grow and be harvested (Mandela, 2003).

As concerns symbolic actions, Carnegie would incorporate a heckling session or use a newspaper to enable fear and help students overcome their anxieties. The publication of his book *How to make friends and influence people* (Carnegie, 2011) was itself a symbolic action that initiated a global revolution. This book that turned out to be a best seller from its first publication had sold five million copies in 31 languages by the time of Dale Carnegie's death. Lee cleaned the streets of Singapore and planted trees (Lee Kwan Yew Documentary, 2017) to communicate his ideal of a clean and prosper country. He cried on camera after Singapore separated from Malaysia in a large display of symbolic action (Charteris-Black, 2007).

Mandela's 10,000 days in jail are the most symbolic action of his life – a sacrifice of self for the greater good. He used the decision to defend himself in court of the oppressor as a symbol of fairness and justice (Mandela, 2003). He appeared like the victorious spirit of an ancient tribal chief (Charteris-Black, 2007). For example, at the end of a televised debate during the election campaign of 1994, he reached out to his opponent Frederick de Klerk to take his hand. This symbolic gesture conveyed Mandela's confidence in victory over his opponent (Lodge, 2006).

Verbal Modes of Leadership Performance

The three charismatic leaders in this article performed leadership verbally through communication of vision and value, use of metaphor, communication of legitimacy, and use of stylistic features such as metaphors and humors, and use of media. To Carnegie, verbal communication through public speaking was the high road to self-confidence, which in turn was "the key to making friends and influencing people" (Bacila, 2013, p. 14). The multilingual Lee spoke the four major languages of Singapore: Malay, English, Mandarin, and Tamil. He also communicated in *Hookean*, a Chinese dialect, which he learned to portray himself as a man of the people rather than "a distant member of the elite" (Charteris-Black, 2007, p. 198). Like Lee,

Mandela was multilingual who spoke English, Afrikaans, and his native Xhosa. Mandela used a metaphor for every one out of 200 words and saw slogans in Xhosa as "a bullet", such as "the attacks of the wild beast cannot be averted with only bear hands" (Sampson, 2000, p. 136).

Vision and Values

Each of the selected leaders displayed an incredible consistency in the vision they set for themselves and for their followers. Carnegie's vision was to impact as many lives as possible through transformational, self-improvement experiences (Bacila, 2013). Lee's vision for Singaporeans lied on three pillars: a right leadership, government, and education. With these three essentials, Lee believed society can improve indefinitely (Charteris-Black, 2007). Ultimately his vision was "to keep Singapore ahead of the competition. A well-kept garden" (Kwang et al., 2015, p. 12). Elsewhere he stated: "My vision of Singapore in the twenty-first century is a cohesive, vibrant, and prosperous country, founded on justice, equality, excellence and social mobility, discipline and graciousness" (Charteris-Black, 2007, p. 212). Mandela, who later became the first president of the freed South Africa, unleashed his vision to see everyone in South Africa live together in peace and without prejudice (Charteris-Black, 2007). He saw his leadership as that of a shepherd who stays behind his flock and listens to the direction each one would take while guiding them from behind. More importantly, his communication style indicated his ability to overcome conflict, which was crucial to his crusade toward freedom. He also asserted that teachers are key to his vision of lasting peace in his country and in the world (Exley, 2013). Like the other two leaders in this article, Mandela saw education as "the most powerful tool you can use to change the world" (Mandela, 2003). His values included leadership, freedom, courage, and compassion.

This section on vision and values concurs with the premise that there is no leader without vision or set of values. In fact, Carnegie, Lee and Mandela crafted and performed for their time, their cultures and countries suitable visions and values. Despite the sparsity of the contexts and environments in which they lived, the three leaders shared consistency in the pursue of freedom from self-deprecation (Carnegie) (A&E Biography, 2016), socio-economic poverty (Lee) (Kwang et al., 2015), and systemic racial, pollical and economic discrimination (Mandela) (Lodge, 2006). The three leaders also held education as the proper means to unleash individual and social ideals through such ethical values as courage, temperance, authenticity, and integrity. More than often these leaders used metaphors and other figures of speech to perform their leadership.

Metaphor

Carnegie's metaphors, outlandish exclamations, and genuine excitement captured the attention of his audience and had his students hung onto his every word. For example, he said, "If you want to be liked instantly, do as a puppy does and become genuinely interested in other people and show it" (A&E Biography, 2016). To encourage his audience to turn a challenge into an opportunity, he would say "When fate hands you a lemon, make lemonade" (Weltman & Silberman, 2006, p. 7). Carnegie used the metaphor of "cobra" inviting students to refrain from engaging in the habit of criticisms which would grow in a destructive way. He contends **"**the irate fault-finder dilates like a king cobra and spews the poison out of his system" (Carnegie, 2009, p. 93). Rather, he advised: "Beginning with praise is like the dentist who begins his work with Novocain. The patient still gets a drilling, but the Novocain is pain-killing" (Carnegie, 2009, p. 222).

Unlike Carnegie's, Lee's metaphors centered around social control and social integrity. His metaphor 'Survival is control' gave way to his form of autocratic system of leadership. About his obsession with cleanliness in the garden city of Singapore, using humor and metaphor he stated in one of his speeches: "Even if you are going to lower me to the grave and I feel that something is wrong, I will get up" (The Best of Lee Kwan Yew, 2013).

Mandela often used metaphors to delegitimize that which was normative. For example, he would say "The movement is moral, historical and natural" (Charteris-Black, 2007, p. 103) to mean that his "natural" anti-apartheid movement made apartheid not-natural and immoral, and therefore conquerable. This was the case when he used the metaphor of "water." Discussing the irreversible move of South Africa towards freedom from white tyranny, Mandela contended that the Black people "take this tide at the flood" (Mandela, 1994) to make South Africa a living place for all. About the timing of white South Africans' concession on systemic racism and racist economy, he claimed that this was "the tide of Africa's valiant struggle…lapping at our own borders" that consolidated Black consciousness around the world (Mandela, 1997). He was able to capture positive impulse even from his prison's wards as he put it: "Man's goodness is a flame that can be hidden but never extinguished" (Charteris-Black, 2007, p. 96).

Although in their own specific contexts, each of Carnegie, Lee and Mandala communicated the performance of their charisma through metaphors. The visual picture created by the metaphor sustained the followers even when the leaders were in prison or under house arrest. For them cultural metaphors also constituted a significant portion of their show for legitimacy.

Legitimacy and Belonging

Carnegie's request for legitimacy included the change of his last name from its original spelling (Carnegey) to Carnegie after the publication of his book *Public Speaking and Influencing Men of Business* in 1913. The change led followers to associate his class and books with the Andrew Carnegie family, to whom he was not related at all (Biography.com, 2014). However, mindful of his rural Missouri's origins, he identified himself with students of all works. Conversely, narrating personal stories marred by failures and successes, he taught that self-improvement and social advancement would come to anyone who dare to apply his teaching methods (Carnegie, 2011).

Lee performed his legitimacy to the multicultural strata of Singapore by tracing his origins back to a Chinese ethnic group (Barr, 2007; Kwang et al., 2007). He learned and became fluent in Mandarin and Cantonese. To appeal to the Malay group, he learned their language. He painstakingly studied *Hookean*, a Chinese dialect to establish a rapprochement with most young people who belonged to that ethic group. He also made English the official language to unite the diverse ethnicities in Singapore and underscore his belonging to the social fabric of his country.

Mandela was confident about his legitimacy as a descendent of a royal Black South African family from his father's side. Mandela believed his legitimacy gave him the moral conviction to fight the unjust apartheid system and establish equality of right for all, an ideal for which he was ready to die. Mandela spoke perfect English, though it was his second language. His native language of Xhosa made him more accessible to those he was working to free. His verbal legitimacy was further demonstrated in his ability to speak of himself as a representative of the ANC. He always spoke for a larger entity than himself (Kendall, 2014). Another strategy in designing non-verbal legitimacy performance was to present himself as the legitimate symbol of black aspirations for equality (Charteris-Black, 2007. The metaphor of "the prison as

university" was a way of usurping and challenging the state's intention that it should be "a place of confinement" (Charteris-Black, 2007, p. 101).

All three leaders also have non-verbal claims for legitimacy including Carnegie's upbringing in the Midwest of the United States, Mandela's ancestry as the son of a king, and Lee's Chinese heritage. These leaders' belief in their acceptance by their specific social groups strengthened their leadership position.

Use of Media

Not only did Carnegie master the use of the available media of his time, but he also created a media platform by offering opportunities to various leaders to perform their leadership. For example, in 1912 he opened a first public speaking shop at a local YMCA in New York City to teach people the art of public speaking (Bacila, 2013). With the founding of his school, Carnegie gave himself, his followers, and educational and business organizations a powerful media tool to propel their leadership agenda. As a writer, a lecturer and a former salesperson, Carnegie profusely used the dozens of books he published to spread his vision of self-improvement to countless of people (Carnegie, 2009). He used the radio to discuss this book and acted in short films to promote his teaching. Later, Carnegie appeared briefly in a comedy and on television playing "Dale Carnegie" (A&E Biography, 2016).

Unlike Carnegie, Lee was not naturally friendly to media, but he was aware of its potency to carry out his messages (Barr, 2007). He came to believe, however, that public rallies included cheerleaders who would spread his messages across in a domino effect. This conviction came from his observation of both communist and Catholic rallies, which according to him, were effective in mass-mobilization. Rallies offered him the opportunity of face-to-face communication allowing the leader a symbolic display of his messages. He also discovered the

power of banners and that of radio broadcasts and television appearances, which he used to serve his political goals.

Mandela wrote several letters during his 27 years of imprisonment: some to his family, others to his prison wards. Media played an important part in disseminating his imprisonment and spreading his anti-apartheid messages worldwide. He made himself available to the press and television, thanking newspapers for keeping him relevant even during the time of his incarceration. He appeared on video clips in support of various humanitarian causes. However, like Dale Carnegie, Mandela was not in position of controlling the media through propaganda as it was inferred of Lee (Barr, 2007). Through Mandela's moral and authentic charisma, world media displayed his nobility both during and after his imprisonment.

Besides spoken language, these three charismatic and transformational leaders displayed various means to perform their leadership. Each in their own turf used a variety of media strategies including visual representations such as posters, films, paintings, video recordings, webpages, emails, and text messages (Charteris-Black, 2007). The behavior of these leaders and social educators toward media at their disposal ascertains a universally known wisdom, that is a successful use of media is a sine qua non condition for effective leadership performance.

Implications for Educators

The non-verbal and verbal performance of these leaders encompasses specific references to the critical importance of educators including teachers to spread their social role beyond themselves and their localities. By creating the first public speaking school in the United States, Carnegie became one of the best influencers and teachers in the history of the country (A&E Biography, 2016). His teaching has continued far beyond his life. By the time of his death in 1955, an estimated 450,000 people had taken his classes across the globe (Biography.com,

2014). Warren Buffet took Carnegie's course and had his diploma framed on the wall of his office. This billionaire was quoted as saying ""I don't have my college diploma or my graduate diploma, but I still have my Carnegie diploma. It changed my life" (Biography.com, 2014). In the same token, "Lee believes that education, more than money, is important. That is what he grew up believing and he cannot understand why other politicians amass money" (Kwang et al.2015, p. 235). Lodge (2006) has it that Mandela owed his engagement in the South African liberation movements to the teaching of a Black history instructor. He specified: "In fact,....schools employed black as well as white teachers and amongst the former, Weaver Newana enlivened history classes with his own versions of the oral narratives Mandela had heard at his father's fireside and Jongintaba's Great Place" (Lodge, 2006, p. 2).

Step 1: Backstage – Non-Verbal Resources

The model of leadership performance for educators in Figure 1 could serve educational leaders (teachers, principals, professors and even parents) to enhance their own individual and professional leadership performance. It may also work to prepare younger minds in their quest for strategies that can propel them as future charismatic and transformational leaders following the examples of such leaders as Carnegie, Mandela and Lee. In fact, the Organization for Economic Cooperation and Development (OECD Publishing, 2017) observed that Schools provide students with academic skills and social environments for children to develop both the social and emotional aptitudes they need to thrive. It appears that for leadership communication to come across as intended by the leader, there needs to be three stages: backstage, media stage and front stage with stages1 and 3 referring to Goffman's (1956) dramaturgical analysis. Charteris-Black (2007) drew stage 2 (use of media) from his analysis of the communication of leadership styles of six world leaders. The leaders in this study did not intend to pursue those

stages as a blueprint or a prescription for their performance. Nor did they perform the backstage

or non-verbal resources (authentic gaze, appropriate outfit, cultural symbols, use of artifact and

body fitness) in an era of preparation, and the front stage or verbal resources (cultural metaphors,

importance of languages, vision or freedom and education, adapted metaphors, sense of

belonging, ethical values, and education) in a time of leadership implementation. The three

stages often overlapped in the life of the three leaders. However, this article posited that a step-

by-step implementation of these stages may yield a better educational leadership performance.

Figure 1

Performing Leadership
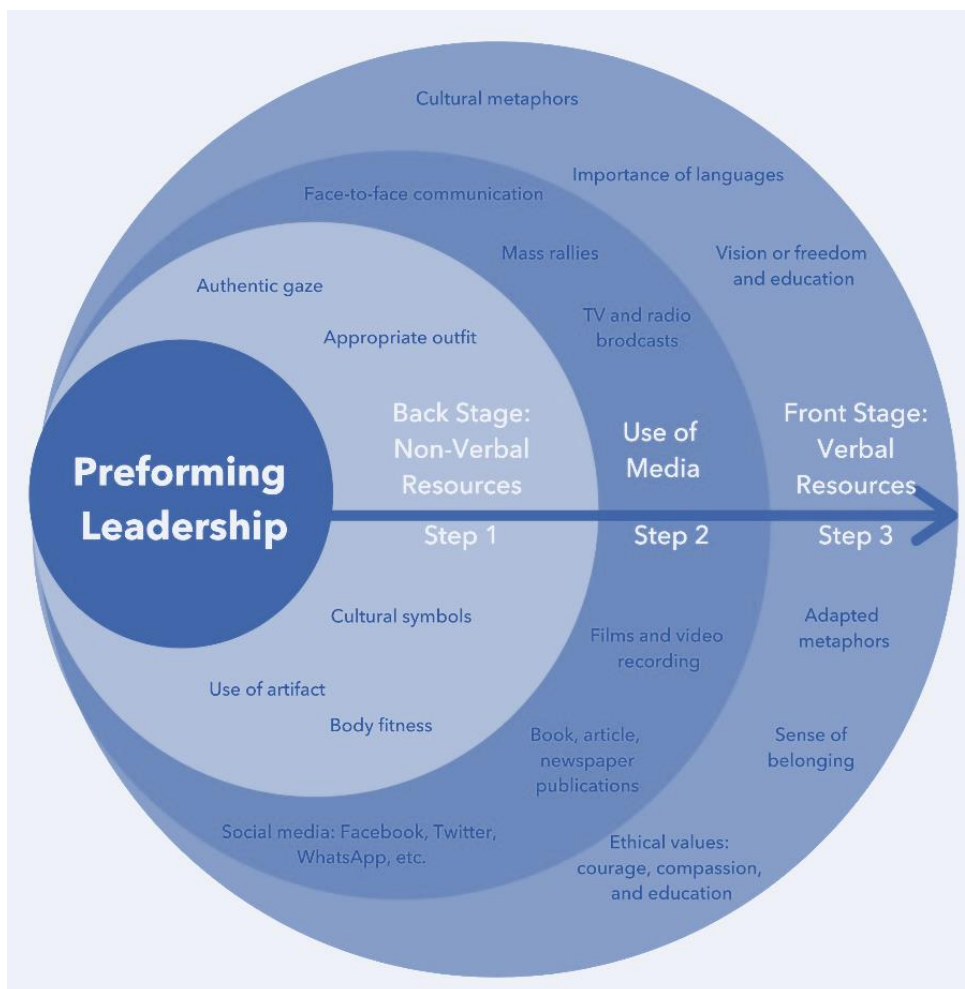
In his article on "Body language in the classroom", Miller (2005) made important points with regard to Stage 1 "Nonverbal resources", which he rightly identified as body language. In educational leadership, this form of communication includes such behaviors as "facial expressions, eye contact, touching and tone of voice…. dress, posture and spatial distance" (Miller, 2005, p. 28). Teachers should be aware of nonverbal communication in the classroom for two basic reasons: "to become better receivers of students' messages and to gain the ability to send positive signals that reinforce students' learning while simultaneously becoming more skilled at avoiding negative signals that stifle their learning" (Miller, 2005, p. 28).

The three leaders in this study displayed authentic gaze or smile, which can translate into the teacher's showing of happiness in a classroom. In their article on "positive psychology, emotional education and happy classrooms program", Alzina and Panielo (2017) argued that when teachers develop in-class well-being, it affects everyone: teachers, students, families and society at large. The three leaders attired appropriately well to carry over the essence of their leadership. Educators can follow their example of success in this area. A doctoral dissertation conducted by Sampson et al. (2016) under the title "*Teachers' Perceptions of the Effect of Their Attire on Middle-School Students' Behavior and Learning*", found teachers' professional attire positively affected students' learning and behavior. Conversely, this research found that students appear to model teachers who were professionally attired. Since the ideal of teaching performance is the learning of students, Sampson's and similar studies in this area may explain why the three leaders in this study attached such care to proper, clean, and cultural attires. Not only does proper attire improve students' awareness, but it also invites them to apply this teacher's behavior through a form of osmosis (Walter & Marks, 1981).

The three leaders in this study used symbolic actions more than they did artifacts to express their leadership message without using words. Similarly, Florian (2001) enjoined Catholic school teachers and volunteers to use signs and symbols to help students make meaning of those symbols and gestures and immerse in the meaning of ritual life. Furthermore, Scully and Howell (2008) contended that teachers who communicate via rituals and traditions enhance the feeling of community among the teachers, parents and children. Except for Dale Carnegie who was known as unathletic in his early years, Lee and Mandela kept a daily exercise regimen and noticeable body cleanliness to maintain their sanity and communicate their mental and physical fitness. However, the priority of most educators continues to be the development of mind often neglecting that of the body (Maeda & Murata, 2004). These authors conclude that a balance between the teaching of the mind and that of the body constitutes a logical goal that students can pursue for the rest of their life if educators would tacitly or explicitly perform the balance between both. The Roman poet Juvenal is often quoted as saying *Mens sana in corpore sano*, that is a "healthy mind in a healthy body" (Uden, 2015, p. 164). The next step in leadership performance for educators considers the use of media.

Step 2: Use of Media

Without an effective selection of media available to their era, Carnegie, Mandela, and Lee would not have been able to get their message across as reflective of their visions and values. Since the time of Carnegie, media outlets have proliferated from newspapers, book publications, radio, and television broadcast to social media including Twitter, Facebook, and the like, offering educators an overwhelming plethora of media tools to choose from. Had the three leaders in this study lived in our current times, they would have certainly adopted the most effective news outlets and social media of our days to convey their message. For such current

leaders as educators, the challenge is even greater given that the followers (students) are mainly

leading the way toward the use of sophisticated yet user-friendly social media gadgets. Public

Broadcasting Service (PBS, 2017) observed that educational leadership needs to catch up with

students because they (students) are more adept at using tablets, smartphones, and apps than ever

before. A PBS (2017) survey of 1,349 schools by People for Education found that digital

learning has become "the new normal." Whether educational leaders choose to lead from behind

(like Nelson Mandela) or from the front, the performance of their leadership depends on their

mastery of the new technologies of social presence.

Most educators, particularly teachers, have been fast to adopt social media as a teaching

and a self-promotion means (Thunman & Persson, 2017). In fact, a study conducted about the

use of social media by prospective teachers found that those with positive attitude toward social

medial performed better academically than those who held lower attitude toward social media

(Tezer et al., 2017). Starkey (2015) noted that teachers should use social media for professional

development purposes. They should use social media as a platform for meeting both their

students and other people who might experience the same issues to advance learning. Sendurur et

al. (2015) conducted a study on 442 pre-services teachers about their daily social network use.

The results showed that the benefits and harms on academic achievement are factor of how

educators use the social networks. As to why educators use online networks, Prestrigde (2019)

found that a category of teachers dubbed "the self-seeking contributors" works ardently to

convey their performance by posting their knowledge, ideas and or curriculum materials" to

promote their professional learning network and self-determining purposes" (p. 156).

There, however, seems to be a setback in the use of new technologies as a reliable means

for educators to convey performance to their followers or students because of the distractions

these create in young people's minds. That students browse their news feed, share photos on

Instagram or send Snapchat messages instead of keeping up with the instructor's teaching has

become a routine (PBS, 2017). However, research also shows that most students use social

media to promote positive and useful activities. As concerns sharing and organizing the school

tasks, consensus holds that these new technologies remain useful. The Center for Social Impact

Communication (2020) at the University of Georgetown recommended that teachers penetrate

the online world by using such systems as Moodle, Canvas, Blackboard and Big Blue Button

leading to the implementation of social media within classrooms. Teachers will get message

across through open mindedness and using the technologies themselves. For the integration of

social media in schools, recommendation is that educational leaders (principals or

administrators) use new ways to integrate social media to share school news, hold online

meetings with various stakeholders and convey leadership visions and values.

Stage 3 – Front Stage - Verbal Resources

Carnegie, Mandela, and Lee mastered all the elements of this third level of leadership

performance - the front stage or verbal communication. They communicated their visions and

values to their followers through articulated language, cultural metaphor, social legitimacy and

ethical values. It sounds obvious that educators use the same communication strategies to convey

messages, but there is much to learn from the leaders in this study as far as intentionality is

concerned. The end-goal for educators, following the example of the three leaders would also be

to convey their performance to their followers including their students.

Metaphor, as a figure of speech that refers to one thing while mentioning another, can be

a powerful pedagogical tool for educators to enhance students' critical thinking and captivate

their attention. Like Mandela who used the metaphor of "the political movement ANC is a moral

force (Charteris-Black, 2007, p. 98) to empower his followers and win international support, educational leaders can capitalize on this means of verbal performance to empower their students and win parents. In the movie *Winning strategies for inclusive classrooms*, Films Media Group (2009) used the sport metaphor of "Winning in the sport is like winning in the classroom", to empower teachers to more effectively manage their time, use their expertise, collaborate on content, and understand their roles and responsibilities. The video uses the metaphor to provide examples of behaviors that can be used in classroom to foster inclusiveness among students, as well as achieve quality instruction. Praise was another strategy of verbal communication whose explicit use was highly encouraged by Dale Carnegie. For educators, the use of praise in classroom conveys appreciation of students and increases their sense of acceptance and self-confidence. Study has it that praise even decreases preschoolers' disruptive behaviors (Floress, et al., 2017).

The three leaders in this study engaged in the process of making themselves acceptable to their audiences and followers, which defines as legitimation. For example, by learning and speaking all the major languages spoken in Singapore, Lee (Barr, 2007 Kwang et al., 2015) won the legitimation of his people. Regarding educators, Harjunen (2011) argued that a student's consent to teacher's pedagogical authority completes each other in terms of sharing power in the classroom; it also creates a pattern of mutual empowerment. In fact, various educational researchers have argued that a teacher must earn the legitimation of their authority in their rapport with students on several grounds including moral, professional, relational and personal (Harjunes, 2011). That pedagogical authority implies and encompasses humility, responsibility and authenticity while acknowledging the existence of norms and values. This author also underscores the notion that an educator should base the authority of their transformational

leadership not on power, but rather on love, affection, and sanction that the followers internalize. In other words, the followers including students grant the teacher pedagogical leadership authority based upon the follower's trust and critical understanding.

In terms of ethics, this prosopography of Carnegie, Mandela, and Lee demonstrated that their followers believed in their moral compass particularly in their courage, compassion, and value for education. However, individually, verbal communication did not hide Carnegie's courage, Mandela's compassion or Yew's integrity. Like them, teachers and are thrust into positions of leadership because their own moral compass can influence the actions and behaviors of their students (Lumpkin, 2010). Lumpkin believes that the central characters of teachers as leaders should be voiced through the value of integrity, which includes such moral principles as honesty, respect, responsibility and trustworthiness.

Conclusion

This prosopography of Carnegie, Mandela, and Lee shows that despite the discrepancies due to their socio-cultural environments, the three individuals stood up as leaders who efficiently performed their leadership by means of nonverbal communication (backstage), use of media and verbal modes of communication (front stage). To positively impact the young minds, educators could benefit from the common features of the leadership performance of Carnegie, Mandela, and Lee as they navigate through three stages (backstage or non-verbal communication, use of media and frontstage or verbal communication). Educators' proper attire is likely to get students' awareness and imitate this skill. Modeling a balance of mind health and body health is likely to produce balanced learning. Integration of useful media in pedagogy helps to convey adequate educational leadership performance. Use of appropriate metaphors and inclusion of students' languages enhances the legitimation of educators' pedagogical and leadership performance.

References

A&E Biography. (2016). *Dale Carnegie. A man of influence*.

https://youtu.be/hlNpveEIFps

Alzina, R.B., & Paniello, S.H. (2017). Positive psychology, emotional education and the happy

classrooms program. *Psychologist Papers*, 38(1), 58-65.

Bacila, C. R. (2013). *The life of Dale Carnegie and his philosophy of success*. Kindle Edition.

Barr, M. D. (2007). *Lee Kuan Yew: The Beliefs Behind the Man.* Georgetown University Press.

Bazeley, P. (2013). *Qualitative data analysis. Practical strategies*. Sage.

Biography.com. (2014). *Dale Carnegie.* https://www.biography.com/writer/dale-carnegie

Bogdan, R., & Biklen, S. (2016). *Qualitative research for education: An introduction to theory

and methods* (5th ed.). Pearson.

Carlin, J. (2008). *Playing the enemy: Nelson Mandela and the game that made a nation*. Penguin

Carnegie, D. (2009). *How to win friends and influence people*. Simon and Schuster.

Carnegie, D. (2011). *How to win friends and influence people*. Simon and Schuster.

Center for Social Impact Communication. (2020). *How social media is reshaping today's

education system*. Georgetown University.

https://csic.georgetown.edu/magazine/social-media-reshaping-todays-education-system/

Charteris-Black, J. (2007) *The Communication of leadership: The design of leadership style.*

Routledge.

Chrysanthou, C. (2018). *Plutarch's >parallel lives* (Vol. 57). De Gruyter.

Delpu, P.M. (2015). La prosopographie, une ressource pour l'histoire sociale. *Hypothèses*, *18*(1),

263-74.

Descimon, R. (2015). Prosopographie, dites-vous? *Hypothèses*, *18*(1), 335-42.

Exley, S. (2013). Teachers are the key to Mandela's vision. (Nelson Mandela) (TES

News). *Times Educational Supplement*, *5074*, 8–9.

Fellman, S. (2014). Prosopographic studies business leaders for understanding industrial and

corporate change. *Business History*, *56*(1), 5-21.

Films Media Group. (2009). *Winning strategies for inclusive classrooms. Films on demand.*

https://fod-infobase-

com.ezproxy.stthomas.edu/PortalPlaylists.aspx?wID=99819&xtid=43952.

Floress, M. T., Beschta, S. L., Meyer, K. L., & Reinke, W. M. (2017). Praise Research Trends

and Future Directions: Characteristics and Teacher Training. *Behavioral*

Disorders, *43*(1), 227–243. https://doi.org/10.1177/0198742917704648

Florian, A. (2001). *Sign & symbol, word and song: creating and celebrating classroom rituals*.

Ave Maria Press.

Goffman, E. (1956). *The presentation of self in everyday life.* University of Edinburgh Social

Sciences Research Centre Monograph.

Harjunen, E. (2011). Students' Consent to a Teacher's Pedagogical Authority. *Scandinavian*

Journal of Educational Research, *55*(4), 403–424.

https://doi.org/10.1080/00313831.2011.587325

Hornblower, S., Spawforth, A., & Eidinow, E. (2019). *The Oxford companion to classical*

civilization (2nd ed.). Oxford University Press.

https://youtu.be/hlNpveEIFps

Kaiser, R. B., Hogan, R., & Graig, B.S. (2008). Leadership and the fate of organizations.

American Psychologist, *63*(2), 96-110.

Kansikas, J. (2015). The business elite in Finland: A prosopographical study of family firm

        executives 1762-2010. *Business History*, *57*(7), 1112-32.

Keats-Rohan, K. (2000). Prosopography and computing: A marriage made in heaven? *History*

        and Computing, 12 (1): 1–11. doi:10.3366/hac.2000.12.1.1.

Keats-Rohan, K. (Ed.). (2007). *Prosopography approaches and applications: A handbook*. Unit

        for Prosopographical Research. ISBN 9781900934121.

Kendall, G. (2014) *Nelson Mandela: A Life Inspired.* Wyatt North Publishing:

Kwang, H.F., Fernandez, W., & Tn, S. (2015). *Lee Kwan Yew. The man and his ideas*.

        Marshall Cavendish Editions.

Lee Kwan Yew. (2000). *From Third World to First.* Marshall Cavendish.

Lee Kwan Yew Documentary. (2017). https://www.youtube.com/watch?v=JAvNqAvG7bk

Lemercier, C. & Picard, E. (2012), 'Quelle approche prosopographique?', in Laurent Rollet and

        Philippe Nabonnaud (Eds.), *Les uns et les autres. Biographies et prosopographies en*

        histoire des sciences. Presses Universitaires de Nancy, 605-630.

Lodge, T. (2006). *Mandela. A critical life*. Oxford University Press.

Lumpkin, A. (2010). Teachers and Coaches as Leaders Demonstrating Character and

        Competence. *Journal of Physical Education, Recreation & Dance (JOPERD)*, *81*(8), 49–

        52. https://doi.org/10.1080/07303084.2010.10598529

Maeda, J., & Murata, N. (2004). Collaborating with Classroom Teachers to Increase Daily

        Physical Activity: The GEAR Program. *Journal of Physical Education, Recreation &*

        Dance, *75*(5), 42–46. https://doi.org/10.1080/07303084.2004.10607239

Mandela, N. (1994). Speech, May 9, 1994.

Mandela, N. (1997). Speech, September 12, 1997.

Mandela, N. (2003). *Long walk to freedom*. Abacus.

Merriam, S.B., & Tisdel, E.J. (2016*). Qualitative Research. A guide to design and implementation*. Jossey-Bass.

Miller, P. (2005). Body language in the classroom: communication is more than words, and it is important for teachers and administrators to understand the nonverbal messages they are sending and receiving in the classroom. *Techniques*, *80*(8), 28–30.

Northouse, P. (2019). *Leadership. Theory and practice* (8th ed.). Sage.

OECD Publishing. (2017). Are students happy: PISA 2015 results: students' well-being. OECD Publishing.

Public Broadcasting Service. (2017). *Learn More. The impact of America's largest classroom on learning*. https://bento.cdn.pbs.org/hostedbento-prod/filer_public/PBSLM-EDU/docs/PBS-Learn-More-Report.pdf

Prestridge, S. (2019). Categorising teachers' use of social media for their professional learning: A self-generating professional learning paradigm. *Computers & Education*, *129*, 143–158. https://doi.org/10.1016/j.compedu.2018.11.003

Sampson, A. (2000). *Mandela*. HarperCollins.

Sampson, E., Wahl, S., Caldwell, H., Canipe, S., Dutrow, A., & Wells, S. (2016). *Teachers' Perceptions of the Effect of Their Attire on Middle-School Students' Behavior and Learning* [ProQuest Dissertations Publishing]. http://search.proquest.com/docview/1767387293/

Scully, P., & Howell, J. (2008). Using Rituals and Traditions to Create Classroom Community for Children, Teachers, and Parents. *Early Childhood Education Journal*, *36*(3), 261–266. https://doi.org/10.1007/s10643-008-0279-7

Sendurur, P., Sendurur, E., & Yilmaz, R. (2015). Examination of the social network sites usage patterns of pre-service teachers. *Computers in Human Behavior*, *51*, 188–194. https://doi.org/10.1016/j.chb.2015.04.052

Shoup, J. (2005) *A collective biography of twelve world-class leaders: a study on developing exemplary leaders*. University Press of America Inc.

Slootjes, D. (2005). Averil Cameron, fifty years of prosopography: The later Roman Empire, Byzantium and beyond London: The British Academy, 2003, 0-19-726292-9. *The Classical World*, *98*, 466–467.

Starkey, T. (2015). *Tom Starkey's world of ed tech.(teachers' use of social media)(TES Professional)(Column). 5140*.

Stone, L. (1971). "Prosopography". Daedalus. 100 (1): 46–71. JSTOR 20023990.

Stoner, K. (2020). A Prosopography of the Feminist Leadership. In *From the House to the Streets* (pp. 78–86). Duke University Press. https://doi.org/10.1515/9780822381686-008

Tezer, M., Taşpolat, A., Kaya, Ö., & Hamza, F. (2017). The impact of using social media on academic achievement and attitudes of prospective teachers. *International Journal of Cognitive Research in Science, Engineering and Education*, *5*(2), 75–82. https://doi.org/10.5937/ijcrsee1702075t

The Best of Lee Kwan Yew (2013). https://youtu.be/00KNtqv2gyQ

Thunman, E., & Persson, M. (2017). Boundary practices and social media: The case of teachers' use of Facebook to communicate with pupils. *Human IT*, *13*(3), 24–48.

Uden, J. (2015). *The invisible satirist: Juvenal and second-century Rome*. Oxford.

Walter, G.A., & Marks, S.E. (1981). *Experiential learning and change theory design and practice*. Wiley.

Weltman, B. & Silberman, J. (2006). *Small business survival book: 12 surefire ways for your business to survive and thrive*. Wiley.

Wiske, M. S., Ed. (1998). *Teaching for understanding: Linking research with practice*. Jossey-Bass.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Pearson Education.