

# LDRS 291: Leadership and Service (1)

## Syllabus

February 1, 2012

### DESCRIPTION

**LDRS 291: Leadership and Service (1): Students learn how to positively respond to significant societal challenges by seeing them from multiple perspectives and engaging with community organizations.**

### OBJECTIVES

- To gain an understanding of how transformational leadership and social science approaches contribute to our understanding of influencing behavior.
- To apply that understanding to sustainability and other important issues.
- To, in some small way, change the world!

LDRS 291	Transformational Leadership	Purpose Finding
	Transactional Leadership	Problem Solving
LDRS 391	Consultative Leadership	Team Project
		Personal Project

NOTE: AMERICANS WITH DISABILITIES ACT: Any student whose disability falls within ADA guidelines should inform the instructor at the beginning of the semester of any special accommodations or equipment needs necessary to complete the requirements for this course. Students must register documentation with the Office of Disability Services and/or Academic Support Center. If you have questions, call Student Development at extension 7800.

NOTE: Hope College expects all students to assess each course in an effort to continuously improve student learning. At the end of the semester, you will be asked to assess how well this course met its stated goals. Your responses will be kept anonymous, but I will take the collective results seriously in thinking about how to provide Hope students the best possible education. Your responses matter. You are urged to participate in this important process.

## TEXTS

- Quinn, Robert (2000), *Change the World*, San Francisco: Jossey-Bass.
- Course pack containing the following articles: “Beyond the Intention-Behavior Mythology” by Davies et al and “Bringing Identity Theory into Environmental Sociology” by Stets and Biga.

## INSTRUCTOR

Steve VanderVeen, Ph.D.  
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## EVALUATION

- **Students must complete all assignments to pass this course.**
- **Seven (7) MEMOS, last memo worth 2x** **80%**
  - Please write in single-space (12-point font), block style, and bullet-point format (see sample attached at the end of the syllabus).
  - Write in short sentences and short paragraphs; note that memos utilize headings, making it easy for the reader to find information:
    - Overview (to explain what the memo is about)
    - Context (to give relevant background information)
    - Question and Answers, including Critical Analysis
    - Conclusion
  - Memos are generally two (2) pages in length, using a single-space format.
  - Writing assignments are graded on the basis of concise thoroughness.
  - Students have the option of rewriting memos if they are re-written and handed in within a week of their return.
  - All memos are equally weighted; however, the final memo is worth double.
- **PARTICIPATION** **20%**
  - Attendance
  - Involvement

## GRADING

- “Check Plus” (A-) = BOTH high quality in writing AND significant depth in thinking
- “Check” (B) = EITHER high quality in writing OR significant depth of thinking
- “Check Minus (C+) = NEITHER high quality in writing NOR significant depth of thinking

## SCHEDULE

### WEEKS 1-3: Transformational Leadership

WEEK 1 (January 11):

- Overview of the course and four change strategies.
- Review negative and positive leadership tensions and the four questions of “becoming a positive force in any situation.”
- **Memo #1: READ the introduction and Chs. 1 & 2 of *Lift*. By Friday (January 13), E-MAIL me your answers to the “four questions” in memo format. Begin with the question: What results (or change) are you hoping to create right now in the world?**
- We will also be watching clips from the movie *Ghandi* (in class).

WEEK 2 (January 16):

- **READ** abbreviated biography of Mohandas Gandhi (see below).
- **Memo #2: READ the Preface in *Change the World* by Quinn. By Monday (January 16), E-MAIL me your answers to the following discussion question in memo format: If you were Monty, how would you answer the four “Lift” questions? (Think about being accepted both by your father and his horse trainer friends, and by the horses.)**
- **Memo #3: By Friday (January 20), READ Chs. 1-3 of *Change the World* and E-MAIL me your answers to the following discussion question in memo format: Based on your understanding of his life as seen in the film and in our text, how did Ghandi answer the four “Lift” questions?**

WEEK 3 (Jan 23):

- **Memo #4: READ Chs. 4-8 of *Change the World*. By Friday (Jan 27), E-MAIL me your answers to the following question in memo format: How do Quinn’s “seed thoughts” apply to your own life? To begin answering these questions, think about a something you’d like to change right now. Most likely, that change involves both tasks and**

relationships, so think about how what you want to change right now and how that relates to a vision for productive community. As you write, reflect on your own life as well as the text.

Results/Purpose  Empathy/ Others-focused	What results do I wish to create?  How do others feel about the situation?	Envision Productive Community
Integrity/ Internally-directed	What would my story be if I lived the values I expect of others?	Look Within, Embrace the Hypocritical Self, Transcend Fear, Embody the Vision for the Common Good
Strategy/ Externally-open	What three strategies could I use to accomplish my purpose for this situation?	Disturb the System Surrender to the Emergent Process Entice through Moral Authority

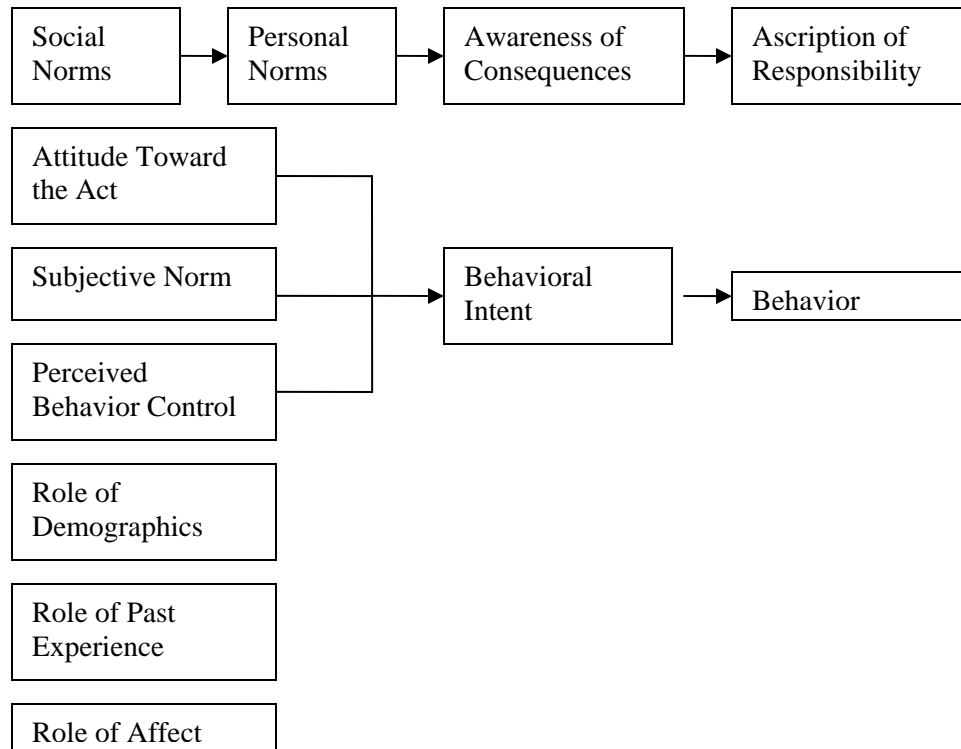
### WEEKS 4-7: Transactional Change

WEEK 4 (Jan 30):

- **READ “Beyond the Intention-Behavior Mythology” by Davies et al about the challenge of encouraging pro-environmental behavior.**
- **FIND two social science articles that give insight into changing behavior related to your cause—to that something you wish to change right now. By Friday (Feb 3), E-MAIL me the abstracts to those articles.**

WEEK 5 (Feb 6):

- **Memo #5: By Friday (Feb 10), E-MAIL me your answers to the following questions in memo format:**
  - How did Davies et al.’s methodology differ from that of Quinn? What does it tell us about discovering truth in the social sciences?
  - What do Davies et al. teach us changing behavior? How does it differ from what Quinn tells us?



Attitude Toward the Act = Outcome Evaluation (Beliefs About Consequences) x Strength of Evaluation

OE: protection of environment; reduction of landfill waste; preservation of natural resources; conservation of energy; saving of money; better environment for future generations (using a 7-pt Likert Scale)

SE: How Important (using a 7-pt scale)

Subjective Norm = Normative Beliefs x Motivation to Comply

NB: Do **referent friends**, family, neighbors and council believe recycling is important?

MC: Agreement with wishes to comply (using a 7-pt Likert Scale)

Behavioral Intent (Intention to Participate) = Likelihood of participation (using a 7-pt scale)

Role of Past Experience =	Whether respondents have recycled all, some, or none of household waste (using a 7-pt scale)
Perceived Behavior Control =	<p>Direct Measure of PBC: whether recycling was up to them; if they had complete control over amount of recycling; whether their recycling was completely within their control (using a 7-pt scale with levels of agreement)</p> <p>Belief-based Measure of PBC: <b>Perceived Control Beliefs x Strength of Control Factors</b></p> <p>PCB: if respondents generated sufficient household waste; if they knew how to recycle; if they had sufficient room to store recyclables; <b>if they had sufficient time to sort recyclables</b>; if they had easy access to recyclable facilities.</p> <p>SCF: 7-pt Likert Scale anchored by very much more likely and very much less likely</p>
Affect =	What do you like and dislike about recycling? (exploratory study) Like: useful, good, <b>rewarding</b> ; a responsible and sensible thing to do. Dislike: unhygienic and a hassle.
Personal Norms =	Tied to one's self-concept. How respondents responded to: <b>I feel I should not waste anything if it could be used again</b> ; it would be wrong of me not to recycle my household waste; waste management problems are my concern (as opposed to "other people's problem"); I would feel guilty if I did not recycle; <b>to not recycle goes against my principles</b> ; enough is not being done by others to clean up the environment; everybody should share in the responsibility to recycle (using a 7-pt scale anchored by strongly agree and strongly disagree).
Awareness Consequences =	The key consequences of recycling are (exploratory study): recycling helps protect the environment; <b>reduces waste that goes into landfill</b> ; preserves natural resources; saves energy and money; creates a better environment for future generations
Ascription of Responsibility =	Respondents were asked their level of agreement (using a 7-pt scale) with the following statements:

recycling efforts of all households will reduce landfill; recycling my household waste is always worth the effort; things will not balance out in the long-run if we don't conserve natural resources; there is much we can do for the environment; there are only limited natural resources; it is up to all individuals to preserve natural resources where they can and recycling will improve the quality of the environment.

WEEK 6 (Feb 15; NOTE: Winter Break is Feb 13-14):

- **READ “Bringing Identity Theory into Environmental Sociology” by Stets and Biga.**

WEEK 7 (Feb 22):

- **Memo #6: By Friday (Feb 24), E-MAIL me your answers to the following questions in memo format:**
  - What does Stets and Biga's study tell us about those who seek to live sustainable lifestyles?
  - How do their findings add to or subtract from the findings in the Davies et al. study? (This is a challenging question, because not only do the results differ, but some of the concepts are similar and different, as are the methodologies in the two studies.)
  - What strategies do these two studies collectively suggest for changing recycling behavior?
  - How might these strategies be applied by the “green team” at Hope College?

### **WEEK 8: Integration: Transformational→Transactional**

WEEK 8 (Feb 27)

- **Refer to Memos #1 and #4 and think of something you wish to change in the world. READ two social science articles that give insight into changing behavior related to your cause.**
- **Memo #7: By Friday, March 2, E-MAIL me in memo format answers to the following questions:**
  - What results are you hoping to create related to your cause or purpose?
  - What would your story be if you were living the values you expect of others related to the purpose you seek?
  - How do those others feel about this situation?
  - What are three strategies you could use to accomplish your purpose? (Include both transformational leadership and transactional leadership strategies?)

## Abbreviated Biography of Mohandas Gandhi

“Mohandas Gandhi was born in the western part of British-ruled India on October 2, 1869. A timid child, he was married at thirteen to a girl of the same age, Kasturbai. Following the death of his father, Gandhi's family sent him to England in 1888 to study law. There, he became interested in the philosophy of nonviolence, as expressed in the *Bhagavad-Gita*, Hindu sacred scripture, and in Jesus Christ's Sermon on the Mount in the Christian Bible. He returned to India in 1891, having passed the bar, but found little success in his attempts to practice law. Seeking a change of scenery, he accepted a position in South Africa for a year, where he assisted on a lawsuit.

In South Africa, he became involved in efforts to end discrimination against the Indian minority there, who were oppressed both by the British and by the Boers, descendants of the original Dutch settlers of the region. Having intended to stay a year, he ended up remaining until 1914 (his wife and children had joined him, meanwhile, in 1896). He founded the Natal Indian Congress, which worked to further Indian interests, and commanded an Indian medical corps that fought on the British side in the Boer War (1899-1901), in which the British conquered the last independent Boer republics.

After the war, Gandhi's reputation as a leader grew. He became even more adamant in his personal principles, practicing sexual abstinence, renouncing modern technology, and developing *satyagraha*—literally, "soul- force." *Satyagraha* was a method of non-violent resistance, often called "non-cooperation," that he and his allies used to great effect against the white governments in South Africa. Their willingness to endure punishment and jail earned the admiration of people in Gandhi's native India, and eventually won concessions from the Boer and British rulers. By 1914, when Gandhi left South Africa and returned to India, he was known as a holy man: people called him a "Mahatma", or "great soul."

At this point, he was still loyal to the British Empire, but when the British cracked down on Indian civil liberties after [World War I](#), Gandhi began to organize nonviolent protests. The Amritsar Massacre, in which British troops gunned down peaceful Indian protestors, convinced Gandhi and India of the need for self-rule, and in the early '20s Gandhi organized large-scale campaigns of non-cooperation that paralyzed the subcontinent's administration—and led to his imprisonment, from 1922 to 1924. After his release, he withdrew from politics for a time, preferring to travel India, working among the peasantry. But in 1930, he wrote the Declaration of Independence of India, and then led the Salt March in protest against the British monopoly on salt. This touched off acts of civil disobedience across India, and the British were forced to invite Gandhi to London for a Round-Table Conference.

Although Gandhi received a warm welcome in England, the Conference foundered on the issue of how an independent India would deal with its Muslim minority, and Gandhi withdrew from public life again. But independence could not be long delayed. The Government of India Act (1935) surrendered significant amounts of power to Indians, and the Indian National Congress clamored for more. When [World War II](#) broke out, India erupted into violence, and many nationalist leaders, including Gandhi, went to prison. After the war, the new British government wanted to get India off its hands quickly. But Muhammed Ali Jinnah, the head of the Muslim League, demanded that a separate state be created for India's Muslims, and to Gandhi's great distress, the Congress leaders and the harried British agreed. August of 1947 saw India's attainment of independence—as well as its partition into two countries, India and Pakistan. However, neither measure served to solve India's problems, and the country immediately fell apart: Hindus and Muslims killed each other in alarming numbers while refugees fled toward the borders. Heartbroken, Gandhi tried to calm the country, but to no avail. He was assassinated by a Hindu nationalist in Delhi on January 30, 1948, and India mourned the loss of its greatest hero.”

(<http://www.sparknotes.com/biography/gandhi/summary.html>, February 1, 2012).

## **FORMAT FOR MEMO #1**

To: Steve VanderVeen  
From:  
Date:  
RE: Transformational Leadership

### **Overview**

There are four basic change strategies: telling, forcing, participating, and transforming. The transforming strategy asks four unique questions, which can be applied to any situation. This memo applies the four questions to a cause or purpose that motivates me.

### **Context**

This memo is based on my interpretation and application of the reading “Lift” and class discussions in LDRS 291.

### **Questions and Answers**

- What result do I want to create?
- What would my story be if I were living the values I expect of others?
- How do others feel about this situation?
- What are three strategies I could use to accomplish my purpose in this situation?

### **Conclusion**