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**Transformational and
Pseudotransformational Leadership in
Narnia**

For more than half a century, C. S. Lewis's *The Lion, the Witch and the Wardrobe* (hereafter referred to as *The Lion*) has been a classic of children's literature. It is not surprising that children begin to read *The Lion* at a very early age; it is also widely read by adults. As C. S. Lewis himself said, "a children's story which is enjoyed only by children is a bad children's story" (Lewis, quoted in Hollindale and Sutherland, 258). Many critics¹ argue that there are very strong Christian messages in *The Lion*, but this essay will offer an alternative interpretation. Based on a close reading of the text, this essay argues that in the imaginary world Narnia created by C.S. Lewis, Aslan is a transformational leader and the White Witch is a pseudotransformational leader.

The two terms transformational and charismatic leader are used interchangeably by some critics² while some others³ conceptualize charisma as one attribute that define the transformational leader. In this essay, the "transformational leader" is defined as a person who engages in a group and raises the level of motivation and morality in her/his followers. Important features of transformational leadership are charisma or idealized influence, inspirational motivation, and individualized consideration.⁴

The term "transformational leadership" was launched by James MacGregor Burns in his seminal work *Leadership* (1979); he defined the term with a positive sense but some leaders are negative. In order to deal with this problem, Bass and Riggio coined the term "pseudotransformational leadership". Such leaders are power-oriented, exploitive, have warped moral values and focus on their own interests rather than those of their followers'.⁵

These two opposite leadership types are represented by Aslan and the White Witch who are both mythical figures exhibiting the two most important features of fantasies respectively, i.e. good and evil.⁶ This essay begins by discussing the transformational leader Aslan's characteristics, behaviour and effects on his followers. It then considers the

pseudotransformational leader, the Witch. The discussion of the two leaders is integrated in order to highlight the differences between them.

The most noticeable feature of Aslan, as some scholars⁷ argue, is that there are parallels between the Lion and Christ as Aslan performs deeds that correspond to the Crucifixion and the Resurrection. However, Lewis himself did not regard Aslan as an allegorical figure of Christ, as he explained in a letter: “Let us *suppose* that there were a land like Narnia and that the son of God, as He became a Man in our world, became a Lion there, and then imagine what would happen” (Lewis, quoted in Ryken and Mead, 64). Despite considering Aslan is equaled with Christ, Lewis embodies in Aslan some qualities he found in Christ; the first quality about Aslan discussed in this essay will be his dominant characteristic as a transformational leader who exhibits charismatic traits. He not only dominates his followers but also his rivals, i.e. the Witch and her followers.

Aslan does not appear until a little over half way through the story. He is described as standing “in the centre of a crowd of creatures who [have] grouped themselves round him in the shape of a half moon” (Lewis, 117); his position indicates that his followers support him as a leader and their support stems from their leader’s qualities, which inspire admiration and respect. Furthermore, the shape is a half-moon and not a circle, this clearly marks that he does not need his follower around him in a circle to protect his safety; he considers himself as a part of the group and is ready to do anything to achieve the common goal, i.e. end the Witch’s reign and life.⁸ In contrast, the Witch’s dominance is negative. When she first appears in the story, she is even not surrounded by her followers; her only attendant is a dwarf.⁹ This contrasting description of the first appearance of the two corresponding protagonists demonstrates that the Witch gathers her followers only by her (magic) power and not her followers’ admiration and respect.

Aslan also dominates his rivals; this dominance is, however, different from the dominance towards his followers. For inhabitants in Narnia, Aslan is “good and terrible at the same time” (Lewis, 119), “good” towards his followers and “terrible” towards his rivals: he shows an irresistible tenderness to his followers while making his rivals frightened even when he offers no resistance at all. The three children tremble violently when they look at Aslan’s “great, royal, solemn, overwhelming eyes” (Lewis, 119); these four adjectives testify to his dominant quality. “Great” means something or somebody has high status or a lot of influence, such as Alexander the Great; “royal” is connected with the queen and king of a country, it embodies high status and authority; the word “solemn” is derived from King Solomon in the Old Testament and is associated with wisdom and authority; “overwhelming” suggests irresistible greatness or power. The four adjectives underline Aslan’s dominance.

More importantly, Aslan’s ascendancy does not produce a distance between himself and his followers but round him and the children feel glad and quiet when they hear Aslan’s “deep and rich” (Lewis, 119) voice. Aslan says “[w]elcome” (Lewis, 119) three times when he meets the three children and the Beavers not just “welcome all of you” and this manifests his individualized consideration of his followers which is an important feature of a transformational leader. Every follower is an individual and should be treated with respect, then the followers will feel that each of them is important to the group; a mere one “welcome” could convey information that the leader and the followers are not a united group, but separated. What is more, when Aslan leads everyone to the battle, he says “us lions” (Lewis, 160) not “me and you”. The other lion is very pleased to hear Aslan saying “us lions”; he says “*Us Lions*” (Lewis, 160) three times indicating that he is really excited and glad. Aslan is a god-like lion and the other lion is simply a common lion, but Aslan does not stand aside, just as the latter says “[n]o side, no stand-off-ishness” (Lewis, 160); instead he involves himself in the group, showing that he loves and cares for his followers unconditionally.

Towards his rivals, Aslan's ascendancy is "terrible" (Lewis, 119). When the Witch doubts about Aslan's promise of sacrificing himself, he roars and makes her run for her life (Lewis, 133). Aslan only half rises from his throne, but it is enough to show his ascendancy towards the Witch; and the two alliterative pairs of consonants "wider and wider" and "louder and louder" (Lewis, 133) strengthen this ascendancy. The Witch is shocked by and fears Aslan's wide open mouth and loud roar, she stares and her lips are wide apart. The adjective "fairly" emphasizes her shock and fear: she has to save her life only because Aslan half rises from his throne and roars; it is not necessary to use any of his magic powers. It is very foolish for the Witch to suspect Aslan's promise, and it also shows her sense of insecurity----she believes virtually no one, she is not surrounded by her followers and her house is deadly quiet, like a tomb.¹⁰ Without a word, Aslan's mere roar overcomes the Witch's suspicion, clearly marking his ascendancy.

When Aslan comes to the Stone Table to sacrifice himself even the Witch "seem[s] to be struck with fear" (Lewis, 139), let alone her followers; they "howl" and "gibber" with "dismay" (Lewis, 139), demonstrating that Aslan also has power over her followers. Aslan's "great"(Lewis,139) figure makes them feel "dismay", so they utter a long and loud cry. Moreover, her followers' speech and behavior are paradoxical when they stand in front of Aslan: on the one hand, they fear Aslan, even when he offers no resistance at all; on the other hand, they feel they have done something brave when they tie his paws together; ironically, the reason for their sense of bravery is still because he makes no noise and is passive(Lewis, 140). Because of his dominant characteristic, Aslan's non-violent behavior proves stronger than his rival's physical violence.

Many leadership experts¹¹ argue that self-confidence is a quality that helps one to be an effective leader. As a transformational leader, Aslan is self-confident, exerting an idealized influence on his followers: he becomes a role model for his followers. When Lucy asks Aslan

how to save Edmund, he answers: “All shall be done, [b]ut it may be harder than you think” (Lewis, 120); his answer indicates his confidence that he will save Edmund no matter what it takes. “[H]arder than you think” shows it is very difficult to save Edmund, but he says “[a]ll shall be done” (Lewis, 120) first; in this way he manifests his confidence and he wants his followers always to be confident even when facing a major difficulty.

Aslan’s followers are positively influenced by his self-confidence; an obvious example is Peter. From the first battle to the second battle in the novel, Peter grows into a qualified King. Other creatures in Aslan’s group do not believe that Peter can defeat the evil wolf, so they move forwards to kill the latter; but Aslan believes in Peter, he says “Back! Let the Prince win his spurs” (Lewis, 121). The brief imperative word “[b]ack” and the exclamation manifest his confidence in Peter. This is how leaders differ from non-leaders. The first battle is a deed that Peter “[h]as to do” (Lewis, 122), however he determines to fight against the evil in the second battle willingly even if Aslan is not with him. His army “look[s] terribly few” (Lewis, 161) compared to the White Witch’s army, and he fights against her alone, their weapons “flashing so quickly that they [look] like three knives and three swords” (Lewis, 162); under such formidable circumstances Peter still has the confidence to defeat evil. In the second battle, Peter’s rival is the Witch, who is much more powerful than the wolf in his first battle, but he is inspired by Aslan. He does his best to fight against the Witch just as Aslan does all he can to save Edmund.

To his followers, Aslan also expresses high expectations, which also arises confidence in them, and this is another important feature of a transformational leader with inspirational motivation. Leaders provide challenges to their followers and create clearly communicated expectations. Aslan behaves in a way that “articulates a compelling vision of the future” (Bass and Riggio, 6), he says “I will show you a far-off sight of the castle where you *are to be* (my emphasis) King” (Lewis, 120) and “you *will* (my emphasis) be High King over all the rest”

(Lewis, 121). Aslan says this when he meets Peter for the first time, but he envisions an attractive future, demonstrates commitment to this vision, and displays enthusiasm and optimism. Peter has no special qualities over and above his human identity; in spite of this, Aslan says he will not only be King but High King because he is the first-born. More importantly, Edmund is crowned as “King Edmund the *Just* (my emphasis)” (Lewis, 169) after the battle against the Witch. The given title clearly demonstrates that Aslan believes Edmund has the ability to be a fair and reasonable person even though he chose the wrong side from the beginning. The wood-people also treat the Pevensie siblings specially because they are human: they are called “Daughters of Eve” and “Sons of Adam” (Lewis, 16, 36) and are told that they will end the Witch’s reign and life (Lewis, 78).¹²

While Aslan is self-confident, the Witch is over-confident and her sole goal is personal aggrandizement. First, she claims to be the Queen of Narnia, but she is not accepted as a queen by most of the inhabitants. When Edmund says, “I’m-I’m-my name’s Edmund” (Lewis, 33) the first time he meets the Witch, she is irritated, she frowns and looks “sterner than ever” (Lewis, 34). Edmund does not know that she is the Queen so he does not address her as “your Majesty”, increasing the Witch’s indignance. She cries “Ha! You *shall* (my emphasis) know” (Lewis, 35), the laugh and the order she gives show that she cannot abide anyone ignoring her regal identity even if she is not really a queen. Second, she is overconfident for she even thinks that she can kill Aslan. When the dwarf says “[t]his is Aslan’s doing”, she responds “he shall instantly be killed” (Lewis, 114). The adverb “instantly” shows that she firmly believes she can destroy the Lion. However, she fears Aslan’s dominance and has to run for her life when she really faces him (Lewis, 132-133). Furthermore, the second battle is “all over a few minutes after [Aslan and his companions]’ arrival” (Lewis, 164). In just a few minutes, the Witch and most of her army are defeated.

Dominance and confidence, discussed above, are two important qualities of a transformational leader. As a transformational leader in Narnia, Aslan also has a strong sense of his own moral value; he knows what is right and wrong and behaves in a way that corresponds with his ethical principles. At the same time, he has an idealized influence on his followers, i.e. he functions as a strong role model for his followers and they emulate him. Aslan firmly believes that “all names will soon be restored to their proper owners” (Lewis, 129), so that he can forgive Edmund the traitor and is resolved to sacrifice himself to save the latter’s life. Because the Witch makes use of his weakness, Edmund goes over to her side at the beginning of the story; but Aslan forgives him because Aslan believes he possesses a good nature and he will come back to Aslan’s side. When Edmund is rescued, he has a conversation with Aslan that he can “never forg[e]t” (Lewis, 128); the adverb “never” shows that he is deeply affected by Aslan’s words but the narrator chooses not to reveal Aslan’s each words. As the narrator’s point is that the present and the future are more important than the past, words are not necessary.

Aslan’s forgiveness of Edmund’s treachery strongly affects his followers: his siblings forgive Edmund and they are friends again (Lewis, 128); the other followers along with Lucy, Susan and Peter “beg[i]n breathing again” (Lewis, 132) when they hear Aslan say Edmund is saved indicating that they have already forgiven Edmund and begin to care about him. Influenced by Aslan, Edmund’s siblings and other followers do not blame him for his treachery; instead, they immediately accept him as part of the group and are even ready to protect him at any moment, e.g. the Bull. The Bull’s “great bellowing voice” (Lewis, 131) and his curt and short words show that he does not fear the Witch’s threat and is willing to protect the “traitor” Edmund who acknowledges his mistakes and comes back to Aslan’s side.

The narrator does not mention whether Edmund forgives himself or not or whether Mr. Tumnus (who has been turned into statue because of Edmund’s treachery) forgives the latter

or not. However, the novel provides some clues. Edmund, a “spiteful” (Lewis, 29) boy in the beginning of the story says “I’m sorry” (Lewis, 128) to his siblings after his conversation with Aslan demonstrating that Edmund is willing to face the past painful experience. Furthermore, he acts very bravely in the second battle: he fights his way through three ogres and smashes down the Witch’s wand (Lewis, 164) indicate that Edmund begins to notice other people’s needs and helps the group to fight against the Witch. After he becomes King, the narrator notes that he is “great in council and judgement” (Lewis, 169). He cannot judge what is right and wrong at the beginning but he gradually learns to make sensible decisions, clearly demonstrating that he chooses to renounce his negative feelings, and does his best to elevate his motivation and morality. These facts verify that Edmund forgives himself.¹³ For Mr. Tumnus, he is one of the Narnians who shout deafeningly for their Queens and Kings (Lewis, 167). Moreover, on coronation day, the Queens and Kings give “rewards and honours to all their friends, to Tumnus the Faun” (Lewis, 167). Edmund and Mr. Tumnus become friends, showing that the latter forgives Edmund. Such “silence” underlines Aslan’s strong sense of moral value, i.e. everything will be restored to their proper positions and there is no need to dispute the past.

The Witch’s moral values, unlike Aslan’s, are pathological and warped; her regal identity is not accepted by most of the dwellers of Narnia, and her deeds are detrimental to their interests. First, she is the reason why it is always winter but never Christmas in Narnia, indicating her love of coldness; at the same time, she is a cold person. When, for example, she comes to speak to Aslan, everyone feels suddenly cold, although it is bright sunshine (Lewis, 129). She is also disgusted by merriment. The children like Christmas and Father Christmas, they feel “very glad, but also solemn” (Lewis, 101) when they see him. Not only the children, but also “adults” like Christmas: the squirrel family and others hold a merry party at the foot of a tree (Lewis, 107). The narrator only mentions some decorations of holly and a plum

pudding but the Witch says “this gluttony, this waste, this self-indulgence” (Lewis, 107). The word “this” appears three times followed by three different nouns which indicate that the Witch does not allow other people to enjoy happiness. She even turns the creatures into statues simply because the young squirrel says something she does not like to hear, demonstrating that she hates any sign of merriment. The residents of Narnia love Christmas and happiness; however, because the Witch has warped ethical principles, she behaves in a way that against their likes.

Moreover, the Witch’ followers mirror her warped moral values. Some of those who follow the Witch are evil creatures in western mythology and others are described as evil by the narrator. When Aslan comes to the Stone Table to sacrifice himself, the Witch’s followers are carrying torches which burn with “evil-looking red flames and black smoke” (Lewis, 139). However, flames cannot be “evil-looking”; they become so because the one who carries the torch is evil. Blood is red in colour, and is associated with injury or death, marking that the evil creatures can bring wound or destroys life as they later kill Aslan at the Witch’s command. Black is the colour of night, the opposite of light. It manifests that the evil creatures embody darkness; their leader the White Witch is also described as a “dark figure”¹⁴. The narrator notes that some of the creatures are too evil to describe; they are “all those who [are] on the Witch’s side” (Lewis, 139), demonstrating their leader’s pathological moral values.

Compared with the Witch’s evil followers, Aslan’s followers are “good” creatures. One example is the unicorn, a fabled creature symbolizing virginity (*Your Dictionary*). The nature of a unicorn is also reinforced in other children’s stories such as *Harry Potter and the Philosopher’s Stone*, where the unicorn is “something pure” (Rowling, 188). Furthermore, like Aslan, his followers also know what is right and wrong, a case in point is Mr. Tumnus, the Faun. He is well aware that the Witch will punish him severely if he does not kidnap Lucy,

but he lets her go home without a second thought, saying, “Of course I will”. “Of course” indicates his determination to release her. Mr. Tumnus is turned into a statue by the Witch afterwards; he sacrifices his own life to save others. In addition to Mr. Tumnus, other creatures on Aslan’s side, e.g. the Beavers, Giant Rumblebuffin, etc. also believe in Aslan’s ethical principles.

The origin of the Witch also reflects her warped moral values. Mr. Beaver explains that the Witch is “Lilith” (Lewis, 78); Lewis wrote in a letter tells that she “is of course Circe” (Lewis, quoted in Schakel, 1979, 9).¹⁵ In literature, Circe is a beautiful woman who uses enchanted food to tempt men and a wand which can transform men into swine. The Witch is “a great lady” (Lewis, 33) with “a beautiful face” (Lewis, 33); her appearance enables her to tempt others just like the Circe in *The Odyssey* who seduces Odysseus with her beauty (Graham, 32). The enchanted food the Witch uses is Turkish Delight which is addictive and makes Edmund betray his siblings (Lewis, 39). The Witch has a wand which she uses to transform a living creature into stone. Lilith is similar to Circe who is Adam’s first wife but escapes him, and has seductive powers. The Witch comes of “Adam’s first wife” (Lewis, 77) and she goes to Lone Islands to be an Empress. In *The Lion*, she also wants to control Narnia and condemns Narnia to permanent winter, embodying her lust for power and indicating her coldness. The Witch, the evil force in the novel, hates human being and wishes to destroy humanity. She wants to kill the Pevensie children and turns many creatures into statues, demonstrating her strong desire for control. Furthermore, she does not lead others but forces them to obey in her lust for power.

Unlike the Witch’s negative origin, a lion is the king of beasts, a figure of authority, symbolising power and strength; these qualities ensure that Aslan will be an effective leader. What is more, contrary to the Witch’s cruel deeds, Aslan protects humanity. After Peter’s first battle, Aslan says “[y]ou have forgotten to clean your sword”, and “whatever happens,

never forget to wipe your sword” (Lewis, 123). A sword is a tool for killing; blood embodies death. Sometimes Aslan and his followers must destroy life, but they kill others not because they want to kill, so they erase the blood on the sword. The word “never” emphasizes Aslan’s moral values: killing is not his nature. Sometimes he must kill others in order to restore everything to their proper positions.

The most striking difference between a transformational leader and a pseudotransformational one is the desire for personal gains. Aslan, as a transformational leader, leads his followers to realize the group’s common goal: to end the Witch’s reign and her life (Lewis, 78). Aslan does everything for his followers’ sake; he even sacrifices himself to save Edmund the traitor, the most cogent testimony of his devotion to them. Conversely, the Witch does everything to satisfy her intense needs for power, to “g[e]t all Narnia under her thumb” (Lewis, 23). Not all leadership is positive, some leaders succumb to “indulgence (greed)” (Pierce and Newstrom, 427). The Witch is such a leader; she is addicted to power seeking. She is already Empress of the Lone Islands, but “claim[s] to be Queen” (Lewis, 77) of Narnia. The land she governs is aptly called “Lone Islands”, indicating its ruler’s coldness.

The Witch is a true Machiavellianist: for her, the end justifies the means. The most prominent example of this trait is her temptation of Edmund. The first time they meet, the Witch looks “sterner than ever” (Lewis, 34) because Edmund does not address her properly; after she discovers that he is human and has three siblings, she changes her attitude immediately, she does not “seem to mind” even though he “forget[s] to call her ‘Your Majesty’ ” (Lewis, 39). This quick shift in attitude indicates her cunning characteristic: she takes advantage of others only to fulfill her own needs. The word “seem” shows that she pretends to be friendly and offers him a hot drink and Turkish Delight. The Witch’s attitude quickly turns to “normal” as soon as she discovers that Edmund has not brought his siblings. She speaks in a “terrible voice”, smiling “cruel[ly]”, and “cr[ying]” (Lewis, 94). These words

show the Witch's true characteristics and constitute a sharp contrast with her former "nice" (Lewis, 104) attitude, indicating that she is "not interested in things or people unless [she] can use them; [she is] terribly practical".¹⁶

The above analysis is leader-perspective oriented. However, one cannot be a leader without followers. Leadership is a relational phenomenon. For this reason, the following paragraphs will focus on leadership from the leader-follower relationship perspective. With respect to the relationship between Aslan and his followers, the emphasis is on the latter's affection for, identification with, and obedience to and unquestioning acceptance of Aslan. This will be compared with the relationship between the Witch and her followers.

Aslan occupies relatively little space in the novel, and cannot thus be regarded as a protagonist; the narrator does not describe his appearance, speech and actions at first, but characterizes him by others' comments; in this way the Pevensie children's curiosity to him is aroused. The mere mention of Aslan's name from Mr. Beaver brings a frisson to them: "mysterious horror", "brave and adventurous", "delicious smell and delightful strain of music", "beginning of the holidays or the beginning of summer" (Lewis, 66). Although the children have not yet met him, they associate his name with wonderful things¹⁷: bravery, adventure, music¹⁸, holidays, etc. Moreover, Lucy, Susan and Peter begin to trust Mr. Beaver after he mentions Aslan's name (Lewis, 66). The mere mention of Aslan's name makes the three children trust people whom they meet for the first time which clearly shows their love for Aslan. In the following chapter, his name is spoken again, and the children experience a strange feeling "like the first signs of spring, like good news" (Lewis, 75). Narnia is in eternal winter, but Aslan's name makes the children feel that he can end the lasting winter.

Not only the three children but also Aslan's other followers are fond of him, such as Mr. Beaver. The titles "the King", "Lord of the whole wood", "King of the wood", "son of the great Emperor-beyond-the-sea", "King of Beasts" (Lewis, 75-76) used with reference to Aslan

show his strong affection for his leader. Then he says, “Aslan is a lion - *the* Lion, the great Lion” (Lewis, 76). The first letter of the first “lion” is not capitalized, it shows Aslan is a lion and not a man, just as Lucy believes; the hyphen, the italicized “*the*”, the capitalized “L”, and the adjective “great”, on the other hand, indicate that Aslan is not a common lion¹⁹, but a special lion, he is the King of Beasts who can lead the Narnians’ fight against evil. Although Aslan does not visit Narnia often, the wood-people never blame him and love him without reservation; they even sing an old rhyme (Lewis, 76) exalting him, the word “old” indicates that he is beloved by the wood-people for a long time. They believe that Aslan will “put all to rights” (Lewis, 75).

Aslan’s followers’ affection for him is clearly exhibited in the novel. In contrast, there is no evidence to show that the Witch’s followers’ have any affection for her. They rarely talk to her, as their task is to obey her orders. When the Witch says “[b]ring the human creature food and drink” (Lewis, 104), the dwarf makes no response, he simply does what she tells him to do. Sometimes he needs to study the Witch’s body language very carefully and decide what to do quickly. A case in point is when the Witch does not say anything when she produces the hot drink, but he immediately takes it up and gives it to Edmund (Lewis, 37).

A transformational leader with charismatic features is attentive to the needs of her/his followers and not her/himself; Aslan, as many critics²⁰ have noted, is a god-like figure who puts his heart and soul into helping and guiding his followers and seldom share his sufferings and sadness with them. However, his followers are very close to him, understanding and supporting him, they feel what he feels, i.e. they identify with him.

The night after Aslan and the Witch talk, Lucy and Susan cannot get to sleep: Susan lies “counting sheep and turning over and over” and Lucy gives “a long sigh and turn over” (Lewis, 136). These two girls’ uneasiness shows that they can understand Aslan’s feelings although he does not tell them or attempt to hide his feelings. “The human heart can

recognize all sorts of wonderful things”(Kaufmann, 58), and also they can recognize all sorts of hellish things. Susan thinks that “counting sheep” is a way of relieving insomnia, but it does not help, she still turns “over and over”; the repetition of “over” indicates that she is extremely concerned about Aslan and can not sleep at all; so does Lucy who gives a “long sigh” showing her worry and discomposure. Furthermore, the girls use very negative words to describe their feelings, e.g.: “horrible”, “dreadful” (Lewis, 136), and “dreadful” occur twice. These indicate that Aslan does not express his own sadness and loneliness, but the girls can feel it because they identify strongly with him.

In addition, Lucy and Susan have close ties with Aslan; sometimes they can understand each other without talking: “Lucy [feels] sure that she need[s] say no more and that Aslan [knows] all they [have] been thinking” (Lewis, 137). This non-verbal communication shows their close connection to him, and they can feel each other’s emotions. Aslan, a dominant King of Beasts, expresses his sadness and loneliness to the two girls (Lewis, 138). First, this shows the close connection between Aslan and his followers; second, it indicates he loves all his followers, wants everything to go well, which is the underlying motivation for all his deeds. His love is unconditional, he does not require his followers to love him back earning their affection and identification.

Unlike Aslan’s followers, the Witch’s followers cannot feel what she feels. The dwarf says “[y]our winter has been destroyed, I tell you!” (Lewis, 114) when he walks with Edmund and the Witch in the mud. The snow and ice are thawing quickly, and the Witch is extremely vexed at that time, constantly repeating “Faster! Faster!”(Lewis, 111). However, the dwarf dares to say her winter has already gone because Aslan is coming. The imperative sentence “I tell you” and the exclamation indicate his shock and his un-humbleness to the Witch. The dwarf does not notice that the Witch is angry, he just says whatever he wants to say without paying attention to her mood which sharply contrasts to his former behavior when he meets

Edmund the first time (Lewis, 37).

Besides affection for and identification with Aslan, his followers are also obedient to him and even accept whatever he says or does without question. The creatures Aslan saves in the Witch's courtyard are not all his followers at the beginning, but they join his side demonstrating the truth of Aslan's statement that "[o]nce the feet are put right, all the rest of him will follow" (Lewis, 155). Giant Rumblebuffin's contrasting appearance and behavior clearly shows his obedience. Giants are considered to be rather bad-tempered, but Giant Rumblebuffin expresses his respect and obedience to Aslan at the first meeting. He touches his cap "repeatedly" (Lewis, 157) manifests his respect and affection for Aslan. His face is beaming (Lewis, 157), this countenance contrasts sharply with his ugly face; and the face is also honest. The Giant is very accommodating when he meets Aslan; at the same time he shows his honest towards the latter. When Aslan makes a request to help them out of the Witch's castle, he accepts it immediately, indicating his obedience to Aslan. First he touches his cap "once more" and addresses Aslan "your honour" (Lewis, 158) to show his respect and affection; and he says it is a pleasure (Lewis, 158) to help them demonstrates that he is willing to obey Aslan. What is more, this is their first meeting: Aslan does not even know Giant Rumblebuffin's name. Giant Rumblebuffin still obeys Aslan without question, indicating the former's unquestioned acceptance.

The Pevensie children are not Aslan's followers at the beginning either, but they accept him unquestioningly. At their first meeting with the Lion, Peter says nothing when Aslan says he is to be King, demonstrating an unquestioning acceptance of Aslan's words. Peter, an ordinary boy in the primary world who steps into the secondary world Narnia, suddenly becomes indispensable for realizing the prophecy, i.e. ending the White Witch's reign and life (Lewis, 78); he never doubts, however, about the prophecy and his ability or power to fulfill it. When he hears Aslan's name for the first time, he feels "suddenly brave and adventurous"

(Lewis, 66). The mere mention of Aslan's name makes him feel that in Narnia he is special and he can perform great deeds like overcoming evil forces. Peter does not make any response either when Aslan says he will be High King because he is "the first-born" (Lewis, 121). He does not wonder whether being the first born is a sufficient qualification for becoming High King or not, he simply accepts whatever Aslan says.

Furthermore, Peter does everything Aslan tells him to do. After Aslan says "[I]et the Prince win his spurs", he "set[s] off running as hard as he could to the pavilion" (Lewis, 121). This is his first battle, he does not even know how to fight with a sword and does not feel very brave (Lewis, 122); he runs off nonetheless like a rocket to face an unknowing enemy. After talking to the Witch, Aslan gives instructions to Peter and says that he will not be with the army in the battle; Peter feels uncomfortable of fighting alone, and the news is a great shock to him (Lewis, 135). Still he, does not ask why Aslan cannot join the battle, he believes that Aslan does everything for a reason. It is not necessary to know that this reason is. Peter feels "shudders running down [his] back" (Lewis, 129) when he meets the Witch for the first time, indicating that he is frightened. He wins his first battle with difficulty; the Witch is much more powerful than the wolf, and she is his enemy in the second battle. Although he recognizes the arduousness of fighting against her, he undertakes the responsibility to be a leader without uttering a word.

Even Edmund comes to love and obey Aslan. When the Witch tells that she wants to kill Edmund, he looks "all the time at Aslan's face" (Lewis, 131). "[A]ll the time" indicating that he forgets his pasts and begins to know and love Aslan. He is "choking" (Lewis, 131) demonstrating his uneasiness; he feels guilty about his treachery and wants to make atonement for his wrong deeds. However, he recognizes that he is "not expected to do anything except to wait, and do what he [is] told" (Lewis, 131). After sees the Witch's cruel deeds with his own eyes and is rescued by Aslan's followers, Edmund begins to understand

and trust Aslan, so he realizes that he does not need do anything but just waits for Aslan's guidance.

The Witch's followers' obedience to her is in direct contrast with Aslan's followers': the former have to obey while the latter are willing to obey. First, the Witch's followers must declare their obedience, e.g. Maugrim growls "I hear and obey" (Lewis, 105) when she orders him to kill the siblings. Because the Witch is stern, she expects others to obey her and so her followers must use words to show their obedience otherwise she will distrust their loyalty. The Witch not only expects her followers but others to obey her too, including Edmund. Nevertheless, Edmund does not obey her willingly, he "dare[s] not disobey" (Lewis, 37) and "ha[s] to obey" (Lewis, 110). He has no choice but to obey the Witch's arrangement because of her pride, coldness and stern manner. Otherwise, she is very sensitive to criticism. She says "[a]re you my councillor or my slave?" (Lewis, 111) when the dwarf gives some suggestions, demonstrating that she does not allow anyone to give her advice and she even does not treat her followers as her equals. In the Witch's eyes, others (not only her own followers) are slaves, so they must obey her and show their obedience without question.

Leadership is not only a phenomenon of the adult world, but also of the world of children; as *The Lion* is not only a traditional high fantasy novel for children, it can be also enjoyed and loved by college students as well as older people who read it against a background of life-long experience. As the novel is "not being approached as [a story] which [is] complete in itself, but as [a work] dependent on outside information for full meaning" (Schakel, 1979, xi), it permits a variety of interpretations and is not limited to a Christian interpretation in line with the author's own thoughts.

Leadership, a concept taken from sociology, adds an important dimension to our understanding of the novel. Additional concepts could be usefully employed in an extension of the present dimension, e.g. expectations of different birth order positions in a family, and

so-called “parentified” children, i.e. where older siblings take care of younger ones.

The main contribution of the above discussion to Lewis’s scholarship comprises the qualities of the two different kinds of leaders: transformational, i.e. Aslan, who has charismatic characteristics and raises the level of his followers’ morality; and pseudotransformational, i.e. the White Witch, who has warped moral values and does everything to satisfy her lust for endless self-interest. An understanding of these two types demonstrates that the complexity of the novel lies not only in its Christian message, but also in the relations between leaders and types of personalities.

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¹ Higgens, *Allegory in C. S. Lewis's The Lion, the Witch and the Wardrobe: A Window to the Gospel of John*; Nykänen, *Aslan in The Chronicles of Narnia as a Representative of the Judeo-Christian God*; Kaufmann, *The Wardrobe, the Witch, and the Lion: C. S. Lewis and Three Mysteries of the Christian Faith*; Jones, *The Narnian Schism: Reading the Christian Subtext as Other in the Children's Stories of C. S. Lewis*.

² House, Conger and Hunt. See Northouse, *Leadership: Theory and Practice*, 177-179.

³ See Northouse, *Leadership: Theory and Practice*, 181-184; Bass and Riggio, *Transformational Leadership*, 5-7.

⁴ See Bass and Riggio, *Transformational Leadership*, 6-7.

⁵ See Bass and Riggio, *Transformational Leadership*, 12-15.

⁶ See Lukens, *A Critical Handbook of Children's Literature*, 22.

⁷ Ryken and Mead, *A Reader's Guide Through the Wardrobe*, 62-66; Schakel, *Reading with the Heart: the Way into Narnia*, 27; Hooper, *C. S. Lewis: A Companion and Guide*, 434-438.

⁸ Aslan sets the standards of being a leader (and he does follow the standards) , one of them is when enemies come against Narnia, a leader should be “the first in the charge and the last in the retreat”. See Lewis, *The Magician's Nephew*, 129.

⁹ See Lewis, *The Lion, the Witch and the Wardrobe*, 33-42.

¹⁰ See Lewis, *The Lion, the Witch and the Wardrobe*, 87-93.

¹¹ Stogdill, Kirkpatrick, Locke and Northouse. See Northouse, *Leadership: Theory and Practice*, 18-19.

¹² For more information about the Pevenise children's human identity and their destiny see E. L. McKagen 's *ReDefining C.S. Lewis and Philip Pullman: Conventional and Progressive heroes and heroines in The Lion, The Witch, and the Wardrobe and The Golden Compass* (2009).

¹³ For the criterion of self-forgiveness, see Taylor, *A Visit to Narnia: Stories for Social Work and Practice*, 154.

¹⁴ See Lewis, *The Magician's Nephew*, 142.

¹⁵ For more information about Circe and Lilith these two mythological creatures see Graham, *Women, Sex and Power: Circe and Lilith in Narnia*, 2004.

¹⁶ Lewis, *The Magician's Nephew*, 71.

¹⁷ At that time, Edmund feels “ a sensation of mysterious horror” (Lewis, 66) because he is enchanted by the Witch's Turkish Delight.

¹⁸ Lewis knew a great deal about music and loved it deeply; Music influenced his thinking and it forms a prominent motif in the Chronicles of Narnia. For more information about Lewis and music, see Schakel, *Imagination and the Arts in C. S. Lewis: Journeying to Narnia and Other Worlds*, Chapter Six.

¹⁹ There is another lion in *The Lion*, but Aslan does not treat him as the other, this also shows Aslan's quality as a transformational leader: he provides a supportive climate in the group and integrates with the group.

²⁰ Ryken and Mead, *A Reader's Guide Through the Wardrobe*, 62-66; Schakel, *Reading with the Heart: the Way into Narnia*, 27; Hooper, *C. S. Lewis: A Companion and Guide*, 434-438; Higgens, *Allegory in C. S. Lewis's The Lion, the Witch and the Wardrobe: A Window to the Gospel of John*, 155-158; Nykänen, *Aslan in The Chronicles of Narnia as a Representative of the Judeo-Christian God*, 56-72; Kaufmann, *The Wardrobe, the Witch, and the Lion: C. S. Lewis and Three Mysteries of the Christian Faith*, 58-62.